T. N. THE TRANSLATOR TO THE READER.

Ood Reader, here is now offered you the fourth time printed in English, M. Calvin's book of the Institution of Christian Religion, a book 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 book of small volume, and since that season he hath at sundry times published it with new encreses, still professing at every edition himself to be one of those qui scribendo proficium, & proficiendo scribunt, which with their writing do grow in profiting, & with their profiting do proceede in writing. At length having in many his other works trancated about exposition of sundry books of the Scripture, & in the same finding occasion to discorse of sundry common places & matters of doctrine, which being handled according to the occasions of the text that were offered him & not in any other methode, were not so ready for the readers use, he therefore enred into this purpose, to enlarge this book of Institutions, & therein to treat of all those places & common places largely, with this intent, that whensoever any occasion fell in his other books to treat of any such cause, he would not newly amplify his books of Commentaries and expositions therewith, but referre his reader wholly to this storehouse & treasure of that sort of divine learning. At age and weakness grew upon him, so hastened his labour, and according to his petition to God, he in manner ended his life with his worke, for he lived not long after. So great a jewel was meete to be made most beneficial, that is so say, applied to most common use. Therefore in the very beginning of the Queen's Majesties most blessed reigne, I translated it out of Latine into English, for the commoditie of the church of Christ, at the speciall request of my deare friends of worthy memory Reginald Wolfe and Edward Wchichurch, the one her Mairesies Printer for the Hebrew, Greeke, & Latine tongues, the other her Highnes Printer of the books of common Prayer. I performed my worke in the house of my faide friends Edward Wchichurch, a man well known of upright hearts and dealing, an ancient excellent Gospeller, as plaine and true a friende as ever I knew living, and as desirous to do any thing to common good, specially by the aduancement of true religion. At my saide first edition of this book, I considered how the author thereof had of long time purposely labored to write the same most exactly, and to pack great plente of matter in small room of wordes, yea and those so circumjuxtapos'd and precisely ordered, to avoyde the cabalations of such, as for entitie to the truth therein contained, would gladly seeke and abuse all advantages which might be found by any oversight in penning of it, that the sentences were thereby become so full as nothing might well be added with out idle superfluity, & againe so nicely pared that nothing could be minisled without taking away some necessarie substance of matter therein expressed. This manner of writing, besides the peculiar teares and figures, & the difficulty of the matters themselves, being through out enterlaced with the schoolemen controversie, made a great hardnes in the authors owne booke, in that tongue wherein otherwise he is both plentifull and easie,
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eafe in so much that is suffifeth not to read him once, unless you can be content to read it in mine. This consideration encombr'd me with great doubtings for the whole order and frame of my translation. If I should follow the words, I saw 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 selfe liberty after the natural manner of my owne tongue, so far that in English which I conceived to be his meaning in Latine, I plainly perceived how hardly I might escape error, and on the other side in this matter of faith and religion, how previous it was to err. For I durst not presume so warrant my selfe to have his meaning without his words. And they that note what it is to translate well and faithfully, specially in matters of religion, doe knowe that not the onely grammatical construction of words suffifeth but the very building and order to observe all advantages of semeence or grace, by placing or accent of words, maketh much to the true setting forth of a writer's minde. In the ende, I rest upon this determination, so follow the words so near as the phrase of the English tongue would suffer me. Which purpose I so performed, that if the English bookes were printed in such paper & letter as the Latine is, it should not exceed the Latine in quantity. Whereby, beside all other commodities that a faithful translation of so good a work may bring, this one benefite is moreover provid'd for such as are desirous to attain some knowledge of the Latine tongue (which is at this time to be writ in many of those men for whose profession this book was fully sernch'd) that they shall not finde any more English than shall suffice to confine the Latine wished, except in such few places, where the great difference of the phrases of the languages enforc'd me: so that comparing the one with the other, they shall both proff in good matter, and furnish themselves with understanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not only trust mine owne wit or abilitie, but examined my whole doing from sentence to sentence throughout the whole book with conference and one looking of such learned men, as my translation being allowed by their judgment, I did both satisfy mine owne conscience that I had done truly, and their approoving of it might be a good warrant to the reader, that nothing should herein be deliver'd but sound, unmingle'd and uncorrupt'd doctrine, such as the author himselfe had first fram'd it. All that I wrote, the grace, learned and vertuous man Mr. David Whitehead (whom I name with honorable remembrance) did among others, compare with the Latine, examining every sentence throughout the whole book. Befide all this, I principally required many, and generally all men with whom I ever had any talk of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforce me thereof, promising either to satisfy them or to amend it. Since which time I have not been adversif'd by any man of any thing which they would require to be alter'd. Neither had I my selfe, by reason of my profession being otherwise occupied, any leisure to peruse it. And that is the case, why not only at the second and third time but also at this impression, you have no change at all in the work, but altogether as it was before. In deede I perceived many men well minded and studious of this book, so require a table for their safer and furtherance. They bennif deire I have fulfilled in the second edition, and have added thereunto a plentiful table, which is also here inserted which I have translated one of the Latine, wherein the principal matters discours'd in this book are named by their due titles in order of Alphabets, & under every title is set forth a


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brie& 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, & Section or division of the Chapter, where the same doctrine is more largely expressed & proved. And for the reader finding thereof, I have added the number of the Chapters to be set upon every leaf in the booke, and quoted the Sections also by their due numbers with the small figures of Algolism. And now at this last publishing, my friends by whose charge it is now newly imprinted in a Roman letter & smaller volume, with diverse 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 end of my scribling hande, the enterling of my Copy, and some other causes well known among workemen of that faculty, made very many faults to passe the Printer, I have in the second impression caused the booke to be composed by the printed copy, and corrected by the written: whereby it must needs be that it was much more truly done than the other was, as I myselfe do know above three hundred faults amended. And now at this last Printing, the composing after a printed copy brings in some ease, and the diligence used about the correction, having bene right faithfullly looked unto, it cannot be but much more truly set forth. This also is performed, that the volume being smaller, with a letter fayre and legible, it is of more easie price, that it may be of more common use, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, & guiding of their duties. Thus on the printers behalf and mine, your ease and commodite (good Readers) is provided for. Now resteth your owne diligence for your owne profit in studying it. To spend many words in commending the work it selfe, were needlesst; yet thus much I think I may both not untruly and not vainly say, that though many great learned men have written booke of common places of our religion, as Melanchthon, Sarcevins, and other, whose works are very good and profitable to the Church of God, yet by the confessing judgement of those that understand the same, there is none to be compared to this work of Caluine, both for his substantial sufficiency of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most deep and strong contention of all oldes & new heretiqes: so that (the holy Scriptures excepted) this is one of the most profitable booke for all students of Christian divinitie. Wherein (good Readers) as I am glad for the glory of God, and for your benefit, that you may have this profite of my trauel, so I beseech you lest we have this use of your gentlenesse, that my doings may be construed to such good end as I have meant them: & that if any thing mistake you by reason of hardnes, or any other cause that may seeme to be my default, you will not forsooth condemne the worke, but read it after: in which doing you will finde (as many have confessed to me that they have found by experience) that those things which at the first reading that displease you for hardnes, shall be found so easie as so hard matter would suffer, & for the most part more easie than some other phraze which should with greater loosenes & smoother sliding away deceive your understanding. I confess indeed it is not finely & pleasantly written, nor carieth with it such delicate full grace of speech as some great wise men have bestowed upon some solitary things: yet it containeth sound truths set forth with faithful plainnes without wrong done to the authors meaning: and so if you accept and use it, you shall not fail to have great profite thereby, and I that think my labour very well employed,

Thomas Norton.
TO THE MOST MIGHTY
AND NOBLE PRINCE, FRANCISCE
THE MOST CHRISTIAN KING THE
French King his soueraigne Lord, John Cal-
uine witheth peace and sal-
uation in Christ.

WHEN I did first set my hande to this worke, I thought no-
ting lesse (most noble King) than to write any thing that
afterward should be presented to your maestie. Onely my
minde was to teache certaine introductions, whereby they
that are touched with some zeale of religion might be in-
structed to true godlinesse. And this travaile I tooke princi-
ally for my contriemen the Frenchmen, of whom I understood very ma-
ny to hunger and thirst for Christ, but I sawe very fewe that had rightly re-
duced so much as any little knowledge of him. And this was my meaning,
the boke it selfe declareth, being framed after a simple and plaine maner of
reaching. But when I perceived, that the furious rage of some wicked men
hath so faire prevailed in your realme, that in it there is no roune for sound
document: I thought I should do a thing worth my travaile, all in one worke
both to give an inftruction for them, & to declare a confession to you: where-
by ye may learne what manner of doctrine that is, against which those nu-
rious men burned in so great rage, who at this day trouble your realme with
swordes and fier. For I wil not feare to confess, that I haue in this worke co-
prehended in manner the summe of that selfe same doctrine, against which
they cry out, that it ought to be punished with prisonement, banishment, co-
demnation without judgement, and with fier, that it ought to be chaced a-
away by land and sea. I knowe in deede with how hainous informations they
haue fill'd your minde and eares, to make our cause most hatefull vnto you:
but this of your clemencie ought you to wey, if ther shall be no innocencse,
neither in wordes nor deedes, if it may be enough to accuse. Truely if any,
to bring the same in hatred, shall allege that this Doctrine whereof I nowe
go about to yeeld account vnto you, hath beene long ago condemned by co-
ten of all degrees, and attented by many judgements already given in ju-
dicial courts: all that he sayth shal amount to no more but that it hath parti-
ly bin violently thrown downe by the banding and power of the aduersa-
ries thereof, and partly beene traiterously and fraudulently oppresed with
their lies and little practises and scelnders. Herein is violence shewed, that
without hearing the caufe, blody sentences are pronounced against it: here-
in is fraude, that it is without deffering accused of sedition and cuni.
And that none may thinke that we wrongfully complaine of these things,
you your selfe can beare vs witness, moost noble king, with how lieng scel-
ders it is dayly accused vnto you: as, that it tendeth to no other end but to
writh from kings their scepters out of their handes, to throwe downe all
judges seates and judgements, to subucite all orders and civil governments,
To the French King.

to trouble the peace and quiet of the people, to abolish all laws, to vnde all proprieties and possessions, finally to turn all things vpside downe. And yet you heare the smallest portion. For horrible things they spread abroad amongst the people: which if they were true, the whole worlde might worthily judge it with the maintaineers thereof, worthy of a thousand fiers and gallows. Who can now maruell that a common hatred is kindled against it, where such most wrongfull accusations are beleuened? Lo, this is the caufe y all degrees agree & conspire to the condemning of vs & our doctrine. They that fit to judge, being rauished with this affection pronounce for sentences their foreconceived determinations which they brought from home with them: and thinke that they have well enough discharged their duties, if they command no man to be drawn to execution, but such as are found guilty either by their owne confession or by sufficient witnesse. But of what fault? of that condemned doctrine, say they. But by what lawe condemned? Herein should have stand the succor of defence for them, not to deny the doctrine it selfe, but to maintaine it for true. But here is all libertie once to mutter, ytterly cut off from vs.

Wherefore I doe not vnuniuely require, most victorious King, that it may please you to take into your own hand the whole hearing of the cause which hitherto hath bene troublesomel handled or rather carelesly tosled without all order of lawe, more by outrageous heat than judicall gratuiety. Neither yet thinke, that I here goe about to make mine owne private defense, whereby I may procure to my selfe a safe returne into my natuie contrie, to which although I beare such affection of natural loathing as becommeth me: yet as the case now is, I not miscontentedly want it. But I take vpon me the common cause of all the godly, yea and the caufe of Christ himselfe, which at this day hauing bene by all meanes torne & troden downe in your kingdom, lieth as it were in dispaired case, and that in deede rather by the tyrannie of certeine Pharisians, than by your owne knowledge. But howe that cometh to passe, it is not here needfull to tell: truely it lieth in great diffires.

For thus farre have the vngodly preuailed, that the truth of Christ, if it be not destroyed being chafed away and scattered abroad, yet it lieth hidden as buried and vnregarded: as for the silly poore Church, it is either wafted with cruel slaughters, and so driven away with banishments, or dismayed with threats & terrours, that it dare not once open her mouth. And yet stil they continue with such rage & fiercenes as they are wont, thwarting strongly against the wall already bending & the runne which the eluys hate made. In the meane time no man steppeth forth, to set him selfe in defense against such furies. And they, if there be any such, that will most of all seeme to fawe the truth, say no more but that it were good to pardon the error and vnskilfulness of ignorant men. For thus the good natured men forsooth do speake, calling that error & vnskilfulness which they know to be the most certaine truth of God: calling them ignorant men, whose wit they see that Christ hath not so despited but that he hath vouchesfated to communicate to them the mysteries of his heavenly wisedom. So much are all ashamed of the Gospel. It shalbe your office (most noble King) not to turne away

A 4 your
shall not onely be no Christians, but also no men? For though some of them doe plenteously glut themselves, & other some live with gnawing of poore crustes; yet they liue all of one pot, which without these warming helpes should not onely waxe cold, but also thoroughlie freeze. Therefore howe much more every of the is carefull for his belly, so much more earnest warrier he is for their faith. Finally they all endeavor themselves to this, to kepe still either both kingdom safe, & their belly full: but of pure zeale none of them sheweth any token, be it nother so little. Neither yet so do they cease to laudour our doctrine, and by al the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suspicé. They calit new, & lately forged:they caull that it is doubtfull, & vncertaine: they demande by what miracles it is confirmed: they aske whether it be meete that it shold preuaile against the consent of so many holy Fathers, and the moit auncient custome: they presse vpon vs to confesse it to be schismatical, which mouth warre against the Church, or that the Church hath lien dead in many ages in which no such thing hath beene heard of. Lat of all they say, that there neede no arguments, for (say they) it may by the frutes be judged of what fort it is, namely which hath brede so huge a heape of fectes,so many turnoiles of seditions, so great licentiousnesse of vices. Truly full easie it is for them, to triumph vpon a forfaken caufe before the light beleeuing and ignorant multitude. But if we might also have our turne likewise allowed vs to speake, verily this sharpe heate would sone be cooled wherewith they do so with full mouth and as licentioufly as vnpunishedly some against vs.

First,whereas they call it newe, they do great wrong to God, whose holy word deserveth not to be accused of newnesse. To them in deede I nothing doubt that it is new, to whom Christ is newe, and his Gospel is new. But they which knewe that preaching of Paul to be olde, that Jesus Christe died for our finnes, and rofe againe for ourjustification, shal finde nothing newe among vs. Whereas it hath long lien hidden vnknownen, and buried: that is the fault of the vnGodlines of men. Nowe sith it is by the bountifulnesse of God restor'd to vs, it ought at least by right of full restitution to receive againe the title of auncientie.

Out of the fame fountaine of ignorance springeth this, that they take it for doubstull and uncertaine. This verily is it which the Lord by his Prophet complaineth, that the oxe knewe his owne, and the ass his maisters stool, but his people knewe not him. But howsoever they mocke at the uncertainty of it: if they were druen to seale 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 affiance, which dreadeth neither the terrors of death, nor yet the very judgement scare of God.

Whereas they require miracles of vs, they deale vreasonably with vs. For we cyme no new Gospel, but hold fast the felie same Gospel for confirming of the truth whereof all the miracles doe ferue that euery Christ and his Apostles haue done. But this thing they haue speciall aboute vs, that they can cume to this day confrme their faith with continuall miracles. Yea but rather they alledge miracles, which may weaken a minde otherwise well stabli-
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They are so either trifling and worthy to be laughed at, or vaine and lying. And yet, although they were never so monstrous, they ought not to have been of any value against the word of God: forasmuch as the name of God ought both in every place & at every time to be hallowed, whether it be by miracles or by natural order of things. This false colour might para- adventurous have made the better shewe, if the Scripture did not informe vs of the lawful end and vs of miracles. For, Marketh that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke alfo faith that the Lord did beare witnesse to his word of his grace, when signes and wonders were shewed by the handes of the A- ppostles. Wherwith wholly agreeeth that saying of the Apostle, that when the Gospell was preached, veneration was confirmed by this, that the Lord did beare witnesse to it with signes, and wonders, and diuerse powers. But those things which we heare to be the dealings of the Gospell, shall we turne to the destroying of the credit of the Gospell? those things which are appointed only to stablifh the true, shall we apply to confirming of lies? Therefore it is meete that the doctrine, which (as the Evangelist faith) goeth before miracles, be first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine, this is the marke, if it tende not to the seeking of the glory of men, but of God. Sith Christ affirmeth this to be the prooue of doctrine, miracles are wrongfullie esteemed which are drawn to any other ende than to glorifie his name of God alone. And we ought to remember that Satan hath his mirac- les, which although they be juggling deceites rather than true powers, yet are such as may deceite the ignorant & vnskilful. Magicians & enchanters haue bin alway famous in miracles: wonderfull miracles have nourished i- dolatrie, which ye doe not proue to vs, that the superstitition of Magicians and idolaters is lawfull. And with this battling ramme in olde time the Donatiftes did shake the simplicitie of the common people, for that they excel- led in miracles. Therefore we doe nowe make the same answer to our ad- versaries, which Augustine then made to the Donatiftes: that the Lord hath made vs were against such miracle workers, when he foretold that there should come false prophets, which with lying signes and diuerse wonders, should, if it were possible, bring the elect into errour. And Paul hath given warning that the kingdom of Antichrist should be with all power, & signes, and lying wonders. But these miracles (fay they) are done not of idols, not of forserers, not of false prophets, but of the Saintes. As though we knewe not that this is the craft of Satan, to tranfigure himselfe into an Angell of light. In olde time the, Egyptians worshipp Redimy which was buried a- mong them, with sacrifices and other divine honors. Did not they abuse the holy Prophet of God to idolatry? And yet by such worshipping of his tombe, they obtained that they thought the healing of the stinging of the serpent to be the iust reward thereof. What shall we say: but that this hath bin and euer shall be the most iust vengeance of God, to send strength of illusion to them that haue not receivd the loue of truth, that they may beleue lying? Therefore we want not miracles, and those certaine, and not subject to cau- lations.
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As for miracles which they bring forth for themselves, they are mere illusions of Satan, forasmuch as they lead away the people from the true worshipping of their God to vanity.

Moreover, they do slanderously set the Fathers against us (I mean the ancient Fathers & the writers of my age as yet more uncorrupted) as though they had them for maintainers of their ungodliness: by whose authority the debate were to be ended, the better part of the victory (to speak even most modestly) would bend to our side. But whereas many things have been excellently well & 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, judgement, and minde, do worship only their faultes and errors: & those things which are well spoken, they either marque not, or faine as if they knew them not, or do corrupt them: so as a man may say that their care was altogether to gather dunge in of the golde of the Fathers. Then they oppresse vs with importunare cryeing out against vs, as despliers and enemies of the Fathers. But we do so not despise them, that if it were the matter of my present purpose, I could very easily prove by their consenting voices, the greater parte of these things that we say at this day. But we so reade their writings, that we always remember, that all things are ours, to serve vs, not to have dominion ouer vs: and that we are Christes alone, whom wee must obey in all things without exception. Who so kepth not this choice, shall haue nothing certaine in religion: forasmuch as those holy men were ignorant of many things, do oftentimes strue one with another, yea and sometimes fight with themselves. Not without cause (say they) we are warned of Solomon, that we passe not the olde bounds which our Fathers haue set. But there is not all one rule in the bounding of fieldes, and the obedience of faith, which ought to be so framed that it forget her people & the house of her Father. If they have so great delite to vs allegrories, why do they not rather expounde the Apostles, than any other, to be their Fathers, whose appointed bounds it is not lawfull to pluckle vs: for so did Hierom expounde it, whose words they haue registred among their Canons. But if they will haue the bounds of the same Fathers, whom they meane, to be stedfastly kept: why do they, so oft as they lift, to licentioues passe them? Of theumber of the Fathers were they, of whom the one saide, that our God eateth not, nor drinke: and that before he needeth neither cuppes nor dittes: the other said, y the holy things require not golde, and that those things pleafe not with golde which are not bought with golde. Therefore they passe the bounde, which are in the holy things somuch delited with golde, silver, jorrie, marble, precious stones and filkes, and thinke that God is not rightly worshipped, vnlesse altogether they be disolutely set out with exquisite gorgeousines, or rather with outrageous excesse. A Father was he, which said, y he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they passe the boundes, when they accuse the soule that eatte flesh in Lent. Fathers were they, of whom the one said y a Monke which laboureth not
not with his handes, is judged as euill as a violent taker, or (if you wil) a robber: The other said, that it is not lawfull for Monkes to liue of other mens goods, although they be continually busied in contemplations, in prayers, in study. This bounde also they haue pasted, when they placed the idle and barrel bellies of Monks in stews and brothel houses to be fatted with other mens substance. A Father was he, which saide, 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 Ecclesiastiicall Councell, that that which is worshipped should not be painted on walles. They are farre from holding themselves within these boundes, when they leave not one corner without images. An other Father counsell'd, that having done the dutie of natural kindenesse toward the dead in burying them, we should let them rest. These boundes they brake, when they cast into men a continuall carefullnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the sacrament of the Supper so remaineth and ceaseth not, as in the Lord Christ remaineth the substance and nature of man ioyned 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 transfermblante into his holy and bloud. Fathers were they which as they deliuered to the whole Church but one Sacrament of Thanksgiving, and as they debarred from it wicked and hainous euill doers: so did greuously condemne all those which being present, did not communicate of it. How farre haue they removed those boundes, when they fill not only Churches, but also private houses with their maffes, and admet all men to looke vpon them, and every man so much more gladly as hee more largely payeth, howe vncleane and wicked fo ever they be; but allure no man to faith in Christ and faithfull communicating of the Sacraments: yea rather doe boastingly set out to sale their owne worke for the grace and merite of Christ? Fathers were they, of whom the one decreed, that they should be altogether debarred from the holy Supper of Christ, which holding themselves contented with partaking of the one kindle, abstained from the other: And the other Father stoutly maintaineth, that to the chri- tians people the bloud of the Lord ought not to be denied, for the confession whereof they are commanded to shedde their owne bloud. These boundes also they haue taken away, when they haue by an inviolable lawe commanded the felde same thing which the one of these Fathers punished with excommunication, and the other reprobated with a strong reaason. A Father was he, which affirmed it to be rashnes to determine any thing of a doubtfull matter on the one side or the other, without cleare and evident witnesses of the Scripture. This bounde they forght, when they established so many constitutions, so many canons, so many mafterly 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 lawes of fasting. This bound also they haue farre pasted, when they commanded fasting with most straight lawes. A Father was he, which denied that marri-
Paphnunt..tri..par. hist. lib. 2. ch. 14.

Cyprian, epist. 2. l. b. 2.

August. cap. 2 contra Crefon. gr. imat.

age ought to be forbidden to ministers of the Church, and pronounced a man lying with his owne wife to be chaste: and Fathers were they, which agreed to his authoritie. Beyond these bounds haue they gone, when they flcurely enjoyed unmarried life to their sacrificers, A Father was he which judged, that onely Christ ought to be hearde, of whom it is said, Heare him; and that we ought not to haue regard, what other men which were before vs, haue tayde or done, but what Christ (which is the first of all) hath commanded. This bounde neither do they appoint to themselves, nor do suffer other to haue it appointed them, when they set both overt themselves & other any maisters whatsoever they be, rather than Christ. A Father was he, which affirmed that Church ought not to set it selфе before Christ, because he alway judged truely: but the judges of the Church, as men, are commonly deceived. They breaking through this bound also, stitch not to affirme that the whole authority of the Scripture, hangeth upon the awardment of the Church. All the Fathers haue with one heart accursed, and with one mouth pronounced it abominable, that the holy word of God should be entangled with the subtilites of Sophisters, & brawlings of Logitians. Do they holde themselves within these boundes, when they goe about nothing else in their whole life, but with endless strifes, & more than Sophistical brawlings to wrap & encombre the simplicitie of the Scripture? So that if the Fathers were now raised to life againe, & should heare such an art of brawling, which these men cal Speculatiae Divinitie, they would beleue that nothing leffe is done than any dissipation had of God. But my talke should spread it selffe beyond due boundes, if I would reckne vp how boldly these men shake of the yoke of the Fathers, whose obedient children they would seeme to be. Truely both monethes & yeares would be too little for me. And yet they are of so extreme and desperate shamelesnesse, that they dare blame vs for that we stitch not to passe the auncient boundes.

But now whereas they call vs to custome, they nothing preuaile. For we should be most vniustly dealt with, if we should be driven to yelid to custom. Truely if the judgemenet of men were right, Custome should be taken of the good. But it oftentimes happeneth that men doe otherwise. For, that which is seene to be done of many, by and by obtayned the right of a Custome. But the state of men hath scarceily at any time bin in so good case, that the better things pleased the greater number. Therefore for the most part of the priuate vices of many hath bin made a publike error, or rather a common consent of vices, which now these good men would haue to stand for a lawe. Who so haue eyes do se that not only one sea of euils hath overflowed, many poysnonous pestilences have inundated the world, that all things runne headlong to ruine; so that either the matters of men must be more despered, or we must lay hande vnto, or rather vs violence vpon so great euils. And remedy is by no other reason driven away, but because we haue now long time accustomed vs to euils. But be it that publike error haue place in matters of common weale: yet in the kingdome of God his onely truthe is to be hearde and regarded, to which by no succeeding course of yeares, by no custome, by no conspired agreement, may any prescription be limi-
To the French King.

limited. So in olde time Esay taught the electe of God, that they should not say Conspiring, to all things in which the people saide Conspiring: that is to say, that they should not conspire together to the wicked agreement of the people, nor should feare and dread the peoples feare: but rather that they should sanctifie the Lorde of hostes, and he should be their feare and dread. Now therefore let them as much as they lift object against vs both passed and present ages, if we sanctifie the Lord of hostes, we wil not be much afraid. For whether it be manie ages have consented to like vngodlines, he is strong to take vengeance to the third & fourth generation: or if the whole world together conspire into one selfe fame wickednes, he hath by experience taught what is the end of them that offend with y multitude, when he did with a generall overflowing destroy the whole kinde of men, preserving Noe with a small househولد, which shoulde by his faith being but one man condemne the whole worlde. Finally an evil custome, is none other than a common pestilence, in which they do notwithstanding dye that die with company of a multitude. Moreover they ought to have considered that which Cyprian faith in certaine places, that they which sinne by ignorance, although they cannot cleare themselues from all fault, ye may seeme after some maner excutable: but who so obstinatly refuse y truth offred by the grace of God, they have nothing to pretend for their excuse.

As for their double horned argument, they doe not drinke vs to so hard a straights with it, to compel vs to confesse, that either the Church hath lyen dead a certaine time, or that we have controverse se against the Church. Truly the Church of Christ hath liued & shall liue so long as Christ shall reigne at the right hande of the Father: by whose hande she is vpholde, by whose succour she is defended, by whose power the keepeth her saerie. For he will vndoubtedly performe that which hee hath once promisde, that he will be present with his euene vntill the ending of the world. Against it now we haue no warre at all. For we do with one consent together with all the people of the faithful honor and worship the one God and Christ the Lorde, in like sort as he hath alway beene worshipped of all the godlie. But they themselves not a little way erre from the truth, when they acknowledge no Church, but which they fee with present eie, and go about to compasse it about with those bounds in which it is not enclosed. Vpon these points hacth our controverse: first that they affirme that the forme of the Church is alway appearing and to be seene; then, that they set the same forme in the see of the Church of Rome, & in the order of their prelats. We on the contrary side affirme, both that the Church may consist of no appearing forme, and that the forme it selfe is not contained in that outward shining shewe, which they foolishly haue in admiration, but hath a far other mark, namely the pure preaching of the word of God, and the right ministracion of Sacraments. They are in a rage, in lesse the Church may be alwayes pointed out with a finger. But how oft happened it in the people of the Iewes to be so deformed, that there appeared no forme at all? What forme thinke we to haue shined, when Helias bewailed that he alone was left? How long since the comming of Christ hath it lien hidden without forme? How since that time hath
hath it bene so oppressed with warres, seditions, and heresies, that it shined out on no side? If they had liue'd at that time, woulde they have beleued that there was any Church? But it was sayde to Helias, that there were preferred seven thousand men, which had not bowed their knee before Baal. Neither ought it to be doubtfull to vs but that Christ hath alway reigned in earth since he ascended into heauen. But if the godly had then sought any discernable forme with their eyes, should they not by and by have bin discouraged? And verly Hylarir accounted it even already in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of Bishops, they markted not a deadly pestilence lurking vnder that vi-for. For thus he sayth: One thing I warne you, beware of Antichrist: for you are all taken with the love of wals: ye do ill worship the Church of God in houses and buildinges vnder them ye do ill thirst in the name of Peace. It is doubtfull that in those Antichrist shall sitte? Mountains and woods, and lakes, and prisons, and caues are safer for me. For in these the Prophets, when they were either abiding or thrown into them, did prophesie. But what doth the world at this day honour in his horned Bishops, but that it thinketh them to be holy prelates of religion, whom it feeth to be heads ouer great cities? Away therefore with such foolish esteeming. But rather let vs leave this to the Lord, forasmuch as he alone knoweth who be his, and sometime also taketh away from the fight of men the owrward knowledge of his Church. That is (I graunt) a horrible vengeance of God vpon the earth. But if the wickednes of men so defere, why doe we seek to with-stand the just vengeance of God? In such wise the Lord hath in times past taken vengeance of the vnhankfulnesse of men. For because they would not receive his truth, and had quenched his light, he suffred them being blinded in senfe, both to be mocked with lyes full of absurditie, and to bee drowned in deepe darkenes, so that there was no face of the true Church to be vseen. Yet in the meane time he saued his both being scattered abroad and lying hidden in the midst of errors and darknesse, from destruction. And no maruell. For he can skil to saue both in the very confusion of Babylon, and in the flame of the burning ouen. But whereas they would haue the forme of the Church to be judged by I wote not what vaine pom-pous shew: howe perilous that is, I will rather point out vno than declare, leaft I should drawe out my tale into infinite length. The Pope (say they) which holdeth the Apostolike see, and the Bishops that are annointed and con-secrate by him, so that they be trimm'd with fillets and miters, doe repre-sent the Church, and ought to be taken for the Church: and therefore they can not erre. How so? because they are pastors of the church, & consecrate to the Lord. And were not Aaron and the other rulers of Israell also Pastors? But Aaron and his sonsnes after that they were made priests, did yet erre when they made the calfe. After this reafon, why should not the foure hundred Prophets which lyed to Ahab, have represented the Church? But the Church was on Michesas side, being indeede but one man alone, and vn-regarded, but out of whose mouth came truth. Did not the falfe prophets in resemb ance beare both the name and face of the Church, when they did
To the French King.

with one violent assault rife vp against Jeremie, and with threatening boasted that it was not possible that the lawe should perishe from the priest, counsell from the wiseman, the word from the Prophet? Jeremie alone was sent against the whole company of the Prophetes, to declare from the Lord, that it should come to passe, that the lawe should perish from the priest, counsell from the wiseman, and the word from the Prophet. Did not such a glistering shew shine in that Councel which the Bishops, Scribes, and Pharifees assembled, to take aduises together for the killing of Christ? Now let them goe and sticke fast in the outward vifour, that they may make Christ and all the Prophetes of God, schismatikes: and on the other side make the ministers of Satan, the instruments of the holy Ghost. If they speake as they thinke, let them faithfully answere me, in what nation & place they thinke that the Church remained since the time by the decree of the Councell at Basile, Eugenius was thout downe and deprivd from the estate of pope, and Aymee set in his place. They can not, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not only of one Pope, but of two. Eugenius was there condemned of schisme, rebellio, and obstinacie, with the whole flocke of Cardinals and Bishops, which had with him practifed the desolution of the Councell. Yet afterward being borne vp by the fauour of Princes, he recovered his papacy safe againe. That election of Aymee, which had bin orderly made by the authoritie of a generall and holy Synode, vanished away in a smoke: sauing that he himselfe was appeased with a Cardinals hat, as it were a barking dog with a pece of bread cast vnto him. Out of the bofome of these heretikes, rebels, and obstinates, are proceed all the Popes, Cardinals, Bishops, Abbots and priestes that haue bin since. Here they are taken and can goe no further. For, to whether side will they giue the name of the Church? Wil they deny that the Councell was generall, which wanted nothing to the outward majestie: namely, which being solemnely summoned by two bulles, and well framed in the order of all things, continued in the same dignity to the last ende? Wil they confesse 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 many as are of them shame of vs accouunted schismatikes, which wittingly and willingly haue bin orderd of heretikes. If it had never before bin knowne, y the Church is not bound to outward pomps, they themselves may be to vs a large prooe, which vnder that glorious title of the Church haue so long so proudly boasted themselues, whereas yet they were the deadly pestilences of the Church. I speake not of their maners, and those tragi-cal doings wherwith their whole life swarmed full: because they say that they be the Pharifees which are to be heard, not to be followed. But if ye will spare some of your leasure to read our writings, you shall plainly know that the very doctrine, the doctrine it selfe, for the which they say that they be the church is a deadly butchery of soules, the firebrand, ruine, and destruction of the Church.

Finally they doe not vprightly enough, when they do spitefully rehearfe
The Preface

howe great troubles, vprores, and contentions the preaching of our doctrine hath drawne with it, & what fruits it now beareth in many. For the blame of these evils is unworthily laide vpon it, which ought rather to haue bin imputed to the malice of Satan. This is as it were a certaine naturall propertie of the word of God, that whensoever it riseth vp, Satan is neuer quiet or sleeping. This is the most sure and most trustie mark, whereby it is discerned from lying doctrines, which doe easilie shew forth themselves when they are receiued with favourable cares of men, and are heard of world rejoicing at them. So in certaine ages past, when all things were drownned in deepe darkness, the Lord of this world made a sport and a play in manner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus in founde peace. For, what should he els doe but laugh and play being in quiet and peaceable possession of his kingdom? But when light shineth from above somewhat scattered abrode his darkness, when strong man troubled & assailed his kingdom, then he began to shake off his wonted drowndnes, & haftily to arme himself. And first he stirred the force of men, whereby he might violently oppresse &truthe beginning to shine. By which when he nothing prevailed, he turned to subtile entrappings. He stirred vprores & dilagements of doctrines by his Catabaptists, & other monstrous lewde men, whereby he might darken it and at length utterly quench it. And nowe he continueth to assaile it with both engines. For he traueileth both by the force and power of men to plucke vp that seede, and with his darnell (as much as in him lieth) to choke it, that it may not growe and beare fruit. But all this he doth in vaine, if we heare the warning of God, which both hath long before opened his craftes vnto vs, that he should not take vs vnware, and hath armed vs with sufficient defences against all his engines. But how great malicioussines is it to lay vpon the worde of God, the hatred either of vprores, which noughty & rebellious men doe stirre vp, or of the sectes which deceivers doe raise against it? Yet it is no newe example. Elias was asked whether it were not he that troubled Israel. Christ was esteemed of the lewes a seditious man. The Apostles were accuced of making a commotion among the people. What other thing doe they which at this day doe father vpon vs all the troubles, vprores and contentions that boyle vp against vs? But what is to be answered to such, Elias hath taught vs: namely that it is not we that scatter errors or stirre vp vprores: but it is they themselves that wraaffle against the power of God. But as that one thing alone is sufficient to bear backe their rashnes, so againe we ought to meete with the weaknesses of other, who oftentimes happen to be moved with such offences, and in their dismaying to waue. But let them, to the ende that they may not faint with this dismaying and be discouraged, know that the Apostles in their time felte by experience the same things that nowe happen vnto vs. There were unlearned and vnstedfast men, which wretst to their owne destruction, those things that Paul had written by the inspiration of God, as Peter faith. There were dispersers of God, which when they heard that sinne abounded to the end that grace might more abound, by & by objected, We will then abide in sinne, that grace may abound. When they heard that the faith-
faithfull are not vnder the lawe, they by and by answered, We wil then sin, because we are not vnder the law, but vnder grace. There were that accused him as an exhorter to cull. There entred priuily many false Apostles to destroy the churches which he had builded. Some by enuy and contention, and not purely, yea and maliciously preached the Gospel, thinking to add more affliction to his banandes. Somewhere the Gospel not much profited. All fought their owne, and not the things of Iesus Christ. Some went backward, dogges to their vomit, and swine to their wallowing in the mire. The most part did draw the liberty of the Spirit to the licentioufnes of the fleshe. Many brethren crept in, by whose there came afterward great dangers to the godly. Among the brethren themselves were many strifes raised vp. What should the Apostles have done in this case? Should they not either have dissembled for a time, or rather altogether have gluen ouer and forsaken the Gospel, which they sawe to be ye seedplot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for help in such diffcrees this came in their minde that Christ is the stone of stumbling and rocke of offence, set vnto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed, went forward boldly through al dangers of vprores & offences. With ye fame thought we also ought to be vpholden, for asmuch as Paul teftifieth that this is the perpetual propertie of ye Gospel, to be the favor of death vnto death to them that perish, although it were ordained to this end, that it should be the favor of life vnto life, and the power of God vnto the falvation of the faithfull; which verily we should also feele, if we did not with our vnhankfullnes corrupt this so singular a benifte of God, and turne that to our owne defitution which ought to haue bin to vs the onely defence of our faticke.

But now I returne to you, my soueraigne Lord. Let those false reportes nothing move you, by which our aduersaries travel to caft you in feare of vs, with saying that by this newe Gospel (for so they call it) nothing is hunted for and sought but in occaion of seditions, and vnpunished libertie of vices. For our God is not the author of diuision, but of peace: and the sonne of God is not the minifter of sinne, which came to destroy all the workes of the Diuell. And wee are unworthy accused of such desires, whereof wee never gaine any fuppition were it neuer so small. It is likely that wee forsooth doe practize the overthrowing of kingdomes, of whom there hath neuer beene heard any one seditious worde, whose life hath ever beene knowne quiet and simple, when wee liued vnder you, and which nowe beeing chaced from home, yet ceafe not to pray for all thinges prosperous to you and your kingdome. It is likely forsooth that we hunt for licentioufnesse of vices, in whose behauiours although many thinges may be found faulty, yet there is nothing worthy of so great reproaching: neither have we with so ill successe (by the grace of God) profited in the Gospel, but that our life may bee to these backbyters an examplar of chastifie, liberality, mercy, temperance, patience, modesty, & whatsoever other vertue. Verily it is by the profe of selfevident y we do vsnaignedly feare and worship God, forasmuch as we desire that his name be halowed
both by our life and our death, and enuie it selfe is compelled to beare of
some of vs a witness of innocenc and caule vprightnesse, in whom this one-
ly thing was punished with death, which ought to haue bin accounted
for a singuler praiie. But if any ynder pretence of the Gospell doe stirre vp tu-
multes (as hither to it hath not bin founde that there haue bin any such in
your Realm) if any pretende the libertie of the grace of God to defend the
licentiousnesse of their vices (of which fort I haue knowne many) there bee
lawes and penalties of lawes, by which they may according to their deser-
tnings be sharply punished: yet so that in the meane time the Gospell of
God be not quill spoken of for the wickednes of naughty men. Thus haue
you (O King) the venamous unjustice of the slaunderers largely enough
declared, that you may not with an care of too caufie believe bende to their
reports. I feare me alio leaft it be too largely set out, for asmuch as this pre-
face is in a maner come to the quantitie of a whole booke of defence,where-
by I intended not to make a defense indeede, but onely to mollifie your
minde aforeshand to give audience to the disclosing of our caufe: which
your minde, though it be now turned away and estranged from vs, yea and
enflamed against vs, yet we trueth that we shalbe able to recover the fauour
thereof, if you shall once haue without displeasure and troublous af-
fection red ouer this our confeffion, which we will to bee in stead of a de-
fense for vs to your maiestie. But if the whisperinges of the malicious doe
so posseffe your cares, that there is no place for accused men to speake for
them fclues: and if those outrageous furies doe still with your winking at
them, exercise crueltie with prifoning, tormenting, cutting and burning:
we shallindeede, as sheepe appointed to the slaughter, be brought to al ex-
tremities, yet so that in our patience we shall posseffe our soules, and waite
for the strong hande of the Lorde: which shall without doubt bee present in
time, and stretch foorth it selfe armed, both to deliver the poore out of af-
flaction, and to take vengeance on the dispisers, which nowe triumph with
so great assurednesse.

The Lord the King of Kingses stablishe your throne with righteous-
nesse, and your feate with equitie, most noble King.
A: Basile the first day of August, in the yeare, 1536.
JOHN CALVINE TO
THE READER.

T he first setting out of this worke, because I did not looke for that success, which the Lord of his unmeasurable goodness hath given, I had (as men use to doe in small worke) for the more part lightly passed it over. But when I understood that it was received with that favor of all the godly, which I never durst have desired, much lese have hoped for: as I verily felt in my heart, that much more was given to me than I had deserved, so I thought it should be a great unthankfulness if I should not at the least after my slender abilities endeavor to answer so favorable affections toward me, and which of them selves provoked my diligence. And this I attempted not only in the second setting forth of it: but howe of since that time, the worke hath bin imprinted, so of hath it bin enriched with some increase. But although I did not then repent me of the labor that I had employed: yet I never held my selfe contented till it was disposed into that order which is now set before you. Now I trust I have given you that which may be allowed by all your judgements. Truely with how great endeavor I have applied my selfe to the doing of this service to the Church of God, I may bring forth for an evident witness, that this last winter, when I thought that the seuer Quarante had summoned me to death, how much more the sicknes enforced upon me, so much lesse I spared my selfe, till I might leaue this booke to overleue me, which might make some part of thankfulness recompence to so gentle provoking of the godly. I had rather in deede it had bin done soone: but it is soone enough if well enough. And I shal then thynke that it is come abroade in good season, when I shal perceive that it hath brought yet more plentiful fruits 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, despite the judgements of men, whether they be the foolish and sordid judgements of the unskilful, or the wrongfull and malicious of the wicked. For although God hath throughly setted my minde to the endonor both of enlarging his kingdom, and of helping the common profit: and though I am cleare in mine owne conscience, and have him selfe and the Angels to witnesse with me, that since I tooke upon me the office of a teacher in the Church, I have seded to none other purpose but that I might profit the Church in maintaining the pure doctrine of godlines: yet I thinke there is no man, that hath bin snatcht at, listen, and torn in sunder with more slanders than I. When my epistle was now in printing, I was certainly informed that at Angibrugh where th' assembly of the states of the Empire was holden, there was a rumor spread abroad of my revolving to the Papacie, and
To the Reader.

The same was more greedily received in the courses of Princes than was meete. This forsooth is their thankfulness, who are not ignorant of many trialls had of my steadfastnes, which trialls as they shake off so smile a scandal, so they shoulde with all indifferent and gentle judges have defended me from is. But the Dispel with his whole course is deceived if in oppressing with filthy lies, he thinke that by his unjust dealing I shalbe either the more discouraged or made the leefe diligent; because I trust that the Lord of his unmeasurable goodnes will grant me that I may wish even sufferance continue in the course of his holy calling. Whereof I give to the godly readers a new proffed in this setting forth of this booke. Now in this truell this was my purpose so to prepare and furnish them that be studious of holy Divinitie to the reading of the word of God, that they may both have an easie entrie into it, & go forward in it without stumbling: for I think that I have in all points so knit up together the summe of religion, and disposed the same in such order, that whatsoever shall well have it in mind, it shall not be hard for him to determine both what hee ought chiefly to secke in the Scripture: and so what marke to apply whatsoever is contained in it. Therefore, this as it were a way being once made plaine, if I shal hereafter set forth any expostion of Scripture, because I shal not neede to enter into long disputations of articles of doctrine, and to wander out into common places: I will alwaye knit them up shortly. By this meanes the godly reader shalbe eased of great paine and seditions, so that he come furnish'd beforehand with the knowledge of this present worke as with a necessary instrument. But because the intent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare indeede what it is, than to set it out in wordes. Fare well friendly Reader, and if shal receinne any fruite of my labors, helpe me with thy prayers to God our Father.

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

Augustine in his viij, Epistle.

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

In the first booke which intreateth of the knowledge of God the
Creator: Are contained xvii, Chapters.

That the knowledge the true God against all the Gods of
of God, and of our the Gentiles, reckoning him for none
selues, are things of them.

conioyned: and how 11 That it is unlawfull to attribute
they bee linked the vnto God a visible forme, and that ge-
one with the other. generallly, they forfaie God, so many

2 What it is to knowe God, and to as doe erect to themselues any ima-
what endeth the knowledge of him.

12 That God is feuerally discerned

3 That the knowledge of God is na-
from idols, that he may be onely and
turally planted in the minds of men. wholly worshipped.

4 That the same knowledge is ei-

13 That there is taught in the scrip-
ter choked or corrupted, partly by tunes one effence of god from the ve-
ignorance, and partly by malice. cretion, which effence containeth

5 That the knowledge of God doth in it three perfons.

thiningly appeare in the making of 14 That the Scripture euuen in the
the world, and in the continuall go-

15 What a one man was created:

16 That God by his power doth

tion to fay, that the credit thereof nourish and maintaine the worlde,
doeth hang upon the judgement of the which himself hath created, and by
Church. his prouidence doeth gouerne all the

17 Whereunto and to what ende this

18 That God doth so vie the fer-
uelation, doe overthrowe all the prin-
ciples of godlinesse, their mindes to put his judgement in

19 That the Scripture, to correct al execution, that yet still himselfe re-
superflition, doth in comparison set maineth pure from all spot.

In
The Table.

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 xviij. Chapters.

1. That by Adams finne and fall-Gospell.

10. Of the likenesse of the olde and first estate: wherein is entreated of the Newe Testament.

11. Of the difference of the one Testament from the other.

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

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

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

14. Howe the natures of the Mediator doe make one person.

15. That wee may knowe to what end Christ was sent of his father, and what he brought vs: three things are principally to bee considered in him, his Prophetical office, his kingdom, and his Priesthood.

16. Howe Christ hath fulfilled the office of Redeemer, to purchase salvation for vs, wherein is entreated of his Death and Resurrection, and his Ascension into heaven.

That Christ although he was that it is truely and properly knowne to the iewes vnder the lawe, said, that Christ hath deservd Gods yet was hee deliuered onely by the favours and salvation for vs.

In the third booke which entreateth of the manner howe to receive the grace of Christ, and what fruities come thereunto to vs, and what efffectes followe of it: Are contained xxv. Chapters.

1. That those things which are Satisfaction.

spoken of Christ doe profit vs, 5. Of the supplyinges which they by secret working of the holy Ghost, adde to satisfactions, as Pardons and 2. Of faith, wherein both is the de- Purgatorie.

3. That we are regenerate by faith, Scripture exhorteeth vs thereunto, wherein is intreated of repentance. 7. The summe of a Christian life: 4. That all that the Sophisters bab- where is entreated of the forsaking of ble in their schooles of penance, is far our selues.

from the purenesse of the Gospell: 8 Of the bearing of the Crosse, where is entreated of confession and which is a part of the forsaking of our
The Table.

1 Of the true Church with which it unanced it selfe to this height, whereby we ought to keepe vnitie, be-both the libertie of the Church hath cause it is the mother of all the godly. beene oppresst, and all the right go-
2 A comparison of the false Churchuerement thereof overthrown.
with the true Church.
3 Of the teachers and ministers of the Church, and of their Election and how unbridled licentiousnesse it hath in the Papacy beene wrefted to cor-
rupt all purenesse of doctrine.
4 Of the state of the olde Church, & of the maner of governing that was in vfe before the Papacy.
5 That the olde forme of gouveme- ment is utterly overthrown by the tyranny of the Papacie.
6 Of the Supremacie of the Sea of Rome.
7 Of the beginning and encreasing the abuse thereof, such as is scene of the Papacy of Rome, vntill it ad- in the Papacy.

In the fourth Book wherein entreareth of the outward means or helpe whereby God calleteth vs into the fellowship of Christ, and holdeth vs in it: Are contained xx. Chapters.

1 Of the meditation of the life to this doctrine in hatred.
2 Of the agreement of the promises come.
3 How we ought to see this present of the Lawe and the Gospell.
4 life, and the holpes thereof.
5 That of the Iustification of faith, and of the things in appointed.
6 That Of the rite.
7 Of the thing.
8 That to the ende we may be fully exercised of faith, and whereby we daily perfuated of the free Iustification, receive the benefites of God.
9 We must lift vp our minds to judge.
10 Of the eternall election, whereby mentstate of God.
11 God hath predestinate some to salua-
12tion, some other to destruction.
13 That there are two things to be marked in free Iustification.
14 A confirmation of this doctrine.
15 That those things that are commonly boasted concerning the me-
16 That Election is established by rites of worke,do ouerthowe as wcl the calling of God: and that the re-
17 What is the beginning of Iustifi-
18 That Iustification is the prafie of God in giuing of righte-
19 Of Christiann libertie.
20 Of Prayer which is the chiefe.
21 Of Christiann libertie.
22 Of Christiann libertie.
23 Of Christiann libertie.
24 Of Christiann libertie.
25 Of Christiann libertie.
26 Of Christiann libertie.
27 Of Christiann libertie.
28 Of Christiann libertie.
29 Of Christiann libertie.
12 Of the discipline of the Church, what it avails us.
whereof the chief use is in the cen-
13 Of vows, by rashly promising not only been profaned, but also
whereof each man hath miserably en-
tangled himself.
14 Of Sacraments.
15 Of Baptism.
16 That the Baptism of Infants monly taken for Sacraments, are not
doeth very well agree with the institu-
tion of Christ, and the nature of the what manner of things they be.
17 Of the holy Supper of Christ:
18 Of the Popish Masse, by which
sacrilege the supper of Christ hath
3 Of the chief use is in the cen-
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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 consigned:
and how they be linked the one with the other.

All whole summe in a manner of all our wisdom, which
conly ought to be accompted true and perfect wisdom,
consisteth in two partes, that is to say, the knowledge of
God, & of our selves. But whereas these two knowledges
be with many bondes linked together: yet whether goeth
before or engendreth the other, it is hard to dicerne.

For first no man can looke vpon himselfe, but he must needs
by and by turne all his senses to the beholding of God, in whome he liueth
& is moued: because it is plain, that those gifts wherewith we be indued, are
not of our selves, yet even that that we haue being is nothing els but an
offence in the one God. Finally, by these good things that are as by drop-
meale powred into vs from heauen, we are led as it were by certein stremes
to the spring head. And so by our owne needinesse, better appeareth that in-
finte plentie of good things that abideth in God. Specially that miserable
ruine, whereunto the fall of the first man hath thrown vs, compelleth vs to
lift up our eyes, not onely being foodedles and hungry, to crave from thence
that which we lacke, but also being awakened with feare, to learne humility.
For as there is found in man a certeine world of all miferies, & since we haue
bene spoyled of the divine apparell, our shamefull nakednesse discloseth an
infinite liape of filthy disgracements: it must needs be that every man be
pricked with knowledge in conscience of his owne vnhappinesse to make
him come at ye least vnto some knowledge of God. So by the understanding
of our ignorance, vanitie, beggerie, weakness, perrterfences, and corruption,
we learne to reknowledge that no where else but in the Lord abideth the
ture light of wisdome, found vertue, perfect abundance, of all good things,
and puritie of righteousnes. And so by our owne ends we are stirred to con-
der the good things of God: and we cannot ernestly aspire toward him, un-
till we beginne to mislike our selves. For of all men what one is there, that
would not willingly rest in him selfe? yea who doth not rest, solong as he no-
weth not himselfe, that is to say, solong as he is contented with his owne
giftes, and ignorant or vnmindfull of his owne mifery? Therefore every
man is by the knowledge of himselfe, not onely pricked forward to secke
God, but also led as it were by the hand to finde him.

1 Againe it is certeine, that man neuer commeth vnto ye true knowledge of
of himselfe vnlesse he hath first beholde the face of God, and from beholding therof do descencd to looke into himselfe. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocens, wise and holy, yntill that with manifeast proues we be convinced of our vnrighteousnesse, filthines, solie and vnclennes. But we are not convinced thereof, if we looke vpon our selues only, and not vpon God alfo, who is the only rule whereby this judgement ought to be tryed. For because we are naturally inclined to hypocrisy, therefore a certaine vaine resemblance of righteousness doth abundantly content vs in stead of righteousness in deed. And because there appeareth nothing among vs, nor about vs, y is not defiled with much filthines, therefore that which is somewhat leffle filthy pleath vs as though it were most pure, & long as we holde our selues within the bounds of mans vnclennes. Like as the eye that is vfed to see nothing but blacke, thinke thinke 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 we 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 ly open before our eyes, then we thinke our selues to have very affured and piercing force of sight; but when we looke vp to the sunne, and behold it with fixt eyes, then that same sharpnesse that was of great force vpon the ground, is with so great brightness by and by dafted and confounded, that we are compelled to confesse the same sharp sight which we had in considering earthly things, when it commeth to the sunne, is but mere dunnes. Even so commeth it to passe in weyng our spiritual good things. For while we looke no further than the earth, & long being well contented with our owne righteousness, wisedome and strength, we do sweetely flatter our selues, and thinke vs in manner halfe gods. But if wee once beginne to raife vp our thought vnto God, and to wey what a one he is, and howe exact is the perfection of his righteousness, wisedome and power, after the rule whereof we ought to be framed: then that which before did please vs in our selues with false pretence of righteousnesse, shall become lothsome to vs as greatest wickedness: then that which did maruellously deceyse vs under colour of wisedome, shall stink before vs as extreme folly: then which did beare the face of strength, shall be proued to be most miserable weaknesses. So flenderly doth y which in vs seemeth even most perfect, answer in proportion to the purenes of God.

3 Hereof proceedeth that trembling & amasednes, wherewith the scripture in manie places reciteth that the holy men were stricken & astonished so oft as they perceived the presence of God. For when we see y they which in his absence did stand affured & unmoved, so sone as he disclosed his glory, begin so to quake and are so dismaid, y they fall downe, yea are swalowed vp, & in matter 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 basenes, vntil he have compared himselfe to y majestic of God. But of such dismaying we have often examples both in the judges & in y Prophets: so that this was a common saying among the people of God: We shall dye because the Lorde hath appeared vnto vs. And therefore the history of Iob,
to throwen men down with knowledge of their owne folly, weaknes, and vn-cleannes, bringeth alway his principall proove from describing Gods wisdom, strength & clennes. And that not without cause. For we see how Abraham, the meret that he came to behold the glorie of God, the better acknowledg'd himselfe to be earth and dust. We see how Elias could not abide to tary his comming to him with vncovered face: so terrible is the beholding of him. And what may man do that is but corruption and a worme, when euell the Cherubins for very feare must hide their faces? Euen this is it that the Prophet Esay speakes of: The Sunne shall bluss, and the Moone shalbe ashamed, when the Lord of hosts shall raigne, that is to say, when he displayeth his brightnes, and bringeth it nearer to sight, then in comparison thereof the brightest thing of all shal be darkened. But howsoever the knowledge of God and of our felues, are with mutuell knot linked together, yet the order of right teaching requireth that first we intreate of the knowledge of God, & after come downe to speake of the knowledge of our felues.

The second Chapter.

Vvhat it is to knowe God, and to what end rendeth the knowledge of him.

I Meane by the knowledge of God, not only that knowledge, whereby we conceiue that there is some God, but also that, whereby we elarne so much as behoueth vs to know of him, and as is profitable for his glory, finally so much as is expedient. For, to speake properly, we can not lay that God is known where there is no religion nor godlinesse. 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 the first and simple maner of knowledge, whereby the very order of nature would haue led vs, if Adam had continued in state of innocencie. For although no man, in thkinke is in this ruine, can perceiue God to be eyther a father, or author of saluation, or in any wise fauourable, vnles Christ come as a meane to pacifie him toward vs: yet it is one thing to seele that God our maker doth by his power sustaine vs, by his prouidence goure vs, by his goodnes nourish vs, and endue vs with all kindes of blessings: and another thing to embrace the grace of reconciliacion 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 shal orderly follow in the place fit for it. For although our mind cannot conceiue how knowledge of God, but how it must gue to him some kind of worship, yet shal it not be sufficient simply to know that it is he only that ought to be honored & worshipp'd of all men, vnles we be also perswaded that he is the fountaine of all good things, to the end that we should seeke for no thing elsewhere but in him. I meane hereby, not onely for that as he hath once created this worlde, so by his infinite power he sustayneth it, by his wisedome he governeth it, by his goodnes he preserueth it,

and
and specially mankind he ruleth by his righteousness & judgement, suffereth by his mercy, and sauguardeth by his defence: but also because there can no where be found any one drop either of wisdom, or of light, or of righteousness, or of power, or of vprightnes, or of sincere truth, which floweth not from him, or whereof he is not the cause: to this end verely, that we should learne to looke for & crave all these thinges at his hand, & with thanksgiving account them receiv'd 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 call a reverence of God joined with loute of him which is procured by knowledge of his benefites. For men wilt neuer with willing obedience submit themselves to God, untill they perceive that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea they will neuer yeld themselves true & with all their hart wholly to him, vnles they assuredly beleue that in him is perfect felicitie reposed for them.

2 Therefore they do but trifie with vaine speculations, which in entreatyng of this question, do make it their purpose to discusse, what thing God is, where it rather behoueth vs to know what maner one he is, & what agreeeth with his nature. For to what end serueth it to confesse as Epicure doth, that there is a God which doth onely delight him selfe with idlenesse, having no care of the world? Finally, what profiteth it to know such a God with whom we may haue nothing to do? But rather the knowledge of him ought to serve to this end, first to frame vs to feare and reverence: then that by it guiding and teaching vs, we may learne to crave all good things at his hand, and to account them receiv'd of him. For how can any thought of God enter into thy mind, but that thou must therewithall by & by thinke, that forasmuch as thou art his creature, therefore thou art of right subject & bound to his authority, that thou oweft him thy life, thy whatsoever thou entertainest, whatsoever thou doest, ought to be directed to him? If this be true, then truely it followeth that thy life is perverely corrupted if be not framed to obeying of him, forasmuch as his will ought to be our law to live by. Againe, if not cleereLy see him, but that thou must needes know that he is the fountaine and originall of all good thinges, whereupon should growe both a desire to cleare vnto him, and an assured trust in him; if mans owne corruptnes did not drawe his minde from the right searching of him. For first of all, the godly mind doth not as by a dreame imagine to her selfe any God at adventure, but stedfastly 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 discloseth himselfe, & doth alway with great diligence beware that with presumptuous rashnesse she passe not beyond his will, and so wander out of the way. And when she doth knoweth him, because she understandeth that he governeth all thinges, she assuredly trueth that he is her faire keeper and defender, and therefore wholly committeth her selfe to his faith, because she understandeth that he is the author of all good thinges; therefore if any thing trouble her, or if she want any thing, by & by she flyeth to him for succour, looking for helpe at his hand. Because she is perswaded
God the Creator.


1. Becaufe he is good and merciful, therefore with assured confidence hee resteth on him, and doubteth not in all her euils to find ready remedie in his mercifull kindneffe. Because she knoweth him to be her Lord & father, therefore she determineth that he is worthy that she should in all things have regard to his authoritie, reverence his majestie, procure the aduancement of his glory, and obey his commaundements. Because she seeth that he is a righteous judge, and armed with his utteritie to punish sinners, therefore she alway setteth his judgement seate before her eyes, & with feare of him withdraweth and restraineth her selfe from prowoking his wrath. Yet is she not so affraide with the seeing of his judgement, that she would conuert her selfe from it, although there were a way open to escape it: but rather shee doeth no leffe love him, whyle she extendeth vengeance vpon the wicked, than while he is beneficall to the godly, forasmuch as the understandeth that it doth no leffe belong to his glorie that he hath in store punishment for the wicked and cuill doers, than that he hath reward of eternall life for the righteous. Moreover shee doeth not for only feare of punishment refrain her selfe from sinning: but because shee loueth and reverenceth him as her father, attendeth on him and honoureth him as her Lorde, therefore although there were no hell at all, yet shes dreadeth his onely displeasure. Nowe beholde what is the pure and true religion, euen faith joyned with an earnest feare of God: so that feare may conteine in it a willing reverence, & drawe with it a righte forme of worshipping such as is appoynted in the lawe. And this is the more heedefullie to be noted, because al men generally do worship God, but fewe do reverence him, while ech where is great pompous fhewe in ceremonies, but the purenes of heart is rare to be found.

2. Truely, they that judge rightly, will alway hold this for certaine, that there is grauent in the minds of men a certaine feeling of Godhead, which never can be blotted out. Yea that this persuasion, that there is a God, is euen from their generation naturally planted in them, and deeply rooted within their bones, the very obstinacie of the wicked is a substantiall witness, which with their furious struing yet can neuer winde themselues out of the feare of God. Although Dirigores and such other doe jest and laugh at all that hath in all ages bene beleued concerning religion: although Dionysius doe scofte at the heavenly judgement: yet is it but a laughter from the teeth forward, because inwardly the worme of conscience gnaweth them much more sharply then al hot fearing iron. I allege not this Cicerov faith, that errors by continuance of time growe out of vse, & religion daily more & more encreaseth & waxeth better. For the world (as a little hereafter we shall haue occasion to shew) traueleth as much as in it lieth to shake off all knowledge of God, & by al meanes to corrupt the worshipping of him. But this only I say, that when the dul hardnes, which the wicked doe desirously labour to get to despise God withall, doeth lye pyningly in their heartes, yet the same feeling of God, which they would most of all desire to haue utterly destroyed, lyeet still, and sometime dooth vter it selfe: whereby we gather that it is no such doctrine as is first to be learned in scholes, but such a one whereof every man is a teache to himselfe even from his mothers wombe, and such
The third Chapter.

That the knowledge of God is natural and planted in the mindes of men.

We holde it out of controversy, that there is in the mind of man, even by naturall instinction, a certaine feeling of the Godhead. For to the end that no man should flee to the pretence of ignorance, God himself hath planted in all men a certaine understanding of his diuine majesty: the remembrance whereof, with povering in now and then as it were newe droppes, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne testimonie, for that they have not both worshipped him, and dedicated their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more than among the grossest sorts of peoples & fardest from civill order of humanitie. But (as the heathen man faith) there is no nation so barbarous, no kinde of people so fauage, in whom resteth not this persuasion that there is a God. And euery that in other partes of their life seeme very little to differ from brute beasts; yet do continually kepe a certaine seede of religion. So thoroughlie hath this common principle possest all mens mindes, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath bin no coutrie, no Citty, yea no house, that cold be without religion; in this is emplied a certaine secret confession, that a feeling of the Godhead is written in the hearts of al men. Yea & idolatrie it selfe is a substantiall prove of this persuasion. For we know how unwillingly man abased himselfe to honor other creatures aboue himselfe. Therefore when he 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 most great force, which is impossible to be rased out of his minde of man, that it is much more easie to haue the affection of nature broken, as in deed it is broken when man from his owne naturall swelling pride of his owne will floueth downe.
downe eu'en to the basest creatures to honor God.

2. Wherefore it is most vaine which some do say, that religion was devis'd by the suttellie and craft of a fewe, by this policie, to keepe the simple people in awe, whereas they themselves that procured other to worship God, beleued nothing lesse than that there was any God at all. I grant in deede that suttell men haue inuented many things in religion, whereby to bring the people to a reverence, and cast them in a feare, to make their mindes the more pliable to obedience: But this they could never have brought to passe, vnlesse the mindes of men had bene already before hande persuaded that there was a God, out of which persuation as out of seede springeth that ready inclination to religion. Neither is it likely that eu'n they which suttellly deceiued the simple sorte with colour of religion, were them selues altogether without knowledge of God. For though in times past there haue bene some, and at this day there arise vp many, that denie that there is any God: yet whether they will or no, they oftentimes seele that which they are defirous not to know. We reade of none that euer did break forthe into more presumptuous and unbridled deſpifing of God, than Caius 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 willful purpose he endeauoured to deſpife. And the fame may a man commonly fee to happen to such as he was. For the bolder deſpiser of God that any man is, the more is he troubled at the very noyce of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maieſtie, which doth so much the more vehemently strike their {confinces as they more labor to flee away from it? They do in deede looke about for all the starting holes that may be, to hide them selues from the presence of the Lord: but whether they will or no, they are still holde[n] fast yedd. For howsoever sometime it seemeth to vanishe away for a momet, yet it oft returneth againe, and with newe assault doth runne vpon them: so that the rest which they haue, if they haue any at all, from torment of conscience, is much like to the sleepe of drunkards or frantike men, which eu'n while they sleepe do not quietly rest, because they are at euery moment vexed with horrible & dредfull dreames. Therefore the very vn-gody themselves sere for an example to prove that there alway liueth in all mens mindes some knowledge of God.

The iiiij. Chapter.

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

But as experience teacheth that God hath sowed seede of religion in all men, so scarcely may be found the hundreth man, that having it conceiued in his heart doth cherish it, but no man in whom it ripened, so far is it of that any frute appeareth in due time. Therefore whether it be that some become vnaine in their owne superfluities, or that some doe of set purpose maliciously revolt from God; yet all doe runne out of kinde from the true knowledge of him. So cometh it to passe that there remaineth no true godliνesſe in the worlde. But whereas I sayd that some by error fall into superstition,
Cap. 4. Of the knowledge of

... by nature, I meane not thereby as though their simplicitie might excuse them from blame, because the blindnessse that they haue, is commonly alway mingled both with proude vanitie, and with stubbornesse. Vanitie and the same ioyned with pride appeareth in this, that they miserable men both in the seeking of God do not climbe above themselves as they ought to have done, but measure him according to the proportion of their owne fleshly dullness, and also neglecting the bound manner of searching for him, do curiously fly to vaine speculations. And so they conceive him not such a one as he offereth him elfe, but do imagine him such a one as of their owne rash presumption they haue forged him. Which gulle being once opened, what way sooner they strike their patience, they must needs alway runne headlong into destruction. For whatsoever afterward they go about toward the worshiping or servise of God, they can not account it done to him, because they worship not him, but rather the deuise of their owne heart, and their owne dreame in stead of him. This peruerfenes doth Paul expressly touch, where he faith, that they were made foolees when they coueted to be wife. He had before saide, that they were made vaine in their imaginations: but least any man should thereby excuse them from blame, be addeth further, that they are worthilie blinded because not contented with soberie, but presumptuously taking vpon themselues more than they ought, they wilfully bring darkenesse vpon them, yea with vaine & soward pride do make themselues foolees. Whereupon followeth, that their foolishnes is not excusable, whereas the cause is not onely vaine curiousitie, but also a greedines to know more than is meete for them, ioyned with a false confidence.

2. As for this that David saith, that 'tis wicked & mad men think in their heartes, that there is no God: First that is meant only of those that choking the light of nature, doe of purpose make themselues senselie, as we shall see againe a little hereafter. Euen as we see that many after that they haue bin hardened with boldnesse and custome of sinning, doe furiously put from them all the remembrance of God which yet is by very feeling of nature inwardly ministred vnto their mindes. Now David, to make their madness the more detestable, bringeth them in as though they precisely denied, that there is any God: although they take not from him his being, but because in taking from him his judgement and providence, they shut him vp idle in heauen. For whereas nothing lefte agreeeth with the nature of God, than to throw away the government of the world, and leave it to fortune, to winke at the finnes of men, so as they may live in licentious outrageous unpunished: whosoever he be that quenching the feare of the heauenly judgement, doth carelessly followe his owne affections, he denyeth that there is a God. And this is the just vengeance of God, to drawe a fainnes ouer their hearts, so 'tis the wicked when they have once closed their eyes, even in seeing may not see. And David in another place is best expounder of his owne meaning, where he faith: That the feare of God is not before the eyes of the wicked. Again, that in their cuill doings they proudly reioyce at themselves, because they persuade themselues that God doth not looke vpon them. Therefore although they be compelled to acknowledge some God, yet do they rob him of his glorie,
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 sayd, that these men in faining God to be a dead and vaine image, doe deny god. Morover it is to be noted that although they wrastlle against their owne natural feeling, and doe desire not onely to shake out GOD from thence, but also to destroy him in heauen: yet their dull hardenesse cannot so farre preuaile, but that God sometime draweth them backe to his judgement seate. But forasmuch as they are not withholden with any feare from running violentely against God: therefore it is certaine that there raigneth in them a brutifh forgetfulnes of God, so long as that blinde pang of rage doth so forciblie carie them.

3 So is that vaine defense overthrown, which many are wont to pretend for excuse of their superstitition. For they thinke, that any devotion to religion sufficeth, whatsoever it be, though it be never so much contrarie to order and truth. But they consider not, that true religion ought to be framed according to the will of God, as by a perpetuall rule: & that God himselfe abideth alway like himselfe, & is no imagined Ghost or fantase, y may be diversly fashioned after euery mans liking. And truely we may plainly see with how lying deceites superstitition mocketh God, while he goeth about to do him pleasure. For catching hold of those things in a maner only, which God hath testifie that he carathe not for, the either contemptuously vseth, or openly refuseth those thinges that he appointeth and saith to bee pleasant unto him. Therefore whomesoever do set vp new inuented forms of worshipping God, they worship and honour their owne doting deuises: because they durst not so trifle with God, vnles they had first sained a God, agreeing with the follies of the trifting toyes. Wherefore the Apostle pronounceth, that that vnstaticd and wandering opinion of the maieftie of God, is a verry not knowing of God. When (sayeth he) ye knewe not God, ye esteemed them in that nature were no gods. And in another place he faith that y Ephesians were without a God at such time as they straied from the right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleue one God or many, because in both cases thou departest from & forsaikest the true God: whom when thou haist once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore, that we must determine with La&Tantius, that there is no lawfully allowable religion, but that which is ioyned with truth.

4 There is also a second fault, that they neither have at any time any consideration of God, but against their wills, nor do approch towards him, till for all their holding backe they be forcibly drawn to him: and even then also they have not a willing feare that proceedeth from reuerence of Gods maieftie, but only a seruile & constrained feare, which y judgement of God wringeth out of them; which judgement because they cannot escape, therefore they dread it, but yet so as therewithal they abhorre it. And so that saying of Statius, y feare first made gods in the world, may be firly spoken of vngodlineffe, & of this kinde of vngodlines only. They that have a mind abhorring from the justice of God, doe heartily wish to hauve his throne of
Of the knowledge of

judgement overthrown, which they know to stand for punishment of offences against his justice by which affection they were against God, who can not be without his judgement. But when they understand that his power impossible to be auyed, hangeth over them: because they can neyther by force remove it, nor by flight escape it, therefore they feare it. So leaft they should in all thinges seeme to despise him, whose majestie still preseth vp upon them, they see a certaine outward forme of religion, such as it is: but in the meane time they cease not to defile them selves with all kinde of vices, to ioyne outrageous mischeues to mischeues, vntill they haue in all points violate the holy lawe of the Lord, & destroyed his whole righteousnes or at leaft they are not so holden back with that famed seare of God, but ye they sweetly rest in their sinnes, and flatter themselues, & had rather to followe the intemperance of their flesh than restraine it with the bridle of the holy Ghost.

But forasmuch as the same is but a voyde and lying shadow of religion, yea fearefully worthy to be called a shadow: hereby aaine is easily gathered how much the true godlines, which is powred onely into the hearts of the faithfull, I mente that out of which religion springeth, doth differ from this confuse knowledge of God. And yet the hypocrites would obtaine by crooked compasses to seeme nigh unto God, whom they fly from. For wheras there ought to haue bin one continuall vnbroken course of obedience in their whole life, they in a maner in all their doings carelessly rebelling against him labour with a few sacrifices to appease him. Wheras they ought to haue serued him with holines of life & syncreteneffe of heart, they invente unfaith & observances of no value, to procure his favour withall: yea they doe more licentiously lie dul in their owne dregges, because they trust that they may be discharged against him with their owne mockeries of propiciatory satisfactions. Finally whereas their affiance ought to haue bin fastened in him, they neglefting him doe rest in themselfes, or in creatures. At length they entangle themselfes with such a heape of errors, that the darke mist of mallice doth choke, & at last utterly quench those sparkes, that glimmeringly shined to make them see the glory of God. Yet ye see the still remaineth which can by no meanes be plucked vp by the roote, to beleue that there is a certaine godhead: but ye fame sees is so corrupted, that it bringeth forth of it none other but very evil fruiets. Yea therby is that which I traitle to prove more certainly gathered, that there is a feeling of godhead naturally graven in ye heartes of men, forasmuch as the very reprobate themselfes are of necessity enforced to confess it. In quiet prosperitie they pleafantly mocke at God, yea they are full of tale and prating to diminish the greatnes of his power: but if once any desperation touch them, it stirrith them vp to seeke the fame God, and miniftreth 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 haue beene vtered, was by obstinacie suppressed.

The fifth Chapter.

That the knowledge of God doth shew the appeare in the she making of the worlde and in the continuall governement thereof.

Moreover
M oreover because the furtther ende of blessed life standeth in the knowledge of God: that the way to felicitie should be stopped to none, therefore God hath not onely planted in the mindes of men that seede of religion which we haue spoken of, but also hath so dislosed himselfe in the whole workemanshippe of the worlde, and daylie so manifestly prezenteth himself, that men can not open their eyes but they must needs behold him. His substance in deedes is incomprehensible, so that his diuine majestic farre fumounteth al mens fenses: but he hath in al his workes grauen certaine markes of his glorie, & thofe fo plainely and notably discernible, that ye excuse of ignorance is taken away from men, be they neuer fo grosse and dull witted. Therefore the Prophet rightfull cryeth out, that he is clothed with light as with a garment: as if he should haue sayde, that then he first began to come forth to be seen in visible apparel, since the time that he first dispoled his ensignes in the creation of ye world, by which euem now what way soever we turn our eyes, he appeareth glorious vnto vs. In the same place also the fame Prophet aptly comparith the heauen as they be disposed abroad, to his royal pavillion: he faith that he hath framed his parlours in the waters, that the clouds are his chariots, that he rideth upon the wings of the winds, ye winds & lightnings are his swift messengers. And because the glory of his power & widdom doth more fully shine aboue, therefore commonly the heauen is called his palacce. And first of all, what way soever thou turn thy eyes, there is no piece of the world be it neuer fo small, wherein are not seen at least some sparks of his glory to shine. But as for this most large & beautiful frame, thou canft not with one viewe perceiue the wide compaffe of it, but that thou must needs be on every side overwelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the Hebrewes doth very well call the ages of the worlde the spectacle of invisible things, for that the so orderly framing of the world setteth vs for a mirroure wherein we may beholde God which otherwise is invisible. For which cause the Prophet assigneth to ye heauenly creatures a language that all nations understand, for that in them there is a more evident 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 plainely sayth that there is discloiled vnto men so much as was behoefful to be known concerning God: because all men without exception, do throughly see his invisible things euens to his very power and Godhead, which they understande by the creation of the worlde.

2 As for his wonderfull wise dome, there are innumerable proues both in heaven and in earth that witnesseth it: I meane not onely that secreter sort of things, for the ruder marking whereof Aastrologie, Phisitke, & all naturall Philosophy ferueth, but euem thofe things that thrurf themselues in sight of every one, euem of ye rudeft vnlearned man, fo that men can not euen their eyes but they must needs be witnesses of them. But truely they that haue digested, yea or but tastted the liberall arts, being holpen by the ayde thereof, do proceed much further to knowe into the secrets of Gods wise dome. Yet is there no man so hindered by lacke of knowledge of those arts, but that he through-
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ly seeth abundantly enough of cunning workmanship in God's works, to bring him in admiration of the workman thereof. As for example: to the searching out of the movements of the stars, appointing of their places, measuring of their distances, and noting of their properties, there needeth art and an exacter diligence: by which being thoroughly perceived, as the providence of God is the more manifestly disclosed, so it is convenient, that the mind rise somewhat the higher thereby to behold his glory. But forasmuch as the unlearned people, yea & the rudest sort of them, such as are furnished with the only help of their eyes, can not be ignorant of the excellency of God's cunning workmanship, which in this innumerable & yet so severally well ordered & disposed variety doth of itself shine forth itself: it is evident that there is no man to whom God doth not largely open his wisdom. Likewise it requireth a singular sharpness of wit, to see with such cunning as Galen doth, the knitting together, the proportionall agreement, the beautie, & vse in the frame of mans body: but by all mens confession, the body of man doth vttre in very shew of it selfe so cunning a compating 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 caufe call man a little worlde, because he is a rare representation of the power, goodness & wisdome of God, and containeth in himselfe miracles enough to occupie our minde, if we will be content to marke them. And for this reason Paul, after that he had sayd that the very blind men may finde out God by groping for him, by & by sayth further, y he is not to be sought farre of, because all men doe seele undoubtedly within themselves the heavenly grace wherewith they be quickned. But if we needs to go no further than our selves, to find and take holde of God: what pardon shall his shoulterfulness desire that will not vouchsafe to descend into himselfe to find God? And the same is the reason why David, when he had shortly spoken in his advancement of the wonderfull name & honor of God y do euyty where gloriously shine, by & by cryeth out: What is man y thou art mindful of him? Againe, Our of the mouth of infants and sucking babes thou hast stablished 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 breestes, have tongues eloquent enough to preach his glory, so that there needeth no other orator. And therefore he doubteth not to set their mouths in the vauwarde, as being strongly armed to subdue their madness that would according to their diuellish pride couet to extinguish the name of God. And hereupon riseth that which Paul allegeth out of Aratus, that we are the offpring of God: because hee garnishing vs with such excellencie, hath testified that he is our father. Like as cun by common reason, & as it were by information of experience, the prophane Poets called him the father of men. And truely no man will affentingy & willingly yeeld him selfe to serve God, but he that hauing tastted his fatherly loue, is mutually allured to loue and worship him.

4 And here is disclosed the foule vnthankfulnes of men, which while they haue within them selues a workehouse gloriously furnished with innumerable
merable works of God, & also a shop stuffed with inestimable plente of riches, and when they ought to burst forth into praysing of him, are contrariwise stuffed vp & doe dwell with so much the greater pride. They feele how diversly in marvelous wife God worketh in them: they are taught by experience it selfe, how great variety of gifts they possesse by his liberalitie: whether they wil or no, they are enforced to knowe that these are the tokens of his goodhead: and yet they suppress it close within them. Truely they neede not to go out of them selves, for they would not in presumptuously taking upon them fences that which is given from heauen, bury within the ground that which brightly giueth light to their minds to see God. But euery day the earth beareth many monstreous spirites, which ittie not to abuse the whole seede of godhead that is owen in mans nature, & to employ it to oppresse the name of God. How detestable, I pray you, is this madness, that man finding God a hundred times in his body and & his soule, should by the very same pretence of excellencie deny that there is a God? They will not say, that they are by chance made different from brute beasts. But they pretend a cloke of nature, whom they account the maker of all things, and so do conuey God away. They see that exquisite workmanship in all their members, from their mouth & their eyes euery to the nailes of their toases, 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, do represent a divine nature that doth not easely suffer it selfe to be hid: vnlesse the Epicureans like the Giantes Cyclopes would bearing themselvese bold upon this hie degree outrageously make warre against God. Doe the whole treasures of the heauenly wisedome so meete together, to rule a worme of suche feete long: and shall the whole vniuersalitie of the worlde bee without this prerogatwe? 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 obste the honour of God, that it rather doth more gloriously set it out. Let Epicure answer me, what meeting of vndisvisible bodies, boyling the meat and drinke in man, doth dispose part into excrementes and part into bloud, and bringeth to passe that there is in all the members of man such an endeuoring to doe their office, euery as if so many feueral soules did by common aduise rule one bodie.

5 But I have not now to do with that stic of swine. I rather speake unto them, that being giuen to suttelties, would by crooked conueiance with that cold saying of Aristote, both to destroy the immortalitie of the soule, and alfo to take from God his right. For because there are instrumentall 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, soppresse the name of God. But the powers of the soule are farre from being enclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the starrs, to learne 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 grant in deede

that
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that there is some vse of Astrologic: but my meaning is onely to shew that in this so deepe searching out of heavenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe seuerall from the body. I haue shewed one example, by which it shalbe easie for the readers to gather the rest. Truely the manifold nimbleness of the soule, by which it surueith both heauen & earth, ioyneth things past with things to come, keepeth in memorie things heard long before, & expresseth ehe thing to it self by imagination, also the ingenious things which inuenteth things incredi-
ble, & which is the mother of so many marvelous arts, are sure tokens of divine nature in man. Befide that, euen in sleepe it doth not only roll & turne it selfe, but also conceiueth many things profitable, reasoneth of many things, and also prophesieth of things to come. What shall we in this case say, but that the signes of immortality that are imprinted in man, can not be blotted out? Now what reason may beare that man shalbe of divine nature, and not acknowledge his Creator? Shall we forsooth by judgement that is put into vs diuerse betweene right and wrong, & shall there be no judge in heauen? Shal we euen in our sleepe haue abiding with vs some remnant of understand-
ing, & shal no God be waking in go verning the worlde? Shal we be so cou-
ted the inuenters of so many artes and profitable thinges, that God shalbe 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 dis-
tributed among vs? As for that, which some doe babble of the secret inspira-
tion that giueth liuelines to the worlde, it is not onely weake, but also vn-
godly. They like well that famous saying of Vergil:

First heaven and earth, and flowing fields of seas,
The shining globe of Moone, and Titans stars,
Spirite feedes within, and throughout all the lims,
Infused minde she whole huge masse doth moue,
And with the large bigge bodie mixe is selfe.
Thence come the kindes of men and eke of beastes,
And liues of flying foules, and monsters strange,
That water beares within the marble Sea.
A shyn liuelinesse and heavenly race there is
Within those feedes, &c.

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

Some say that bees have parte of minde divine,
And heavenly draughtes, For eke they say that God
Goethe through the coasts of land, and creeks of sea,
And through deepe skie, And hence the flocks and herdes,
And men, and all the kindes of savage beastes
Ech at their birth receive their fustie lines,
And there are they renderd all at last,
And all resolved are resound againe.
Ne place there is for death: but lively shew,
God the Creator.

Liber 1.

Loc., what that hungry speculation of the universal mind that guieth soul and induceth to the world, saileth to engender & nourish godlines in the hearts of men. Which doth also better appear by the blasphemous sayings of the sithie dogg Lucræ, which are derived from the same principle. Even this is it, to make a shadow of God, to drive forever away the true God whom we ought to fear and worship. I grant in deed that this may be godly said, so that it proceed from a godly mind; 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 religiousness, it is hortefull to wrap vp God confusedly with the inferior course of his works. Let us therefore remember, so oft as any man considereth his own nature, that there is one God which so governeth all nature, that his will is to have us to look to him, our faith to be directed to him, and him to be worshipped and called upon of us: because there is nothing more against convenience of reason than for us to enjoy those excellent gifts that favour of divine nature in us, and to despise the author that freely doth give them unto us: Now as concerning his power, with how notable examples doth it forceably drawe us to consider it vndele perhaps we may be ignorant, of how great a strength it is with his only word to uphold this infinite masse of heaven and earth, with his only beck, sometime to shake the heaven with noise of thunders, to burne vp eche thing with lightnings, to set the aire on fire with lightning flames, sometime to trouble it with divers forts of tempestes, and by and by the same God when he lift in one moment to make faire weather: to holde in the Sea as if it hanged in the aire, which with his heightf seemeth to threaten continual destruction to the earth, sometime in horrible wife to raise it vp with outrageous violence of windes, and sometime to appease the waues and make it calme again. For proofe hereof do seue all the praises of God gathered of the testimonies of nature, specially in the booke of Iob and in Esay, which nowe of purpose I settpasse, because they shal els where haue an other place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both strangers & they of the household of God haue this way of seeking God common to them both, that is, to follow these frist draughts which both above and beneath do as in a shadow set forth a lively image of him, And now the same power leadeth vs to consider his eternitie. For it must needs be that he from whom all things have their beginning, is of eternal continuance, and hath his beginning, of himselfe. But nowe if any man enquire the cause whereby he both was once lead to create all these things, & is now moved to preferre them: we shall finde that his onely goodnes was it that caufed him. Yea and although this onely be the cause, yet ought the fame abundantly to suffice to allure vs to the love of him, for as much as there is no creature (as the Prophet sayth) vppon which his mercy is not poured out.

C 5 6 Also
6 Also in the second sort of his worke, I meane those that come to passe
beside the ordinarie course of nature, there doth appeare no leffe evidet prose
of his powers. For in governing the fellowship of men hee so ordereth his
prudence, that whereas he is by innumerable meanes good and bountifull
to all men, yet by manifest and dayly tokens he declareth his fauorable
kindnes to the godly, and his seuerity to the wicked and euill doers. For
not doubtful are the punishments that he layeth vpon hainous offences: like
as he doth openly showeth himselfe a defender and reuenger of innocency,
while he prospereth the life of good men with his blessing, helpeth their nece-
ssity, alwageth and comforteth their forowes, elicieth their calamities, &
by all meanes proudeth for their safety. Neither ought it any thing to de-
face the perpetuall rule of his justice, that hee oftentimes permitteth wicked
men and euill doers for a time to rejoice vnpunished: and on the other side
suffereth good and innocent to be tossed with many adversitiees, yea to be
oppressd with the malice and vnjust dealing of the vngodly. But rather a
much contrary consideration ought to enter into our mindest that when by
manifest showre of his wrath he punisheth one sin, we should therefore thinke
that he hateth all sinnes: and when he suffereth many sins to passe vnpu-
nished, we should therewith thinke that there shalbe an other judgement to
which they are differred to be then punished. Likewise howe great matter
doth it minister vs to consider his mercy, while he oftentimes casteth not
unto his vnwearied bountifullnesse vpon miserable sinners in calling them
home to him with more than fatherly tendernesse, untill he haue subdued
their frowardnes with doing them good?

7 To this end, where the Prophet particularly rehearseth, howe God in
cares past hope, doth sodenly and wonderfully and beside all hope succour
men that are in misery and in a maner lost, whether he defend them wand-
ering in wildernesse from the wilde beasts and at length leadeth them in-
to the way againe, or ministrith foode to the needy and hungry, or delive-
rereth prisoners out of horrible dongeons and yron bands, or bringeth men in
peril of shipwrack safe into the hauen, or healeth the half dead of diseases, or
scorcheth earth with heat & drynes, or makest it fruitful with secret water-
ing of his grace, or advancest the baseft of the raflcall people, or throwst
downe the noble Peceres from the hie degree of dignitie: by such examples
showed foorth he gathereth that those thinges which are judged chaunces
happening by fortune, are so many testimonies of the heavenly providence
and specially of his fatherly kindenes, and that therby is gien matter of re-
joycing to the godly, and the wicked & reprobate haue their mouths stop-
ped. But because the greater part infected with their errors are blind in to
cleare a place of beholding, therefore he crieth out that it is a gift of rare and
singular wisdome, wisely to wey these workes of God: by sight whereof they
nothing proffit that otherwife feeme most clere sighted. And truely howe
much sooner his glory of God doth apperantly shine before them, yet scantily
the hundreth man is a true beholder of it. Likewise his power & wisdome are
no more hid in darknes: whereof the one, his power, doth notably appeare,
when the fierce outrageousnesse of the wicked being in all mens opinion un-
con
conquerable, is beaten flat in one moment, their arrogancies tamed, their strongest holdes rased, their weapons & armour broken in pieces, their strengthes subdued, their deuises ouerthrown, and themselves fall with their owne weight, the presumptuous boldneffe, y auanced it self above the heauen is thrown down even to the bottome point of the earth: againe, the lowly are lifted vp out of the dust, & the needle raised from y donghill, the opprессed & afflicted are drawn out of extreme differeffe, men in despaired state are restored to good hope, the unarmed beare away the victorie from the armed, few from many, the feeble from the strong. As for his wisdome, it self sheweth it selfe manifestly excellent, while it difposeth every thing in fittest oportunitie, confoundeth the wisdome of the world be it never fo pearing, findeth our y subtle in their substicie, finally governeth all things by most conuenient order.

We see that it needeth no long or laborsome demonstration, to fetch our testimonies, to serve for the glorious declaration & proofe of Gods majestie: for by these few that we haue touched it appeareth that which way so euer a man chance to looke, they are so common & readie that they may be easilly marked, with eye, & pointed out with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculation, doth but flie about in the braine, but such as shall be found & fruitfull, 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 needes be that we be inwardly moved much more latly with such a knowledge, than if we should imagine God to be such one, of whom we should have no feeling. Wherby we understand that this is the righteſt way & fittest order to seek God, not to attempt to enter deeply with presumptuous curiousitie throughly to discuſſe his substance, which is rather to be reverently worshipped than scrupulously searched: but rather to behold him in his worke, by which he maketh himself familiar, & doth in a maner communicate himselfe vnto vs. And this the Apostle meant, when he said, that God is not to be sought a farre off, for as much as he with his most present power dwelleth within every one of vs. Wherefore Dauid, hauncing before confessed his unspeakeable greatnesse, when he descended to the particular rehearsal of his worke, protested that y fame will shew forth it self. Therefore we also ought to gete our felues vnto such a searching out of God, as may so holde our wit suspended with admiration, that it may therewithall throughly moue vs with effectuall feeling. And, as Augustine teacheth in another place, because we are not able to conceiue him, it behoueth vs as it were fainting vnder the burden of his greatnesse, to looke vnto his worke, that we may be refreshed with his goodnes.

Then such a knowledge ought not onely to stirre vs vp to the worshipping of God, but also to awake vs, & raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his seueritie, are but begun and not halfe ful: without doubt we must think, that herein he doth but make a shewe afore hande of those things, whereof the open disclosing & full deliuerance is differed vnto another life. On the other side, when we see that the godly are by y ungodly grieued
grieved with afflictions, troubled with injuries, oppressed with slanders, and vexed with disputeful dealings and reproaches: contrary wife that wicked doers doe flourish, prosper and obtaine quiet with honor, yea and that unpunished: we must by and by gather that there thalbe an other life, wherein is laid vp in store both due reuenge for wickednes, and rewarde for righteousnes. Moreover when we note that the faithfull are often chastised with the roddes of the Lord, we may most certainly determine that much leffe the vngodly shall escape his scourges. For very well is that spoken of Augustine. If euerie sinne should now be punished with open paine, it would be thought that nothing were referued to the last judgement. Again, if God should now openly punish no sinne, it would be beleuued, that there were no prouidence of God. Therefore we must confesse, that in euery particular worke of God, but principally in the vniverfal generalitie of them, the powers of God are set forth as it were in painted tables, by which all mankind is prouoked and allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers doe in his workes most brightly appeare, yet what they principally tende vnto, of what value they be, and to what ende wee ought to wye them: this we then onely attaine to understand when we descende into our selves, and doe consider by what means God doth shew forth in vs his life, wisedome, and power, and doth vs towards vs his righteousnes, goodness, and mercifull kindenesse. For though David justly complaineth, that the vnbeleuuing do dote in folly, because they wye not the deep counfaile of God in his gouernance of mankind; yet that is also most true, which he faith in an other place, that the wonderful wisdome of God in that behalf exceedeth the hearces of our head. But because this point shall hereafter in place convenient be more largely entreated, therefore I do at this time palle it ouer.

10 But with howe greate brightnes foote God doth in the mirror of his workes shew by representation both himselfe and his immortall kingdom: yet such is our groffe blockishnesse, that we stand dully amased at to place testimonies, so that they palle away from vs without profit. For, as touching the frame and most beautifull placing of the worlde, how many a one is there of vs, that when hee either lifteth vp his eyes to heauen, or casteth them about on the diuerse countries of the earth, doth direct his minde to remembrance of the creator, & doth not rather rest in beholding the workes without hauing regard of the workeman. But as touching those things that dayly happen beside the order of naturall course, how many a one is there that doth not more thinke that men are rather whirled about & rowled by blinde vndistemnesse of fortune, than gouerned by prouidence 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 haue without aduision conceiued a feeling of some Godhead, we by & by slide away to the dotages or erroneous intentions of our flesh, & with our vanitie we corrupt the pure veritie of God. So herein in deede we differ one fr6 an other, that euery man priuatly by himself procureth to himselfe some peculiar error: but in this point we all are most like together, that we all
all, not one excepted, doe depat from the one true God to monstrous trifles. To which disafce not onely common and grosse wittes are subie& but also the most excellent and those that otherwise are endued with singular sharpeneffe of understanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dullnes 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 seber of all the rest, vainely erreth 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 themselues so erre and stumble? Likewhile where Gods governance of mens matters doth so plainly prove his prudence, that it cannot bee denied, yet this doth no more preuaile with men, than if they beleued that all things are tossed up and downe with the raft will of Fortune: so great is our inclination to vanity and error. I speake now altogether of the most excellent, and not of the common sort, whose madness hath infinitely wandred in prophaning the truth of God.

11 Hereof proceedeth that unmeasurable sink of errors, wherewith the whole world hath bin filled and overflowne. For each mans wit is to himself as a maze, so that it is no maruell that euery seuerall nation was diversely drawne into seuerall denises, and not that onely, but also that each seuerall man had his seuerall gods by himselfe. For since that rash presumption and wantonness was ioyned to ignorance and darknesse, there hath bin soarely at any time any one man found, that did not forget 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 infinute number of gods hath flowed out of the wit of man, while euery man ouer licentiously straying, erroneously deviseth this or that concerning God himselfe. And yet I neede not here to make a regifter of the superstitions, wherewith the world hath bin entangled: because both in so doing I should never haue end, and also though I speake not one word of them yet by so many corruptions it sufficiently appeareth howe horrible is the blindenes of mans minde. I passe over the rude and unlearned people. But among the Philosophers, which enterprised with reason and learning to pierce into heauen, how 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 do narrowly looke vpon, he shall finde them to be but vanishing false colours. The Stoickes seemed in their owne conceit to speake very wisely, that out of all the parts of nature may be gathered diverse names of God, and yet that God being but one is not thereby torne in sunder. As though we were not already more than enough enclin’d to vanity, vnlike a manifold plenty of gods set before vs shoulde further and more violently draw vs into error. Also the Egyptian mystical science of divinity sheweth, that they al diligently endeavoured to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceuie the simple & ignorant: but no mortal maeuer inuented any thing, whereby religion hath not bin foully corrupted. And
And this so confus'd diversité emboldned the Epicures & other grosse dispisers
of godlinesse, by little and little to cast of all feeling of God. For when they
saw the wisest of all to strive in contrary opinions, they sticked not out of
their disagreements, & out of the foolish or apparently erronisous doctrine
of each of them, to gather, that men doe in vaine and fondly procure tor-
ments to themselves while they search for God, which is none at al. And
this they thought that they might freely doe without punishment, because
it was better briefly to deny utterly, that there is any God, than to faigne
vncertaine Gods; and so to raise vp contentions that never should have 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 doe confesse, that there is no-
thing, about which both the learned and vnlearned doe so much disagree
thereupon is gathered that the wittes of men are more than dull and blinde
in heavenly mysteries, that doe so err in seeking out of God. Some other
doe praffe that anfwere of Symonides, which being demanded of King
Hieron what God was, desired to have a dayes respite granted him to stu-
dy upon it: And when the next day following, the king demanded the same
question, he required two dayes respite, and so oftentimes doubting the nu-
mer of dayes at length he anwmered: Howe much the more I consider it, so
much the harder the matter seemeth unto me. But granting that he did
wifely to suspend his sentence of so darke a matter, yet hereby appeareth, that
if men be only taught by nature, they can know nothing certainly, sound-
ly, and plainly concerning God, but onely are tryed to confus'd principles
to worship an vnknowne God.

12. Now we must alfo hold, that all they that corrupt the pure religion (as
all they must needs doe that are giuen to their owne opinion) doe depart
from the one God. They wil boaft that their meaning is otherwise: but what
they meane, or what they perfwade themselves maketh not much to the mat-
ter, uth the holy ghost pronounceth, y al they are Apostates, that according
to the darknes of their own mind do thrust ducels in the place of God. For
this reason, Paule pronounceth that the Ephesians were without a God, til
they had learned by the gospel, what it was to worship the true God. And
we must not thinke this to be spoken of one nation only, for as much as he ge-
nerally affirmeth in another place, that all men were become vaine in their
imaginationes, since that in the creation of the world, the Majefty of the cre-
tor was disclos'd vnto them. And therefore the scripture, to make place for
the true and one only God, condemneth of false-hood and lying, whatsoever
godhead in old time was celebr'd among the Gentiles, and leaveth no God
at all, but in the mount Sion, where flourished y peculiar knowledge of God.

Truely among the Gentiles the Samaritans in Christes time seemed to ap-
proach nighest to true godlines: and yet we heare it spoken by Christes owne
mouth, that they knew not what they worshipp'd. Whereupon foloweth, that
they were deceived with vaine error. Finally although they were not al in-
fected with grosse faultes, or fell into open idolatries, yet was there no true
and approved religion that was grounded only vpon comon reason. For al-
beit
beit, that there were a few were not so mad as the comon people were, yet this doctrine of Paul remaineth certainly true, that the princes of this world conceiue not the wilidome of God. Now if the most excellent hace wandered in darknesse, what is to be saide of the very dreagues? Wherefore it is no meruaille, 34 if the holy Ghost doe refuse as bastard worshipings all forms of worshipping deuised by the wil of men. Because in heavenly mysteries opinion conceiued by wit of men, although it doe not alway breed a heape of errors, yet is alway the mother of errour. And though there come no wofe of it, yet is this no small fault, at adventure to worship an unknowne God: of which fault, al they by Christs own mouth are pronounced guilty, y are not taught by the law what God they ought to worship. And truly the best lawmakers that euer were, proceeded no further, than to saye that religion was grounded vpon comon consent. Yea and in Xenophon Socrates praieth the answere of Apollo, wherein he willed that euer man shoulde worship Gods after the maner of the country, and the custome of his owne citie. But how came mortall men by this power, of their owne authority to determine that which farre furmounteth the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receiue without doubting a God deliered by mans deceit? Every man rather will stande to his owne iudgement, than yeelde 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 lightned do shine in the edifice of the world, to shew forth the glory of the creator, which doe so every way display their beames vpon vs, that yet of them they cannot bring vs into the right way. In deede they raise vp certaine sparkles, but such as bee choked vp before that they can spread abrode any full brightnes. Therefor the Apostle in the same place where he calleth the ages of the world images of things inuisible, faith further, that by faith is perceived, that they were framed by the word of God: meaning thereby that the inuisible godhead is in deede representated by such shewes, but that we haue no eyes to see the same throughly, vnles they be enlightened by ye revelation of God through faith. And Paul, where he teacheth that by the creation of the world was discloosed that which was to be known concerning God, doth not meane such a disclosing as may be comprehended by the wit of men: but rather sheweth, y the same proceeded no further but to make them vnexecuable. 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-nesse may leaf. 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, giving showers and fruitfull leasons, filling the hearts of men with good and glaunefse. How fouer therefore the Lord be not without testimoyny, while with his great and manifold bountifulnesse he sweety allureth men to the knowledge of him: yet for all that, they cesse not to followe their owne wayes, that is to say, their damnable errors.
But although we want natural power, whereby we cannot climb up into the pure and clear knowledge of God, yet because the fault of our dulness is in our selves, therefore all coulour of excuse is cut away from vs. For we cannot so pretend ignorance, but that even our conscience with still condemn vs of slothfulness and vnthankfulness. It is a defence forsooth right worthy to be receiued, if man will allege that he wanted cares to hear the truth, for the publisheing whereof the very dumbe creatures haue lowde voices: if man shall say that he cannot see those things with his eyes, which the creatures without eyes doe shew him: if man shall lay for his excuse the feebleness of his wit, where all creatures without reason doe instruct him: Wherefore fishe all things do shew vs the right way, we are worthily put from all excuse of our wandering and straying out of the way. But howsoever it is to be imputed to the faulte of men, that they doe by and by corrupt the seed of the knowledge of God, sowne in their minde by maruelous workmanship of nature, so that it groweth not to good and cleane fruite: yet it is most true, that we are not sufficiently instructed by that bare and simple testimony, that the creatures doe honorably declare of Gods glorie. For so soon as we haue taken by the beholding of the world a small taste of the Godhead, we leaving the true God doe in stead of him raise vp dreams and fantasies of our owne braine, and doe commit thus hither and thither from the true fountain the praise of righteousnes, wisdome, goodness and power. Moreover we doe so either obscure, or by ill esteeming them, deprave his dayly doings, that we take away both from them their glory, and from the Author his due praise.

The vj. Chapter.
That, to attaine to God the Creator, it is needfull to haue the Scripture to be our guide and maistrefse.

Therefore although that fame brightnesse, which both in heaven and 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 giltonesse, doth shew his divine majestie 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 very Creator of the world. Therefore not in vaine he hath added the light of his word, that thereby he might be knowne to salvation. And this prerogative he hath vouchsafe to give vs, whom it pleased him more surely and more familiarly to draw together to himself. For because he sawe the minde of all men to be caried about with wandering and vnstedfast motion, after he had chosen the Israel to his peculiar flocke, he compassed them in as it were with bars, that they should not wander out in vanity as other did. And not without cause he holdeth vs with the same meane in the true knowledge of himselfe. For otherwife euery man should quickly swande away that seeme to stand stedeast in comparison of other. For as ole men, or poore blinde, or they whose eyes are dimme sighted, if you laye a faire booke before them, though they perceiue that there is somewhat written therein,
therein, yet can they not read two wordes together: but being holpen with spectacles set betweene them & it, they begin to read distinctly: so the Scripture gathering vp together in our minds the knowledge of God, which other wise is but confused, doth remove the mist, & plainly shew vs the true God. This therefore is a singular gift, that to the instruction of his church God vseth not only dummte teachers, but also openeth his owne holy mouth: not only publisheth that there is some God to be worshipped, but also theweth al pronounceth that he himselfe is the same God whom we ought to worship: & doth not only teach the elect to looke vpon God, but also presenteth him selfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to give them also his word. Which is the righter & certainer marke to know him by. And it is not to be douted, that Adam, Noe, Abraham & the rest of the fathers by this help attainted to that familiar knowledge, which made them as it were securally 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 nedeful for them to knowe God not only to be the creator, but also the redeemer: as doubleeth they obtained both by the word. For that kind of knowledge whereby was guien 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 adjoyned, which only quickened dead soules, whereby God is known 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 remembre that I do not yet speake of the covenant whereby God hath adopted to him selfe the children of Abraham, & of that special part of doctrine whereby the faithful haue alway bin peculiarly seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake howe we ought to learne by the Scripture, that God which is the creator of the world, is by certaine marks seuerally distincribed from counterfeit multitude of false gods. And then the order it selfe shal conveniently bring vs to the redeemer. But although we shall allege many testimonies out of the newe Testament, and some also out of the law & the Prophets, wherein is expresse mention made of Christ: yet they shal all tend to this end, 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 think of him, to the ende that we should not fecke about the bush for an uncertaine godhead.

2 But whether God were known to the fathers by oracles & visions, or whether by the mean & ministration of men he informed them of that which they should from hand to hand deliever to their posteritie: yet it is undoubtedly true that in their harts was engraven a stedfast ceretainty of doctrine, so as they might be perswaded & understand, that it which they had learned came from God. For God alwayes made vn doubted assurance for credit of his word, which farre exceeded al uncertain opinion. At length that by
continual proceeding of doctrine, the truth surviving in all ages might still remaine in y world, the same oracles which he had left with the fathers, his pleasure was to have as it were enrolled in publike tables. For this extent was y law published, whereunto after were added the Prophets for expounders. For though there were diuers fves of the law, as hereafter shall better appear in place convenient: and specially the principal purpose of Moses & al y prophets was to teach y maner of reconciliation betwene god & men, for which cause also Paul calleth Christ the end of the law: yet, as I say once againe, beside y proper doctrine of faith & repentance which sheweth forth Christ the mediator, the Scripture doth by certaine marks & tokens paint out y only & true God, in that that he hath created & doth gouerne the world, to the end he should be feuerally known & not reckned in the false number of faiued gods. Therefore although it behoueth man earnestly to bend his eyes to consider the works of God, forasmuch as he is set as it were in this gorgeous stage to be a beholder of them; yet principally ought he to bend his eares to the word, that he may better profit therby. And therefore it is no manuell y they which are borne in darkness do more & more waxe hard in their amased dulnes, because very few of them do give themselues pliable to learne of the word of God, whereby to kepe them within their boundes, but they rather reioyce in their own vanity. Thus then ought we to hold, that y ende true religion may shine among vs, we must take our beginning at the heauenly doctrine. And that no man can haue any taft be it neuer so little of true & found doctrine, vnlesse he haue bin scholer to the Scripture. And if it hence groweth the originall of true understanding, that wee reuerently embrace whatsoever it pleaseth God therein to teutne of himselfe. For not only the perfect & in all points absolute faith, but also all right knowledge of God springeth from obedience. And truely in this behalfe God of his singular prouidence hath provided for men in and for all ages.

3. For if we consider how flippery an inclination mans minde hath to slide into forgetfulness of God, how great a readiness to fal into all kinde of errors, howe great a lust to forge oftentimes new & counterfayt religions, wee may thereby perceiue how necessarie it was to haue the heauenly doctrine so put in writing, that it should not either perish by forgetfulness, or grow vaine by errour, or be corrupted by boldnes of men. Sith therefore it is manifest that God hath alwayes vised the helpe of his word, toward al those whom it pleased him at any time fruitfully to instruct, because he foresaw that his image emprinted in y most beautifull forme of the world was not sufficiently effectuall: Therefore it behoeth vs to traualle this straight way, if we earnestly count to attaine to the true beholding of God. We must, I say, come to his worde, wherein God is well & fluently set out by his worke, when his worke be weyed not after the pervertynesse of our owne judgement, but according to the rule of y eternal truth. If we swarue from that word, as I said even now, although we runne neuer so fast, yet we shall neuer attaine to the marke, because the course of our running is out of the way. For thus we must think, y the brightnesse of the face of God, which the Apostle calleth such as cannot be atteined vnto, is vnto vs like a maze out of which we cannot unwrap our selves, vnlesse
vnlesse we be by the line of the word guided into it: so that it is much better for vs to halt in this way, than to runne nerer so fast in an other. And therefore David oftentimes when he teacheth that superstitions are to be taken away out of the world, that pure religion may flourish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeth to himsell a lawfull governement: because errors can never be rooted out of the hearts of men, till the true knowledge of God be planted.

4 Therfore the same Prophet, after that he hath recited that the heavens declare the glory of God, that the firmament sheweth forth the workes of his handes, that the orderly succeeding course of daies & nightes preacheth his majesty, then decleneth to make mention of his word. The lawe of the Lord (faith he) is vndefiled, couering soules: the witnes of the Lord is faithfull, givinig wisdom to little ones: the righteousnesses of the Lord are vpright, making harts cheareful: the commandement of the Lord is bright, givinig light to the eyes. For although he comprehendeth also the other vses of the law, yet in generallity he meaneth, that forasmuch as God doth in vaine call vs to 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 xxix.Psalme, where the prophet haung preached of the terrible voice of God, which in thunder, windes, showers, whirlwindes and stormes, shaketh the earth, maketh the mountaines to tremble, and breaketh the ceder trees: in the end at last he goeth further and faith, that his praiies are song in the sanctuary, because the vnbelieuers are deafe and heare not all the voyces of God that resound in the aire. And in like maner in an other Psalme, after hee had described the terrible waues of the Sea, hee thus concludes: thy testimonies are veried, the beauty of thy temple is holines for euer. And out of this meaning also proceede that which Christ saied to the woman of Samaria, that her nation and the reft did honor that which they knew not, and that onely the Iewes did worship the true God. For wheras the wit of man by reason of the feeblenes of thereof can by no meane attaine vs to God, but being holpen and lifted vp by his holy word, it folowed of necessity, that all men, except the Iewes, did wander in vanitie & error, because they sought God without his word.

The viij. Chapter.

By what testimonie the Scripture ought to be established, that is by the witnesse of the body Hguist, that the authoritie thereof may remaine certaine. And that it is a wrucked invention to say that the credit thereof doth hang upon the judgement of the Church.

But before I go any further, it is needful to say somewhat of the authority of the Scripture, not onely to prepare mens mindes 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 osto desperate boldenesse, vnlesse hee bee voide of all common sense and naturall witte of man, that dare derogate the crede of him that speakeh it.
But because there are not daily oracles given from heaven, and the onely Scriptures remaine wherein it hath pleased to preserve his truth to perpetual memorie, the same Scripture by none other meanes is of full credit among the faithful, but in that they doe beleue that it is as verily come from heaven as if they heard the liuely voice of God to speake therein. This matter indeede is right worthy both to be largely entreated of and diligently w eyed. But the readers shall pardon me if herein I rather regard what is proportion of the worke which I have begun may beeare, than what the largenes of the matter requireth. There is growne vp among the most part of men a most hurtfull error, that the Scripture hath onely so much authority as by common consent of the Church is giuen vnto it: as if the eternall and inviolable truth of God did rest vpon the pleasure of men. For so, to the great scorne of the holy ghost, they ask 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 vncorrupted: who can perswade vs, that this one booke ought to be reuerently received, and that other to be striken out of the number of scripture, vnlesse the church did appoint a certaine rule of all these things? If hangeth therefore (say they) vpon the determination of the church, both what reuerece is due to the Scripture, and what bookees are to be reckened in the canon therof. So these robbers of Gods honor, while they seeke vnder colour of the church to bring in an unbridled tyrannie, care nothing with what absurdities they shewe both themselues and other, so that they may enforce this one thing to be beleued amongst simple, that the Church can doe all things. But if it be so: what shall become of the poore confidences that seeke fested assurance of eternall life, if all the promises that remaine theroff stand and be staled onely vpon the judgement of men? When they receive such answere, shall they seafe to waue and tremble? Again to what scornes of the vngodly is our faith made subject? into how great suspicion with all men is it brought, if this be beleued that it hath but as it were a borrowed credit by the favoure of men?  

2 But such bablers are well confured euon with one word of the Apostle. He testifieth that the church is builded vpon the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needs be, that the same doctrine stooed in stedfast certainty, before that the Church began to be. Neither can they well caual, that although the Church take her first beginning thereof, yet it remaineth doubtful what is to be said of the writings of the Prophets and Apostles, vnlesse the judgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets and preaching of the Apostles: wheresoeuer that doctrine shalbe foud, the allowed credit thereof was surely before the Church, without which the Church it selfe had never bin. Therefore it is a vaine forged deuise, that the Church hath power to judge the scripture, so as the certainty of the scripture should be thought to hang vpon the will of the Church. Wherefore when the Church doth receive the Scripture and sealeth it with her consentting testimonie, she doth not of a thing doubtfull, and that otherwise should
God the Creator. Lib. 1.

should be in controverfie, make it autentike and of credit: but because the acknowledgeth it to be the truth of her God, according to her duttie of godlineffe without delay she doth honor it. Whereas they demand, howe shall we be perfwaded that it came from God, vnlesse we refort to the decree of the Church? This is all one as if a man should afke, how shall we learne to knowe light from darkeness, white from blacke, or sweete from fower. For the Scripture fieweth in it felfe no leffe apparent fenfe of her trueth, than white and blacke things doe of their colour, or sweete and fower things of taft.

3 I know that they commonly allege the faying of Augustine, where he faith that he woulde not beleue the Gofpell, faue that the authoritie of the church moued him thereto. But how vntruly and cauillously it is alle- ged for fuch a meaning, by the whole tenor of his writing it is easie to perceiue. He had to doe with the Manichees, which required to be beleued without gainefaying, when they vaunted they had the truth on their fide, but pro- mised it not. And to make their Manicheus to be beleued, they pretended the Gofpel. Now Augustine asketh the what they would do, if they did light vp a man that would not beleue the gospell it felfe, with what maner of perfuasion they would drawe him to their opinion. Afterward he faith: I my felfe would not beleue the Gofpel, &c. faue that the authority of the church moued me thereto. Meaning that he himfelfe, when he was a ftranger from the faith, could not othereife be brought to embrace the gospell for the asuried truth of God, but by this that he was overcome with the authority of the church. And what maruell is it, if a man not yet knowing Chrift, haue regard to men? Augustine therefore doth not there teach that the faith of the godly is grounded vpon the authority of the church, nor meaneth that the cer- tainty of his gospell doth hang therupon: but simply & only, that there should be no affurednes of the gospell to the infidels, wherby they might be won to Chrift, vnlesse felfe content of the church did drue them vnto it. And the fame meaning a little before he doth plainly confirme in this faying, When I fhal praise that which I beleue, &c one that which thou beleueft, what thinkeft thou mete for vs to judge or do? but that we forfake fuch men as first cal vs to come and knowe certaine truethes and after commaund vs to beleue things vncertaine: and that we follow them that require vs first to beleue that which we are not yet able to fe, that being made ftrong by beleuing we may attain to vnderftand the thing that we beleue: not men nowe, but God himfelf inwardly strengthening and giuing light to our mind. These are the very words of Augustine: wherby euery man may easily gather, that the holy man had not this meaning, to hang the credite that we haue to the Scriptures vpon the will and awardeament of the church, but onely to shewe this, (which we ourfelues alfo doe confesse to be true) that they which are not yet lightned with the spirite of God, are brought by the reverence of the church vnto a willingnes to be taught, fo as they can finde in their hearts to learne the faith of Chrift by the Gospell: and that thus by this meaneth the authoritie of the Church is an introduction, whereby we are prepared to beleue the Gospell. For, as we fee, his minde is that the affurance of the
Of the knowledge of

godly be stayed upon a far other foundation. Otherwise I do not deny but that he often preseth the Maniches 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 Faustus for that he did not yield himself to the truth of the gospel so grounded, so established, so gloriously renounced and from the very time of the Apostles by certaine stuccelions perpetually commended. But he never traceoth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth upon the determination or decree of men. But only this, which made much for him in the matter he disputed of, he bringeth forth, a universal judgement of the church, wherein he had the advantage of his adversaries. If any desire a fuller prove of it, let him read his book concerning the profit of beleeving. Where he shall find that there is no other readines of belief commended versus by him, but that which onely giveth versus an entrie, and is versus a convenient beginning to enquire, as he termeth it: and yet not that we ought to rest versus bare opinion, but to learn to the certaine and sound truth.

4. We ought to hold, as I before said, that the credit of this doctrine, is not established in versus, until such time as we be undoubtedly persuaded, that God is the author thereof. Therefore the principal proof of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne sharp wit or any such things as procure credit to men that speake: neither stand they versus proving by reason, but they bring forth the holy name of God, thereby to compel the whole world to obedience. Now we have 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 conseqences, they shall not continually caried about with vnstedfast doubting, nor may waver, nor stay at every small stop, this manner of persuasion must be fetched deeper than from either the reasons, judgements or the consciences of men, even from the secret testimonie of the holy Ghost. True in deed it is, that if we lifted to worke by way of arguments, many things might be alledged that may eaily proove, if there be any God in heauen, that the law, the prophesies and the gospel came from him. Ye although men learned and of deepe judgement would stand versus to the contrary, & would employ & shew foorth the whole force of their wits in this disputation; yet if they be not so hardned as to become desperately shamelesse, they would be compelled to confesse, that there are seene in the scripture manifest tokens that it is God that speaketh therein: whereby it may appeare that the doctrine thereof is from heauen. And shortly hereafter we shall see, all the books of versus holy Scripture doe far excell all other writings what soever they be. Yea if we bring thither pure eyes and uncorrupted senses, we shall forthwith finde there the majesty of God, which shall subdue all hardnes of gaine laying and enforce versus to obey him. But yet they doe disorderly, that by disputation trauel to establish the perfect credit of the Scripture. And truely although I am not furnished with great dexterity, nor eloquence: yet if I were to contend with the most subtle defiers of God, that have a desire to shew themselves witty and pleasant in febling the autho-
authority of Scripture, I trust it should not be hard for me to put to silence their babblings. And if it were profitable to spend labour in confuting their caullations, I would with no great business shake in sunder the brages that they mutter in corners. But though a man doe deliuer the sound worde of God from the reproches of men, yet that sufficeth not foorthwith to fasten in their hearts that assuredly that godlines requireth. Prophane men because they thinke religion standeth only in opinion, to the ende they would beleue nothing fondy or lightly, doe couert and require to have it proved 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 onely God is a convenient wittnesse of himselfe in his owne word, so shall the same word never finde credit in the hearts of men, vntill it be sealed vp with the inward wittnes of the holy ghost. It behooueth therefore of necessitie that the same holy Ghost which spake by the mouth of the Prophets, doe enter into our hearts to perswade vs that they faithfully verted that which was by God commanded them. And this order is very aply set forth by Esai in these words: My spirit which is in thee, & the words that I have put in my mouth and in the mouth of thy seedes, shall not faile for euer. It groweth some good men, that they have not ready at hand some cleare proofe to alleege, when the wicked doe without punishment mur- mure against the word of God: As though the holy Ghost were not for this cause called both a scale and a pledge, because vntill he doe lighten mens minde they doe alwaies water among many doutinges.

Let this therfore stand for a certainly perswaded truth, that they whom the holy Ghost hath inwardly taught, doe wholly rest upon 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 certainty which it getheth among vs, it attaineth by the wittnes 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 thoroughly perceieth our affections, when it is sealed in our hearts by the holy Ghost. So being lightned by his vertue, we doe then beleue, not by our owne judgement, or other mens, that the scripture is from God: but above all mans judgement we hold it most certainly determined, even as if we beheld the majestie of God himselfe there present, that by the ministery of men it came to vs from the very mouth of God. We seeke not for arguments and likelihoodes to rest our judgement vpon: but as to a thing without al compasse of consideratio, we submit our judgement & wit vnto it. And that not in such fort as some are wont sometime hastily to take hold of a thing vnknowne, when after being thorougly perceived displeaseth them: but because we are in our conficences well afluire that we hold an inuincible truth. Neither in such fort, as silly me are wont to yseid their mind in thral- dome to superstitions: but because we undoubtedly perceive therein the strength & breathing of the diuine majestie, wherewith we are drawne & stirred to obey, both wittingly & willingly, & yet more liuely & effectually than mans will or wit can attaine. And therefore for good cause doth God cry out by Esai, that the Prophetes with the whole people doe beare him.
witness, because being taught by prophecies they did undoubtedly beleue
without guile or uncertainty that God himselfe had spoken. Such therefore is
our perswasion, as requireth no reasons: such is our knowledge, as hath a right
good reason to maintaine it, even such a one, wherein the mind more assured-
ly & stedfastly resteth than upon any reasons: such is our feeling, as cannot
proceede but by revelation from heaven. I speake nowe of none other thing
but that which every one of the faithfull doth by experience find in himself,
saying that my words doe much want of a full declaration of it. I leave here
many things unspeaken, because there wilbe elsewhere againe a convenient
place to entreate of this matter. Onely now let vs know, that only that is the
true faith which the spirite of God dooth seal in our hearts. Yea with this
only reason will the sober reader, and willing to learne, be contented. Esa
propheseth, that all the children of the renuèd church shallbe the scholars of
God. A singular privilege therein doth God vouchsafe to grant to his elect
only, whom he feuereth from all the rest of mankinde. For what is the be-
ginning of true doctrine, but a ready cherefulness to hear the voyce of God?
But God requireth to be heard by the mouth of Moses, as it is written: Say
not in thy hart, who shall ascend into heaven, or who shall descend into the
deepe? the word is euene in thine owne mouth. If it be y pleasure of God that
this treasure of understanding be layde vp in store for his children, it is no
maruell nor unlikely, that in the common multitude of men is scene such ig-
norance and dulness. The eomon multitude I calle the most excellent of
the, vntil such time as they be graffed into y body of the church. Moreover
Esa giuing warning that the prophets doctrine should scene incredible not
only to fragers but also to the fewes that would be accounted of the house-
hold of God, addeth this reason: because the arme of God shall not be recei-
ved to all men. So oft therefore as the smallnesse of number of the beleueurs
doth trouble vs, on the other side let vs call to minde, that none can com-
prehend the mysteries of God but they to whom it is giuen.

The viii. Chapter.

That so farre as mans reason may leave, there are sufficient proves to
stablish the credi of Scripture.

V Nlesse we haue this assurance, which is both more excellent & of more
force than any judgement of man, in vaine shall the authority of sprin-
ture either be strengthened with arguments, or stablished with consent of y
church, or confirmed with any other meanes of defence. For vnlesse this fou-
dation be layd, it still remaineth hanging in doubl. As on the other side
when exempting it from the common state of things, we have embraced
it deuoutly and according to the worthinesse of it: then these things be-
come very fit helps which before were but of smale force to graffe and
fasten the assurance thereof in our minde. For it is maruellous, howe
great establishment growth hereof, when with earnest study wee consider
howe orderly and well framed a disposition of the diuine wisdome appea-
reth therein, howe heavenly a doctrine in euery place of it, and no-	hing
thing laouoring of earthlinesse, howe beautifull an agreement of all the parts among them seues, and such other things as auaille to procure a majeftie to writings. But more perfectly are our heartes confirmed when we consider, how we are euem violently caried to an admiration of it rather with dignity of matter, than with grace of wordes. For this alfo was not done without the singular providence of God, that the hee mysteries of heavenly kingdom should for the most part be vtted vnder a contemptible basenes of wordes, leaft if it had bene beautified with more glorious speach, the wicked should cauile that the onely force of eloquence doth raigne therein. But when that rough and in a maner rude simplicite doth raife vp a greater reuerence of it selfe thant any Rhetoricians eloquence, what may we judge, but that there is a more mightie strength of trueth in the holy Scripture, than that it needeth any art of wordes? Not without caufe therefore the Apostle maketh his argument, to proue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wydome, because his preaching among them was fet forth not with ensing speach of mans wydome, but in plaine evidence of the spirite and of power. For the trueth is then fet free from all douting, when not vpholden by foraigne aids it selfe alone suficeth to sustaine it selfe. But how this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they never fo cunningly garnished, no one is so farre able to pearce our affections. Reade Demofthenes or Cicero, read Plato, Ariftotele, or any other of all that forte: I graunt they shall maruellously allure, delite, moue, and rauih thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shall so liuely moue thy affections, it shall so pearce thy heart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in manner vnish away: so that it is easie 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 graunt in dede, that some of the Prophets haue an elegant cleare yea and a beautifull phrase of speach, so as their eloquence giuent no place to the prophan 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 grosse style. But whether a man read Dauuid, Efay, and such like, who have a sweete and pleasant flowing speach, or Amos, the heardman, Hieremie and Zacharie, whose rougher talke favoreth of countrie rudenesse: in euery one of them shall appeare that majeftie of the holy Ghost that I spake of. Yet am I not ignorant, that as Satan is in many things a counterfater of God, that with deceitfull refemblance he might better creepe into simple mens mindes: so hath he crauftie spread abroad with rude and in manner barbarous speach, those wicked errors wherewith he deceived sily men, & hath oft times vfed discontinued phrases, that vnder such visoure he might hide his deceites. But how vaine and uncleanlie is that curious counterfater, all men that haue but meane understanding doe plainly see. As for the holy Scripture, although froward men labour to bite at many things, yet is it full
of such sentences as could not be conceived by man. Let all the Prophets be looked upon, there shall not one be found among them, but he hath farre excelled all mans capacitie, in such sorte that those are to bee thought, to have no judgement of rait to whom their doctrine is vsfaucior.

3 Other men have largely entreated of this argument, wherefore at this time it sufficeth to touch but a few things, y chiefly make for the principall summe of the whole matter. Befide these points that I have already touched the very antiquitie of y Scripture is of great weight. For howsoever y Greek writers tel many fables of the Egyptian diuinitie: yet there remaineth no monument of any religion, but that is far inferior to the age of Moses. And Moses deuised not a new God, but setteth forth the same thing which the Israelites had receieved in long proccefe of time, counseled to them by their fathers as it were from hand to hand concerning the everlasting God. For what doth he else but labour to call them backe to the covenant made with Abraham? If he had brought a thing never heard of before, he had had no entrie to begin. But it must needs be y the deluerauce from bondage, whereas they were detayned, was a thing well & commonly known among them, so that the hearing of the mention thereof did foorthwith raise vp all their minds. It is also likely that they were informed of the number of the CCCC. ycares. Nowe 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 deluerauce of his doctrine: how much the holy Scripture then is beyond all other writings in antiquitie.

4 Vnlesse perhaps some lift to beleue the Egyptians, that stretch their antiquity to fixe thousand yeares before the creation of the world. But sith their vaine babling hath bin alway scorned euyn of all y prophane writers themselves, there is no caufe why I should spend labour in confuting of it. But Iosephus against Appion, alleageth testimonies worthy to be remembred out of auncient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the lawe hath bin famous euyn from the first ages, although it were neither read nor truely known. Nowe, that neither there should remaine to the malitious any cause of suspicition, nor to the wicked any occasion to caull, God hath for both these daungers provided good remedies. When Moses rehearseth what Jachob almoast three hundred yeares before had by heauenels inspiration pronounced upon his owne posteritie, how doth he set foorth his owne tribe? yea in the person of Leui he spotseth it with eternall infamie. Symeon (sayth he) and Leui the vesils of wickednesse. My soule come not into their counsel, nor my tongue into their secret. Truely he might haue passed over that blotte with silence, in so doing not onely to please his father, but also not to staine himselfe and his whole family with part of the same shame. Howe can that writer be suspected, which unconstrainedly publishing by the oracle of the holy Ghost, that the principall auncester of the family whereof him selfe descended was an abominable doer, neither privatielie prouided for his owne honor, nor refused to enter in displeasure of all his owne kindred, whom undoubtedlie this matter greeued? When also he rehearseth the wicked murm-
murmuring of Aaron his owne brother, and Marie his sister: shall wee face that he spake after the meaning of the flesh, or rather that he wrote it obeying the commandement of the holy Ghost? Moreover Sith himselfe was by set in authoritie, why did he not leave at least y office of the lyre priest-hode to his own sonnes, but appointeth them to the basest place? I touse here only a fewe things of many. But in the lawe it selfe a man shall eche where meets with many argumentes that are able to bring full prose to make men believe that Moses without all question commeth from heaven as an Angell of God.

5 Now these so many and so notable miracles that he recounteth, are euen as many Establishements of the lawe that he deliuered, and the doctrine that he published. For, this that he was caried in a cloud vp into the moun-
taine: that there euen to the fourtieth day he continued without company of men: that in the very publishing of the lawe his face did shine as it were besette with sunne beames: that lightenings flashed round about: that thunders and noyses were heard eche where in the ayre: that a trompet sound-
ed being not blown with any mouth of man: that the entrie of the tabernacle by a cloude sette betwene was kept from the fight of the people: that his authority was so miraculously reuenged with the horrible destruction of Chore, Dathan and Abiron, and all that wicked faction: that the rock stri-
ken with a rodde did by and by powre forth a riuier: that at his prayer it rayned Manna from heaven: did not God herein commend him from heaven as an undoubted Prophet? If any man object agaynst me, that I take these things as confessed, which are not out of controuersie, it is easy to answere this caullation. For seeing that Moses in open assembly published all these things, what place was there to tayne before those witnesses that had them seene the things done? It is likely forsoth that he would come among them, and rebuking the people of infidelity, stubbornes, unthankfulness and other finnes, would have boasted that his doctrine was esta-
blished in their owne sight with such miracles, which in deede they never sawe.

6 For this is also worthy to be noted, so oft as he telleth of any miracles, he therewithall odiously ioyneth such things as might stirre the whole people to erie out against him, if there had bin never so little occasion. Whereby appeareth, they were by no other meane brought to agree vnto him, but because they were ever more than sufficiently confoundt by their owne experience. But because the matter was plainlier knowne, than the prophane coulde denye that miracles were done by Moses: the father of ly-
ing hath ministrad them an other caullation, saying, that they were done by Magical artes and sorcellery. But what likely proofe haue they to accuse him for a sorcerer, which so farre abhorred from such superstition, y he com-
mandeth to stone him to death, that doth but ake counsell of sorcerers and footsaiers? Truely no such deceuier vieth his ingulling caues, 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 only execute those things that God hath appointed,
Of the knowledge of
he doth sufficiently wipe away all blottes of thinking evil of him. Nowe if
the thinges themselves be considered, what enchantement could bring to
passe that Manna daily raining from heaven, should suffice to feede you people?
and if any man keep in store more than his suffe measure, by the vertue rot-
ting thereof he should be taught, that God did punish his want of beleefe?
Besides that, many great ones God suffered his servant so to be tried, y
now the wicked can nothing prevail with prating against him. For how oft
did sometime the people proudlie and impudently make insurrections, some-
time duers of them conspiring among themselves went about to overthrowe
the holy servant of God: how could he haue begled their fury with illus-
ions? And the ende that followed plainly sheweth, that by this means his
doctrine was stablished to continue to the ende of all ages.

Gen. 49. 7 Moreover where he assigneth the chiefe governement to the tribe of
Iuda in the person of the Patriarche Iacob, who can deny that this was
done by spirit of prophecy, specially if we wye in consideration the thing it
selfe, how in comming to passe it proved true? Imagine Mofes to haue bin
the first author of this prophecy; yet from the time that he did first put it in
writing, there passed four hundred yeares wherein there was no mention
of the scepter in the tribe of Iuda. After Saul was consecrate king, it seemed
that the kingdom shoulde rest in the tribe of Benjamin. When David was
appointed by Samuel, what reason appeared there why the course of inher-
ITANCE of the kingdom shoulde be chaunged? who would haue looked that
there should have come a king out of the base house of a hearende? And
when there were in the same house seuen brethren, who would haue said that
that honour hold light vpon the yongest? By what meane came he to hope
to be a king? who can say that this anointment was governed by any arte,
trauaile or policy of man, and not rather that it was a fulfilling of the
heavenly prophecy? Likewise those things that Moses aforespeaketh, albeit darkely,
concerning the Gentiles to be adopted into the covenant of God, seeing they
came to passe almost two thousande yeares after, doe they not make it plaine
that he spake by the inspiration of God? I overskippe his other tellinges
aforehand of things, which do so evidently favour of the revelation of God,
that all men that haue their founde wit may plainly perceiue that it is God
that speaketh. To be short, that same one song of his, is a cleare looking
glasse, wherein God evidently appeareth.

Deuter. 32. 8 But in the other prophets the same is yet also much more plainlie
scene. I will choose out only a few examples, because to gather them all to-
gether were too great a labour. When in the time of Esay the kingdom of
Iuda was in peace, yea when they thought that the Chaldees were to them
some stay and defence, then did Esay prophecie of the destruction of the
city and exile of the people. But admit that, yet this was no token plaine
enough of the instinct of God, to tell long before of such things as at the
time seemed false, and afterward proved true: yet those prophecies that he
vereth concerning their deliuerance, whence shall we say that they proceed-
d but from God? He nameth Cyrus by whom the Chaldees should be
subdued, and the people restored to libertie. There passed more than an hun-
dred
dred yeares from the time that Efaie so prophecied before that Cyrus was borne: for Cyrus was borne in the hundreth yeare or thereabouts after the death of Efaie. No man could then gesse that there should be any such Cyrus, that should have warre with the Babylonians, that should bring subiect so mightie a monarchie vnder his dominion, and make an ende of the exile of the people of Istaell. Doth not this bare telling without any garnishment of wordes evidently shew, that the thinges that Efaie speaketh, are the undoubted oracles of God, and not the conjectures of men? Againe, when Hieremie a little before that the people was caried away, did determine the ende of the captituation within three score & ten yeares, and promised returne and libertie, must it not needs be that his tongue was gonerned by the spirit of God? What shamelessnesthe shall it be to deny, that the credite of the prophetes was stablished by such prooues, and that the same thing was fulfilled in deede, which they them selues do reporte to make their sayings to be beleued? Behold, the former thinges are come to passe, and new thinges do I declare: before they come forth, I tell you of them. I leue to speake how Hieremie and Ezechiel being so farre astonder, yet prophecying both at one time, they so agreed in all their sayings as if either one of them had endeited 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 yeares after, in such sort as if he had compiled an historie of things already done and commonly known? These thinges if godly men haue well considerd, they shall be sufficiently well furnished, to appease the barkinges of the wicked. For the plaine proofe hereof is too cleare to be subiecte to any cauillations at all.

9 I know what some learned men do prate in corners, to shew the quicknes of their wit in assailing the truth of God. For they demande, who hath assur'd vs that these thinges which are read vnder title of their names, were euer written by Mofes and the prophetes. Yea, they are so hardy to moue this question, whether euer there were any such Mofes or no. But if a man should call in doubt whether euer there were any Plato, or Ariftotle, or Cicero: who would not say, that such madnesthe were worthy to bee corrected with strokes and stripes? The law of Mofes hath bin maruellously preferred rather by heauenly prudence then by diligence of men. And though by the negligence of the Priestes it late buried a little while: yet since the time that the godly king Iosias found it, it hath still by continual succession from age to age bin vsed in the handes of men. Neither did Iosias bring it foorth as an unkownen or new thing, but such a thing as had bin euer commonlie published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the temple, and a copie written out thereof, to remaine with the keepers of the kings Records. Only this had happened, that the Priestes had ceas'd to publish the law according to the olde accustomed maner, and the people themselues had neglec'd their wonted reading of it. Yea there in maner passed no age wherein the establishment thereof was not confirmed and renew'd. They that had Dauid in their handes, knewe they not of Mofes? But to speake of them all
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 speak, & partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

1. Mic. 1.


As for that which they obieect out of the historie of the Machabees, to minish the credite of scripture, it is such a thing as nothing can be deviseed more fitte to stabill the same. But first let vs wipe away the colour that they lay vpon it, & then let vs turne vpon them selues the engine that they raise vp against vs. When Antiochus (say they) commannded all the bookes to be burned, whence are come these copies that we now haue? On the other side I ask them, in what shop they could so fone be made? It is evident, that after the crueltie appeased they were immediately abroade againe, and were without controversy knowne to be the same of all godly men, that having bene brought vp in the doctrine of them, did familiarly knowe them. Yea, when all the wicked men being as it were confined together, did insolently triumphe 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 thinke Moses to be the author of it. What then doe these praters else, but bewray their owne more then doggish frowardnesse, while they falsely say that these bookees are changed, and newe put in their places, whose sacred antiquitie is approved by consent of all histories? But to spende no more labour vainly in confuting such foolish caullations: let vs rather hereby consider how great a care God had for the preservation of his word, when beyond the hope of all men, he saued it from the outrage of the most cruel tymant, as out of a present fire; that he endewed the godly priests & other with so great constancie, they sticked not to redeeme this booke eu'n with losse of their life if need were, & so to conuay it ouer to posterity:that he disappointed their narrow search of so many gouernors & souldiours. Who can but acknowledge the notable & miraculous worke of God, these sacred monumetts which the wicked verily thought to have bene vertely destroyed, but by and by came abroade againe as fully restored, & that with a great deale more honour? For by & by followed the translating of them into Greek, to publishe them through out the world. And not in this only appeared the miraculous working, that God preferred the tables of his covenant from the bloudy proclamations of Antiochus:but also that among so manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime worne to a fewe & wafted, & last of all, brought in maner to vter destruction, yet they remained still safe and extant. The Hebrew tongue lay not onely vnesteemed, but almost vnknown. And surely had not bene Gods pleasure to haue his religion provided for, it had perished altogether. For howe much the Iewes that were since their returne from exile, were swarmed from the naturall vs of their mother tongue, appeareth by the Prophetes; that liued in that age, which is therefore worthie to be noted, because by this comparison the antiquitie of the lawe and the prophets is the more plainly persuch. And by whom
whom hath God preferr'd for vs the doctrine of salvation contained in the law and the prophets, to the end that Christ might in his appointed time be openly shewed? even by the most cruelly bent enemies of Christ, y Iewes whom Saint Augustine doth therefore worthily call the keepers of the Librarie of Christian Church, because they have ministr'd vs that thing, to reade whereof, themselues haue no vfe.

11 Nowe if we come to the new Testament, with how sounde pillars is the truth thereof vpholden? The three Euangelists write the historick in base and simple speach. Many proud men do lothe that simplicitie, because they take no heed to the chief pointes of doctrine therein, whereby it were easie to gather, that they entreate of heavenly mysteries above mans capacitie. Surely whosoever haue but one dropp of honest shame will be ashamed if they reade the first chapter of Luke. Now, the sermons of Christ, the same whereof is shortly comprized by these three Euangelists, do easily deliver their writing from all contempte. But John thundering from on hie, whose whom he compelleth not to obedience of faith, hee throweth downe their stubburnes more mightily than any thunderbolt. Now let come forth all these sharpened faultfinders, that haue a great pleasure to shake the reverency of scripture out of their owne and other mens hearts, let them reade Johns Gospell: Wil they or no, they shall there finde a thousand sentences that may at least awaken their sluggishnesse, yea that may print a horrible brande in their owne consciences to restraine their laughing. The same is to bee thought of Peter and Paul, in whose writings although the more parte be blinde, yet the verie heavenly majestie in them holdeth all men bounde, and as it were fast tied vnfoe it. But this one thing doth sufficiently dauntance their doctrine above the worlde, that Mathew being before all gien to the gaine of his monie boorde, Peter and John brought vp in their fishe boates, all grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. Paul, not only from a profeysed, but also from a cruel and bloody enemie converted to a newe man, with sodaine and vnhop'd chaunge doth thewe, that being compell'd by heavenly authoritie he now mainstanth that doctrine, which before he had fough't against. Now let these dogges deny, that the holy Ghost came downe vpon the Apostles, or let them differene the historie: yet still the truth it selfe openly cryeth out, that they were taught by the holy Ghost, which being before time despis'd mens among the raskall people, sodenly began to gloriously to entreate of heavenly mysteries.

12 There be ye, also furthermore many very good reasons, why the conscience 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, y willes of so many ages haue constantly agreed to obey it. And ye howsoever Satan with all the worlde hath travailed by marvelous means, either to oppresse it, or ouerthrowe it, or utterly to blotte & deface it out of mens remembrance, yet eu'r still like a palme tree, it hath risen vp aboue, and remained invincible. For there hath not lightly bin in olde time any sophister or Rhetorician, who haue any more excell'd with the other, but he hath bent
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 either side assailed, if it had had none other defence but men? 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 still risen vp. Beside that, not one citie alone, nor one only nation hath agreed to receive and 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 to divers & disagreeing in manner in all things els, ought much to move vs, because it appeareth, that the fame is brought about none other way, but by working of the heavenly majestie: no small estimation groweth vnto it, when we behold their godlines, that do so agree, I mean not 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 we to submitte vs to that doctrine which we see established and witnessed with the bloude of so many holy men? They when they had but once receiued it, sticked not boldely without feare, yea and with great chearfulnesse to die for it: howe should it then come to passe, that we, having it controiled to vs with such an assurred pledge, should not with certaine and vnmoveable persuation take holde of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloude of so many witnesses, specially when we consider that they suffred death to beare witness of their faith: and not of a frantike diuertinge 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 majestie not onely ascertained vnto godly hartes, but also honourably defended against the subtilties of caullers, yet be they such as be not of them selues sufficiently auayable to bring (edr aft credite vnto it, vntill the heavenly father disclosing therin his majestie, doth bring the resuerence thereof out of al controversie. Wherefore then only the Scripture shall suffice to your knowledge of God that bringeth salvation, when the certentie thereof shall be grounded vpon the inwarde persuasion of the holy Ghost. So those testimonies of men that feue to confirme it shall not be vaine, if as seconde helps of our weakness they follow that cheefe and hyest testimony. But they do fondly that will have it persuaded by proofe to the vs faithfull, that the scripture is the wordes of God, which can not be knownen but by faith. For good reason therefore doth Augustine giue warning, that godlinesse and peace of minde ought to goe before, to make a man understand somewhat of so great matters.

The ix. Chapter.

That those samistical men, which forsaking Scripture, refuse vnto revelacion, doth overthrow all the princes 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 caried with rage. For there have arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirite, both themselves do forake all reading; and also doe scorne their simplicitie, which still follow the dead & slaying letter, as they call it. But I would faine knowe of these men, what spirite that is, by whose inspiration they are caried vp so hie, that they dare despite the doctrine of the Scripture as childish and base. For if they ansrewre that it is the spirite of Christ, then such carelesnesse is worthie to be laughed at. For I thynke they will graunt, that the Apostles of Christ and other faithfull in the primitue Church were lightned with none other spirite. But none of them did learne of that spirite to despite the worde of God: but rather every one was moued more to reverence it, as their writings do most plainly witnesse. And surely so was it foretold by the mouth of Elias. For where he faith, My spirite that is upon thee, and my wordes which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doth not binde the olde people to the outwarde doctrine as though they were fet to learne to spell, but rather he teacheth, that this shall be the true & perfect felicitie of the newe church vnder the regne of Christ, that it shall no lesse be led by the voice of God, than by the spirite of God. Whereby wee gather, that these Iewde men with wicked sacrilege doe seuerly affounde those things that the Prophet hath ioyned with an inutilable knot. Moreover, Paul being raised vp into the third heauen, yet ceasst not to go forward in the doctrine of the law and the Prophets, euens as he exhorteth Timothy, a doctor of singular excellencie to apply reading. And worthie is that commendation to be remembred, wherewith he setteeth foroorth the Scripture, saying, that it is profitable to teach, to admonish and to reprooue, that the servantes of God may be made perfect. How diuulish a madnesse is it to faine, that the vs of Scripture is but transtorie, and lasteth but for a while, which in deed guideth the children of God euens to the last ende? Againes, I would have them ansrewre me this: whether they haue taasted of another spirite than that, which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thynke they are not caried with such giddinesse, that they dare so boast. But what manner of spirite did he speake of in his promise? euens that spirite which should not speake of it selfe, but should minifter and inspire into their minde those things, which he the Lord himselfe had taught by his worde. It is not therefore the office of the spirite, which is promised vs, to faine new and unheard of revelations, or to coine a newe kinde of doctrine, whereby we should be led from the received doctrine of the Gospel, but to seale in our minds the selfe same doctrine that is commended vnto vs by the Gospel.

2. Whereby we plainly understand, that we ought right studiously to apply the reading and hearing of the Scripture, if we lift to take any vs and fruite of the spirite of God. As also Peter praiseth their diligence that are heedful to the doctrine of the Prophets, which yet might seeme to have gi-
boundes. So for this present, let it suffice vs to learne, howe God the maker of heaven and earth doth gouerne the world by him created. Euer where is renouned both his fatherly bountie and enclined wil to do good, & there are allo examples rehearsed of his severitie, which shewe him to be a righteous punisher of wicked doinges, specially where his sufferance nothing preuateth 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 semeth that his meaning was shortly to comprehend all that was lawfull for men to understand of God. The Lord (sayth he) the Lord, a mercifull God, and grantious, patient and of much mercy, and true, which keepest mercy, vnto thousandes which takest away iniquitie & wicked doinges, before whome the innocence shall not bee innocent, which rendreth 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 twise repeeting 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 and supernatural speculation. And here we do heare receiued those vertues of his which we noted to shine in the heaven and earth, that is to say, clemencie, bountie, mercy, iftice, judgement and truth. For might and power are conteined vnder this name Elohim God. With the same names of addition do the Prophets set him forth when they mane fully to paint out his holy name. But, because I would not heap vp too many examples together, at this present let one Psalm suffice vs, wherein in the summe of all his vertues is so exactly reckened vp, 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 Jeremie where he pronounceth, what a one he would have vs knowe him to be, he setteth forth a description not altogether so full, but yet comming all to one effect. He that glorifieth, faith he, let him glory in this that he knoweth me to be the Lord that do mercie, ifstice, and judgement on the earth. Surily these three things are very necessary for vs to know: mercy, in which alone consisteth all our saluation: Judgement, which is daily executed vpon euyl doers, & more greucious is prepared for them to eternall destruction: Ifstice, whereby the faithfull are preferred & most tenderly cherished. Which things when thou hast conceiued, the prophesy faith thou haist sufficiently enough whereof thou maist glory in God. And yet here are not omitted either his truth or his power, or his holines or goodnes. For how should the knowledge and sure which is here required of his ifstice, mercy and judgement, vnles it did rest vpon his unmoveable truth? And how should we beleue that he doth gouerne the earth with ifstice and judgement, but understanding his power? And whence cometh his mercy but of his goodnes? If then all his waies be mercy, ifstice & ifstice, in them must holines also needs be seene. And to none other end is directed y knowledge of God that is
is set forth unto us in the Scriptures, than is that knowledge also which appeareth emprinted in his creatures, that is to say: it first moutheth vs to the feare of God, and then to put confidence in him, to the ende we may learne first to honour him with perfect innocency of life and vnfained obedience, and then to hang altogether upon his goodnesse.

3 But here I mean to gather a summe of generall doctrine. And first let the readers note, that the Scripture to the end to direct vs to the true God, doth expressly exclude and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath bin corrupted. True it is in deed that the name of one God was euery where known and renowned. For euery that they 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 Iuftine the Martyr, which for this purpofe made a booke of the Monarchie of God, where by many testimonies he sheweth this, that there is but one God, was engraven in the heartes of all men. The same thing also doth Tertullian proue by the common phrafe of speech. But rather as much as all without exception are by their owne vanitie either drawn or fallen to false forged deuifes, and so their senses are become vaine, therefore all that cουt they naturally vnderflode of the being but one God, avail no further but to make them inexcusble. For euery the wisest of them doe plainly shewe the wandering error of their mind, when they with some god to assist them, and in their prayers doe call upon vncertaine gods. Moreover in this that they imagined God to haue many natures although they thought somewhat lesse absurdely than the rude people did of Jupiter, Mercury, Venus, Minerua and other: yet were they not free from the deceites of Satan, and as we haue already sayde els where, whatsoever wayes of escape the Philosophers haue suftelie inuented, they cannot purge these lustes of rebellion but that they all haue corrupted the truth of God. For this reason, Habucuc after he had condemned all idoles biddeth to seeke God in his owne temple, that the faithfull should not admitt him to be any other than such as he had disclofed himselfe by his word.

The xj. Chapter

That it is unlawfull to attribute un to God a visible forme, and that generally they forfake God, so many as do erect to themselves any images.

But as the Scripture prouiding for the rude and grosse wit of man yeth to speake after the common maner: so when it meaneth to make seuerally knowne the true God from the false gods, it chiefly comparreth him with idoles: not that it doth allow these inventions that are more subtle and finely taught by the Philosophers, but the plainlier to discloze the foolishnesse of the worlde, yea rather their madness in seeking God so long as they cleaue euery one to their owne imaginations. Therefore that exclusive definition which we commonly heare, bringeth to nought all that maner
of Godhead that men frame to themselves by their owne opinion, because God himselfe is the only convenient wittness of himselfe. In the meane time, fish this brutish groffeneffe hath posseffed the whole world, to couer visible shapes of God, and so to forge themselves Godes of timber, stone, gold, siluer, and other dead and corruptible matter, we ought to hold this principle, that with wicked falshood the glory of God is corrupted so oft as any shape is framed to represent him. Therefore God in his law, after he had once challenged the glory of his deitie to himselfe alone, meaning to teach vs what manner of worshipping him hee alloweth or refuseth, addeth immediately: Thou shalt make thee no graven image, nor any similitude, in which wordes he restraineeth our liberty, that wee attempt not to represent him with anie visible image. And there he shortly reckneth vp all the forms wherewith of long time before, superstition had begun to turne his truth into lying. For we know that the Persians worshipped the Sunne, yea & so many stars as the foolish nations sawe in the skie, so many goddes they framed 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 than the rest, because they worshipped God in a shape of a man. But God compareth not images one with an other, as though one were more & an other leffe meet to bee vsed, but without any exception hee reckneth all images pictures and other signes, whereby the superstitious thought to have God neere vnto them.

2. This is easie to be gathered by the reasons which hee joyneth to the prohibition. First with Moses: Remember that the Lord hath spoken to thee in the vale of Horeb. Thou hearest a voyce, but thou sawest no body. Therefore take heed to thine selfe, leaft peradventure thou be deceiued and make to thine selfe any likenesse &c. We see how openly God setteth his voyce against all counterfeit shapes, that we may know that they forsoke God who soever do couer to have visible formes of him. Of the Prophets onely Esay shalbe enough which speaketh oft and much hereof, to teach that the majestie of God is defin'd with vncomely and foolish counterfeiting, when he being without body is likened to bodily matter: being incomming to a visible image: being a spirit, to a thing without life: being incomprehensible, to a small lump of timber, stone or gold. In like manner reafoneth Paul: For as much as we are the generation of GOD, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone graven by art and the invention of man. Whereby it certainly appeareth, whatsoever images are erected or pictures painted to express the shape of God, they simply displeasce him as certaine dishonours of his majestie. And what marvel is it if the holie Ghost do thunder out these oracles from heauen, sith he compelleth the very wretched and blind idolaters themselves to confesse this in earth? It is known how Seneca complained as it is to read in Augustin. They dedicate (faith he) the holy immortal and inuiolable Gods in most vile & base stuffe, and put upon them the shapes of men and beastes, and some of them with kinde of man & woman mingled together, and with sundrie shapen bodies, and such they call Gods which if they should receive breath & meere them, would be reckned monsters. Whereby againe plainly appeareth, that it is
fond cauillation wherewith the defenders of images seake to escape, which say that the Iewes were forbidden images, because they were inculcable to superstitition. As though that thing pertained to one nation only which God bringeth forth of his eternall being and the continuall order of nature. And Paul spake not to the Iewes but to the Athenienfes when he confuted their error in counterfailing a shape of God.

3 God in his deed, I grant, sometime in certain signes hath given a presence of his godhead, so as hee was sayde to bee beholde face to face, but all these signes that ever he shewed did aptly serue for means to teach, and withall did plainly admonisht men of an incomprehensible essence. For the cloud and sioke and flame, although they were tokens of the heavenly glory, 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 whom God did clofe him selfe most familiarly in comparison of other, obtained by prayer to see that face, but receiued this answere that man is not able to sustaine so great brightnesse. The holy Ghost appeared under the likenes of a dove, but fith he immediately vanished away, who doth 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 forerowing of the decealing that was to be made of him in Christ. And therefore it was not lawfull for the Iewes to abuse this pretence to erect to themselfes a representation of the godhead in the shape of man. Also the mercy scate 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 is carried beyond the minde with admiration of it. For the Cherubins with their wings stretched abroade did cover it, the vail did hide it, & the place it selfe being set faire inward did of it selfe sufficiently keepe it secret. Therefore it is very plaine that they be very mad that go about to defende ye images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these little images, but to shewe that images are not meete to represent the mysteries of God? forasmuch as they were made for this purpose, that hying the mercy scate with their wings they should not only keepe backe the eyes of man, but also all his sences from the beholding of God, and so to correct his rash hardinesse. For this purpose made it that the Prophetes described the Seraphins shewed them in vision, with their face uncouvered: whereby they signifie, that so great is the brightness of God's glory of God the Angels themselves 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, do acknowledge that the Cherubins of whome we now spake, pertained onely to the olde maner of introduction as it were of children vised in the lawe. So to draw them now for an example to our age, is an absurditie. For ye childish age, as I may so terme it, is palled, for the which such rudimenteres were appointed. And it is much
Of the knowledge of

shame, that the painime writers are better expounders of the lawe of God than the Papistes are. Intemal reprocheth the fewes as it were in scorne that they honor the white cloudes and the deitie of heaven. I grant he speaketh perturly & wickedly: and yet he speakeeth more truely in saying that they haue among them no image of God, than the Papistes do which prate that they had a visible image of God. And whereas that people with a certaine hote haftiness, brake out oftenetimes to seke them idoles, even as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is \( \frac{1}{2} \) inclination of our nature to idolatry, left throwing upon the lewes the blame of that fault which is common to al, we sleepe a deadly sleepe vnder vnaine allurementes to sinne.

4 To the same purpose serueth this saying: The idoles of the Gentiles are gold and filuer, euem the worke of mens handes. Because the Prophet doth gather of the stuffe it selfe, that they are no gods that haue a golden or filuer image: and he taketh it for confessed trueth, that it is a foolish fained invention whatsoever we conceiue of our owne serce concerning God. He nameth rather gold and filuer than clay or stone, that the beautie or \( \frac{1}{2} \) price should not serue to bring a reuerence to idoles. But he concludeth generally that nothing is leffe allowable, than gods to be made of dead stuffe. And in the mean ende he standeth as much upon this point, that men are carried away with too mad a rashnes, which themselves bearing about with them but a borrowed breath, readie to vanishe away at euery momente, yet dare give the honor of God to idoles. Man must needs confess that himselfe is but a creature of a daies continuance, and yet he will have a piece of metal to be counted God to which himselfe gauie the beginning to bee a God. For whence came the beginning of idoles but from the wil of men? Very justly doth the heathen Poet giue them this taunt:

Horat.ferm.  
1.lat.8.  

I was sometime a fig tree log, a blocke that seru'd for noth:  
The workman douned what of me were fittest to be wrought:  
A foume to sse upon, or els a Priap God to be.  
As length he thought the better was a God to make of me.

Eloquently doth an earthly silly man that breatheth out his owne life in manner euery moment, by his workemanship shall conuoy the name and honour of God to a dead stock. But farre much as Epicure in scoffingly ieeting hath caured for no religion, let vs leaue the tauntes of him and such as he is, and let the rebuking of the Prophet pricke vs or rather thrust vs through where he faith, that they are too much bewildedly witted \( \frac{1}{2} \) with one selfe piece of woode do make a fire and warme them felues, doe heat the ouen to bake bread, doe roost or seeth flesh, & doe make them a God before which they fall down humbly to pray. Therfore in an other place he doth not only accuse them by the law, but also doth reproch them that they haue not learned of \( \frac{1}{2} \) foundations of the earth: for that there is nothing leffe conuenient than to bring God to the meafure of fince foote which is above all meafure and incomprehensible. And yet this same monstrous thing which manifeatly repugneth against \( \frac{1}{2} \) order of nature, custome sheweth to be natural to men. We must moreover hold in mind, that superftitions are in Scripture commonly re Zubuk in this phrase
phrase of speech, that they are the works of men's hand which want the authority of God: that this may be certain, that all these manneres of worshipping that men doe devout of themselves are detestable. The Prophet in the Pfalme doth amplify the madness of them that therefore are endued with understanding, that they should know that all things are moved with the only power of God, and yet they pray for helpe to thinges dead and senselesse. But because the corruption of nature carieth as well al nations, as ech man privately to so great madness, at last the holy Ghost thundreth with terrible curse against them, saying: Let them that make them become like to them and so many as trust in them. And it is to be noted that a similitude is no lesser forbidden than a grauen image, whereby the fond sutilty of the Greeks is confuted. For they thinke they are well discharged if they graue not a God, while in painting they doe more licentiously outrage than any other nations. But the Lord forbiddeth an image not onely to be made by the grauer but also to be counterfeit by any other workeman, because such counterfaiiting is euill and to the dishonor of his majestie.

5 I know that it is a saying more than common among the people, that images are lay mens bookes. Gregory so said, but the spirit of God pronounceth far otherwise, in whose schoole if Gregory had bin taugh, he woulde never so haue spoken. For whereas Hieremy plainly faith that the stocke is a doctrine of vanity: and whereas Habacuc teacheth that the molten image is a teacher of lyes: surely heresof is a general doctrine to be gathered, that it is vaine and lying who soever men learne by images concerning God. If any man take exception, and say that the Prophets reprove them onely which abuses images to wicked superstition: I grant that to be true. But I adde further that which is easie for all men to see, that they condemn that thing wholly which the Papistes take for an assured principle, that images are in steede of bookes. For they doe in comparison set images against God as things directly contrary and such as never can agree together. This comparison I say is made in those places which I haue alledged. Sith there is but one true God whom the Iewes did worship, it is amiss and falsely done to force visible shapes to represent God, and men are miserably deceived, that thereby seek for knowledge of God. Finally if it were not true that it is a deceitfull and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemn it. At least thus much I winne of them when we shew that it is vanity and lying that men doe attempt to represent God with images, we doe nothing but rehearse word for word that which the Prophets haue taught.

6 Let be read what Laistantius and Eufebius haue written of this matter which stick it not to take it for certaine that they were all mortall of whom images are to be seene. Likewise Augustine: which without douting pronounceth that it is unlawfull not onely to worship images, but also to set vp images to God. And yet faith he none other thing but the same which many yeares before was decreed by the Elibertine Counsell, whereof this is the xxxvi. Chapter. It is orderd that no pictures be had in the Church, that the thing which is honoured and worshipped be not painted on the walles.
Cap. 11.

Of the knowledge of

walle. But most notable is that which in another place Augustine addideth out of Varro, and confirmeth it with his owne attent, that they which first brought in the images of Gods, both took away the feare of God, & brought in error. If Varro alone should say this, peraduenture it should be but of small authority. Yet ought it of right to make vs ashamed, that a heathen man groping in darkenesse came to this light, to see that bodily images are therefore vnmeete for the maisefy of God, because they diminish the feare of God and encrease error in men. The prooffe it selfe witnesseth that this was no lesse truely than wisely spoken. But Augustine having borrowed it of Varro, bringeth it forthe as of his owne minde. And first he admonisheth, the first errors wherewith men were entangled concerning God, began not of images, but as with new matter added encreased by them. Secondly he expoundeth that the seare of God is therefore diminisshed or rather taken away therby, because his majestie may easily in the foolishnesse and in the fond and absurd forging of images growe to contempt. Which second thing I would to God we did not by prooffe finde to be so true. Whosoever therefore will court to be rightly taught, let him else where learne than of images, what is meete to be knowne concerning God.

7 Wherefore if the Papistes haue any shame, let them no more vs this shift to say that images are lay mens bookees, which by many testimonies of Scripture are so openly confuted. And although I grant them so much, yet should they not much get therby for defense of their idols. What monsters they thrust in, in the place of God, is well knowne. The pictures and images that they dedicate to Saints, what are they but examples of extreme riot and uncleanesse, wherunto if any would fashion himselfe, he were worthy to be beaten with stoues? Surely y brothelhowses, can shew harlots more chastly and soberly attred, than their temples shew images of these whom they would have advertise. Euen as vncomly array gue they to the Martyrs. Let the therefore fashion their idols at least to some honest shewe of shamefaiiness, that they may somewhat more colourably ly in saying, that they are the bookees of some holinesse. But if it were so, yet then would we answere, that this is not y right way to teach the faithful people in holy places, whom God would haue there instructed with far other doctrine than 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 mind not very heedfull, that cast their eyes about to behold images. But whom do the Papistes call ley and vnlearned men whose vnskillfulnes may beare to be taught onely by images? forsooth even those whom y Lord knowledgeth for his discipiles, to whom he vouchsafeth to reveale y heavenly wisdome, whom he willeth to be instructed with the wholesome mysteries of his kingdom. I grant indeede as the matter standeth that there are at this day many which cannot be without such bookees. But whence I pray you growth 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 gaue ouer their office of teaching to idols, but because themselves were dunce. Paul testifieth...
And the Author of this doctrine, to make men more easily to under understand, did so far as he could, represent the images that were made after the image of God, to which he added many miracles; for the which purpose they may be thought to have more than of a thousand crosses of wood or stone. For perhaps the covetous do set their minds and eyes after upon the golden & silver crosses than upon any words of God.

8 As concerning the beginning of idols, that is by common consent thought to be true which is written in the booke of wisdome, that they were the first authors of them, which gave this honor to the dead, superstitiously to worship their memorie. And truly I grant that this cuill custom was very antient, & I deny not that it was the herbrand wherewith the rage of men being kindled to idolatry, did more & more burne therin. Yet do I not grant that this was the first originall of this mischief. For it appeareth by Moses that images were vfed before that this curiosity in dedicating the images of dead men, whereof the prophane writers make often mention, were come in vre. When he telleth that Rachell had stolen her fathers idols, he speaketh it as of a common fault. Wherby we may gather that the wit of men is, as I may so call it, a continual worship of idols. After the generall flood, there was as it were a new regeneration of the world, and yet there passed not many years, but that men according to their owne lust signified them gods, & it is likely that the holy Patriarch yet living, his childrens children were gitten to idolatry, so that to his bitter grief he saw the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible indugment. For Thare and Nachor even before the birth of Abraham were worshippers of false gods as Isaias testifieth. Seing the generation of Sem so soon swareted, what shall we judge of that posterity of Cham, who were already cursed in their father? The mind of men, as it is full of pride & rash boldness, presumeth to imagine God according to her owne conceit, & as it is possest with dulness, yea overwhelmed with grosse ignorance, so it conceiveth vanity & a fond fantastic in stead of God. And in these cuils is added a new mischief, that man astepteth to express the workmanship such a God as he inwardly conceiveth. Thus the mind begetteth the idole, & the hand bringeth it forth. The example of the Israelites poueth that this was their beginning of idolatry, that men do not believe that God is among them vnlesse he shew himself carnallly present. We know not (said they) what is become of this Moses: make vs gods: y may goe, before vs. They knew that there was a God whose power they had had experience of in so many miracles: but they did not believe y he was noe into the vnlesse they did see with their eyes a corporall representation of his face to be a witness unto them of the God that governed them. Their minde was Exod. 31, wherefore to know by vs image going before them, that God was the guide of their journey. This thing daily experience teacheth, that the flesh is alway vnquiet till it hath gotten some counterfeit: deuise like it selfe, wherein it may vainely delight as in an image of God. In a manner in al ages since the
Cap. 11. Of the knowledge of the creation of the world, men to obey this blind desire have erected signs wherein they imagined God to be present before their carnall eyes.

For such invention forged, by and by followed worshipping. For when men thought that they beheld God in images, they did also worship him in them. At length being both with minde and eyes altogether fastned theron, they began to waxe more and more brutish, and to wonder at them and have them in admiration, as if there were some nature of godhead in them. So appeareth that men brake not out into the worshipping of images, till they were persuaded in some grosse opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore whether thou represent to thy selfe either God or a creature in the image, when thou failest downe to worship, thou art already bewitched with some superstition. For this reason the Lord hath forbidden not onely images to be erected that are made to express a likenesse of him, but also any titles or stones to be dedicated, that should stand to be worshipped. And for the same reason also in the commandement of the law, this other point is added concerning worshipping. For so some as they have forged a visible forme for God, they also tyue the power of God unto it. So beastly foolish are men, that there they fasten God where they counterfeit him, and therefore must they needs worship it. Neither is there any difference whether they simply worship the idole, or God in the idole. This is alway idolatry, when honours due to God are giuen to an idole, vnder what colour so euer it be. And because God will not bee worshipped superstitiously, therefore whatsoever is giuen to idoles is taken from him. Let them take heed hereunto that secke for pretences to defende the abominable idolatry, wherwith these many ages past, true religion hath bin drowned and overthrown. But (say they) the images are not taken for Gods. Neither were the Iewes them selues so vnaudioed to forget that it was God by whose hand they had bin brought out of Egypt before they made the calfe. Yea when Aaron said, that those were the Gods by whom they were deliuered out of the land of Egypt, they boldly assented, shewing a plaine token of their meaning, that they would still keepe that God which was their deliverer, 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 flockes 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 multitude of images faine them many Gods. Beside that they did dayly consecrate new images, yet did they not thinke that they made new Gods. Let the excuses be read which Augustine faith were pretended by the Idolaters of his age. When they were rebuked, the common fort answered, that they did not worship that visible thing, but the deity that did in it invisibly dwell. And they that were of some better religion, as he calleth it, did say that they did neither worshipp the image nor the spirite in it, but by the corporall image they did beholde the signe of that thing which they ought to worship. How then? All idolaters, whether they were of the Iewes, or of the
the gentiles were none otherwise minded than as I haue faide: being not contented with a spiritual understanding of God, they thought by the images he should be more sure and nearer imprinted in them. After once that such disordered counterfeitimg of God well liked them, they never ended, till dayly more and more deluded with newe deceites they imagined that God did shewe foorth his power in images. And nevertheless, both the Iewes were persuaded that under such images they did worship the one true Lord of heauen and earth: and likewise the gentiles, their false gods, whome yet they faigned to dwell in heauen.

10 Whosoever deny that it hath thus bin done in time past, yea within our owne remembrance, they imputedly lyse. For, why fall they down before them? And when they pray, why turne they toward them as to the cares of God? For it is true that Augustine faith, that no man prayeth or worshippeth when he so beholdeth an image, but he is so affected in mind that he thinketh himselfe to be heard of it, or that it will doe for him what he defireth. Why is there such difference betweene the images of one God, that passing by one image with little reverence or none done to it, they honour an other solemnly? Why doe they weary themselves with vowed pilgrimages to visite those images wherof they haue like at home? Why doe they at this day in defense of them as it were for their religion & countrey, fight to slaughter and destruction, in such fort as they would better suffer to haue the one onely God than their idols to be taken from them? And yet I doe not reckon vp the groffe errors of the common people, which are almost infinite, and doe in maner possesse the hearts of all men. I doe onely shewe what themselves doe confesse when they meane most of all to execuse themselves of idolatry. We doe not call them (say they) our Gods. No more did the Iewes nor the Gentiles call them theirs in time past: and yet the Prophets ech where eafe not to cast in their teeth their fornicatiowith stockes and stones, for doing no more but such thinges as are dayly done by them that would be counted Christians, that is to say, that they carnally worshipped God in stockes 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 little distinction, whereof I shall againe make mention more at large hereafter. For they pretend that the worship which they giue to images, is Idolodulia, which is seruice of images, & not Idololatria which is worship of images. For so they term it when they teach that they may lawfully without any wrong done to God giue vntyto images and pictures that worship which they call Doulia or seruice. And so they thinke themselves without blame if they be but the seruants and not also the worshippers of idoles: as though it were not a little lighter matter to worship than to serue. And yet while they seek a hole to hide them in the Greeke word, they childishly disagree with themselves. For seeing Latreuein in Greeke signifieth nothing but to worship, their saying cometh but to this effect, as if they would say that they worship indeede their images, but without any worshipping. And there is no cause why they should say that I seake to catch them in wordes: but they themselves while they
they seek to cast a mist before the eyes of the simple, do bewray their own ignorance. And yet though they be never so eloquent, they shall not attain by their eloquence to prove unto vs that one false same thing is two sundry things. Let them (say I) shew me a difference in the thing: it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape giltiness of his fault, by giving his sinne a newe devised name: so it is a very absurditie to thinke that these men be quit by new devise of a name, if in the matter it selfe they nothing differ from those idolaters whome they themselfes are compelled to commend. But so farre are they from proving that their case differeth from the case of those idolaters, that rather the fountaine of all this whole mischief is an vnorderly counterfaiing, wherein they have fruited with them whilst with their owne wit they devise, & with their owne hands they frame them signifying forms to express them a fashio[n] of God.

12 And yet am I not so superstitious that I thinke no images may be suffered at all. But forasmuch as carving and painting are the gistes of God, I require that they both be purely and lawfully vfed. Least these things which God hath giuen vs for his glorie & for our own benefit, be not onely defiled by disorderd abuse, but also turned to our owne destruction. We thinke it unlawfull to have God fashioned out in visible forme, because himselfe hath forbidden it, & because it cannot be done without some defacement of his glory. And least they thinke that it is only we that are in this opinion, they that haue bene travelled in their workes haue finde that all sound writers did alwaye reproose the same thing. If then it be not lawfull to make any bodily image of God, much lesse shall it be lawfull to worship it for God's, or God in it. It remaineth therefore lawfull that only those things be painted & grauen whereof our eyes are capable: but that the majestie of God which is farre above the senses 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 have some vide in teaching or admonishing a man: but what profit the second can bring saue only delectation, I see not. And yet it is evident, that euery such were almost all the images that heretofore haue stande vp in churches. Whereby we may judge that they were there set 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 parte fashioned, nor how licentiouly Painters & Carvers haue in this point shewed their wantonnesse, which thing I haue alreadye touched. Only I speake to this end, that though there were no fault in them, yet do they nothing auile to teach.

13 But leaving also that difference, let vs by the way consider whether it be expedient in Christian temples to haue any images at all, that do expresse either things done or the bodies of men. First if the authentick of the auncient church do any thing move vs, let vs remember that for about v. C. yeres together, while religion yet better flourished, & sincere doctrine was in force, the Christian churches were vniuersally without images. So they were then first brought in for the garnishment of churches, when the sinceritie of minis-
nistration was not a little altered. I will not now dispute what reason they had with them, were the first authors thereof. But if a man compare age with age, he shall see that they were much swaried from that uprightness of them that were without images. What do we think ye 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, & such danger to lurk vnderneath it, they did rather of purpose & ad\n
tiely reject it, than by ignorance or negligence omit it. Which thing Au\ngustine doth also in express words testify: When they be set in such places (faith he) honorably on hve, to be scene of them that pray & do Sacrifice, although they want both sense & life, yet with the very likenesse y they haue of likely members & fenes, they so move the weake mindees, that they seem to live & breath, &c. And in another place: For that shape of members doeth worke & in manner enforcing thus much, that the minde liuing within a bodye doth think that body to haue sense, which he feeth like unto his own. And a little after: Images do more auaile to bow downe an unhappie soule, by this that they haue mouth, eyes, ears, & fenes, than to amend it by this that they neither speake nor see nor hear nor go. This truely seemedeth to be a cause why John willed vs to beware not only of worshipping of images, but also of images themselves. And we haue found it too much in experience, y through the horrible madnesse which hath heretofore possed the world, to the destruccion in maner of all godlineesse, so soon as images, be set vp in churches, there is as it were a signe set vp of idolatrie, because the folly of men cannot refrain it selfe, but it must forthwith ruune on to superstitious worshipping. But if there were not so much danger hanging thereby: yet when I consider for what vs temples are ordain'd, me thinke it is very ill be\ncoming the holinesse thereof to receiuie any other images than these huyly & natural images, which the Lord by his word hath con\nfecrate. I mean Baptisme and the Lords supper, and other ceremonies wherewith our eyes ought both more earnestly to be occupied & more huyly to be moued, than that they should neede any other images framed by the wit of men. Lo the incommensurable commoditie of images, which can by no value be recompened, if we beleue the Papistes.

I4 I thinke I had spoken enough of this thing already, but that the Nicene Synode doth as it were lay hand on me to enforce me to speake more. I mean not that most famous Synode which Constantine the Great assembled, but that which was holden eyght hundred yeres agoe, by the commandement and authority of Irene the empress. For that Synode decreed, that images should not only be had in churches, but also worshipped. For whatsoeuer 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 desirous of images than became Christians. But first let vs dispatch this. They that at this day maintaine y vse of images, allege the decree of that Nicene Synode for their defense. But there is extant a booke of confutation bearing the name of Charles y Great, which by y phrase we may gather
gather to haue bin written at the same time. Therein are recited the sentences of the Bishops that were present at that Council, and the arguments wherewith they contended. John the Legate of the easte partes said: God created man after his owne image: and thereupon gathered that we ought to haue images. The same man thought that images were commended vnto vs in this sentence: shewe me thy face because it is beautiful. Another to proove that images ought to be set vpon altars, cited this testimony: no man lighteth a candle and putteth it vnder a buheell. An other, to shewe that the beholding of them is profitable for vs, brought foorth a verse out of the Psalme: the light of thy countenance is sealed vpon vs. An other tooke this similitude: As the Patriarches vsed the Sacrifices of the Gentiles, so must Christian men haue the images of Saints in stead of the images of the Gentiles. To the same purpose haue they writhed this saying: Lord, I haue loued the beauty of thy house. But specially wittie is the exposition of this place, As we haue heard so haue we seene, that God is not knowne by onely hearing of his worde, but also by looking vpon images. Like is the sharpe deuife of Bishop Theodore. Maruicilous (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 filthy are their vauntorie follies that it greeueth me to reheare them.

15 When they talke of the worshipping, then are brought foorth the worshipping of Pharaon, and of the rod of Iofeph, and of the pillar that Iacob fet 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 seeme to them maruicilous strong and meete proues. 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 seorne put the perfonage of a riding foole vpon the patrones of Images, could he gather together greater and greater follies? But to put all out of doute, Theodotus Bishop of Mira, doth so earnestly confirme by the dreames of his Archdeacon, that images ought to be worshipped, as if he had an oracle from heauen to shew for it. Now lett the fauouers of images goe and preffe vs with the decrees of that Synode. As though those reverend fathers doe not altogether discredite themselues, in either so childishly handling, or so vn godly and fowly tearing the Scriptures.

16 Now come I to those monstrous impieties, which it is maruell that either they durft vomit, and wilde maruicilous that they were not cried out against with his detestation of all men. And it is good that this outrageously wicked madness be bewrayed, that at least the faile colour of antiquity may be takene away, which papistes pretend for the worshipping of images. Theodotus the Bishop of Amoru pronounced cursed against all them that wil not haue images worshipped. An other impueth all the calamities of Grecia and the East part to this, that images were not worshipped. What punishment then were the Prophetes, the Apostiles and Martyrs worthy to suffer in whole time there were no images? They adde further: If the Emperours image be met with perfume and censing: much more is this honor due to the
the images of Saints. Constantius Bishop of Constance in Ciprus, professeth that he reverently embraceth images, and affirmeth that he will give to the same honorable manner of worship that is due to the Trinity that giveth life. And who soever resolveth so to do, he curseth him and sendeth him away with the Manicheans and Marcionites. And, that ye should not thinke that this was the private sentence of one man, they did al affirm unto it. Ye a John the Legate of the east parts being further caried with heat, said it were better to bring all brothelhoufes into the city than to deny the worshipping of images. At length by consent of them all it was decreed, that worse than all Heretikes are the Samaritans, and worse than the Samaritans are the enemies of images. And because the play should not be without his solemn farewell, this clause was added, let them be glad and rejoyce that having the image of Christ doe offer Sacrifice vnto it. Where is now the distinction of Latrnia 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 euyn as much vnto images as vnto the living God himselfe.

The xij. Chapter.
That God is severally disderned from idols, that he may be onely and wholly worshipped.

We sayde in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, and by the way we touched howe he is rightly worshipped, which point thalbe in other places more largely to be set forth. Noye doe but shortly repeate, that so oft as the Scripture affirmeth that there is but one GOD, it criueth 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 superstition. Eufebeia, in Greeke signifies as much as true worship, because alway euyn the blinde themselfes groping in darkenesse haue found that this rule ought to be holden, that God bee not vnorderly worshipped. The name of religion although Ciceror truly and well descriueth from relegere, to recorde, or gather vp together: yet is the reason that he assigneth enforced and farre fet, that good worshippers did often record and diligently wye what was the truth. I rather thinke that that name is set as a contrary to wandering liberty, because the greater part of the worlde vnadvisedly taketh hold of that which they first meete withall, and flight about hither and thither: but true godliness to the ende it may stand in steadfast state, Relegit, that is to say, doth gather vp it selfe together within her bonds. Likewise I thinke superstition to have her name hereof, that not being contented, with the maner & order prescrib'd, she heapeth vp together a superfluous number of vaine things. But to leave the words it hath alway bin agreed by the consent of all ages, that religion is with false errors corrupted and perverted. Whereupon we gather that it is a very fond colour which the superstitious doe pretend, when with vndifferente zeale we giue our felues leaue to doe all thine. And although this confession found in the

mouthes
mouthes of all men: yet herein is a shameful ignorance bewrayeth itself, that neither they cleave to the one God, nor haue any regard of order in the worshipping of him, as we haue already shewed. But God, to claime his owne right vnto himselfe, crieth out that he is ialous, and that he will be a stued reuenger if he be mingled with any fained God. And then he setteth forth the lawfull maner of worshipping, to hold mankind in obedience. He conteneth both these points in his law, when first he bindeth the faithfull vnto himselfe that he only may be their lawmaker; and then he prescribeth a rule whereby to be worshipped after his owne minde. Of the law, because the vses & endes thereof are many, I will entreat in place fit for it. Now I only touch this point, that thereby men are bridled that they run not out of the way to wrong worshipping. Now as I first said, we must hold in mind, that if all yeuer properly belongeth to godhead doe not rest in God alone, he is spoyle of his honour, & his worshipping broken. And there must we somwhat heedfully marke with what subtleties superstition deceieth. For it doth not so rende vnto strange gods that it seemeth to forfake the highest God, or to bring him downe into the number of other gods: but while the grunteth vnto him the highest place, the setteth round about him a number of lesser gods, among whom the diuident his offices. And so (albeit clokedly & crafely) his glory of the godhead is cut in parts, that it remaineth not whole in him. So in the olde time, as wel they of the Jewes as of the Geros did set beneath the father and judge of gods a great route of gods which should euery one according to his degree in common haue with the highest God the government of the heauen and earth. So the Saints that in a few ages past departed this life, are aduanced to the fellowship of God, to be worshipped, called vp, and honored in stead of him. And yet with such abomination we thinke that the majesty of God is not so much as diuided, when in deed it is a great part suppressed and extinguished, suing that we retaine stil a poore opinion of his suprem power: and in the meane time deceived with entangled subtleties, we are funderfully caried to divers gods.

2. For this purpose also was invented the distinction of Latria and Dulia, as they terme them, that is worship and service, whereby they might freely seeme to giue away the honours of God to Angels and dead men. For it is evident, that the worship which the Papistes giue vnto Saintes differeth nothing indeede from the worship of God. For all alike without mixture they worship both God and them: fauing that when they be charged with it, they wind away with this exception, that they kepe still for God the honour that is due vnto him inviolate, because they leave vnto him the worship that they call Latria. But fift the question standeth vpon the matter, and not the word, who would permit them so carelessly to mocke in a matter of all matters most weighty? But to let that also passe, yet winne they nothing by this distinction, but to proue, that they giue worship to one God and service to an other. For Latria in Grecce signifieth as much as in Latine Cultus, and in English worship. Dulia, properly signifieth service. And yet sometime in Scripture this difference is confounded together without diversitie. But grante it be a perpetuall difference, then muste we search what
what both the wordes may meane. Dulia is service, Latria is worship. Now no man doubteth that to serve, is more then to worship. For many times a man could hardly beare to ferue him whome he would not stick to worship. So is it an vnegal dealing to giue to the saints that which is the greater, & to leave to God that which is the lesser. But many of the ancients authors haue vsed this distinction. What maketh that matter, if all men do perceive it to be not onely vnfit, but altogether very fond?

3 Now leaving nice futilties, let vs wey the matter it selfe. When Paul putteth the Galathians in remembrance what they were before that they were lightened in the knowledge of God, he faith that they gaue Duliam service to those of that nature were no gods. Although he name not Latriam or worship, is therefore their superstition excusable? He doth newether leffe condemnne 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 Satan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of Latria was not brought in question. Satan required but an adoration. Likewise when the Angel reproved Iohn, because he fell downe on his knees before him, wee ought not to thinke that Iohn was so madde that he would giue vnto the Angell the honor that was due onely to God. But because it was not possible, but that all worship that is ioyned with religion fauoureth somewhat as pertaining to God, therefore he could not adore the Angell, but that he must take away somewhat from the glory of God. We read in deede often, that men haue bene honoured; but that was a ciuil honor, as I may so call it. But religion hath an other rule, which so soone as it is ioyned with worship, bringeth with it a profane abuse of the honor of God. The same may we see in Cornelius. He had not so slenderly profeted in godlinesse; but that he had learned to giue the soueraigne worship to God alone. Therefore when he fell downe before Peter, he did it not of this meaning to worship him in this steede of God. And yet did Peter earnestly forbid him to doe that which he did. And why so; but because men do never so narrowly put difference betwene the worship of God and of his creatures: but that without diuerfitie they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we must remember that nothing be it neuer so little must be taken away from his glorie, but that he keepe still that which is properly his. Therefore Zachary when he preacheth of the repairing of the Church, in plaine wordes expresseth: That there shall not only be one God, but also there shalbe one name of that God, to the end that he haue nothing in common with idols. What manner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his lawe to prescribeme what is lawful & right, & to binde them to a certaine rule, that every man should not giue hymselfe leue to devise what form of worship he list. But because it is not expedient to loade the readers with heaping many matters together, I will not touche that point yet. Onely let it suffice for this time to keepe in minde, that every carying away of the dutifull behaviours of Godlinesse to any other than to God alone, is not without robbery.
Of the knowledge of God. And first superstition devised to give divine honours to the Sunne, or other starrs or idoles: then followed ambitious pride, which garnishing mortall men with spoiles taken from God, presumed to prophanse all that ever was holy. And although this principle remained among them, to honour the soueraigne deitie, yet grewe it in vfe indifferently to offer sacrifces to spirtes, leffer gods, or dead men of honour. So slippery is the way to slide into this fault, to make common to a number which God seuerely chalengeth to himselfe alone.

The xiiij. Chapter.

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

That which is taught in the Scriptures concerning the incomprehensible and spiritual essence of God, ought to suffice not onely to overthrow the foolish errors of the common people, but also to confute the fine fultelties of prophane Philosophie. One of the olde writers seemed to haue faide very well, That God is all that we doe see, and all that we doe not see. But by this meane he hath imagined the godhead to bee powdered into all the partes of the worlde. Although God, to the intent to keepe men in sober minde, speaketh but scarcely of his owne essence, yet by these two names of addition that I haue rehearsed, he doth both take away al grosse imaginations, and alfo represse the presumptuous boldnes of mans minde. For surely his immefurable greatness ought to make vs afraide, that we attempt not to measure him with our sense: & his spirituall nature forbiddeth vs to imagine any thing earthly or feoffly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, he filleth the earth also: yet because he feareth our mindes by reason of their dulnes to lye still in the earth, for good cause he lifteth us vp above the world, to shake off our slouth and sluggifhnes. And here falleth to ground the errour of the Manichees, which in appoyning two originall beginnings haue made the diuell in a maner egall with God. Surely this was as much as to breake the vnity of God and restraine his vnmeasurablenes. For where they haue presumed to abuse certain testimonies: that theweth a fowle ignorance, as their errour it selfe theweth a deteetable madnesse. And both the Anthropomorphites are also easilly confuted which haue imagined God to consist of a body, because oftentimes the Scripture ascribeth unto him a mouth, eyes, ears, hands, and feete. For what man yea though he be slenderly witted dooth not understand that God doth so with vs speake as it were childishly, as nurses doe with their babes? Therefore such maners of speche do not so plainly express what God is, as they doe apply the vnderstanding of him to our slender capacity. Which to doe, it behooued of necceffitie that hee defended a great way beneath his owne height.

2 But he alfo setteth out himself by an other special mark whereby he may be more necerely knowne. For he so declareth himselfe to bee but one, that he yet giueth himselfe distinctly to bee considered in three persons: which
except we learne, a bare and empty name of God without any true God fi-
eth in our braine. And y no man should thinke that he is a threefold God, or
that the one essence of God is diuided in three persons, we must here seeke
a short and easie definition to deliuer vs from a errour. But because many
doe make much a dooe about this word Person, as a thing inuened by man:
how iustly they doe so, it is best first to see. The Apostel naming the nonne
the engraved forme of the Hypoftasis of his father, he undoubtedly mea-
neth, that the Father hath some being, wherin he differeth from the nonne.
For to take it for essence (as some expositours haue done), as if Christ like a
pece of waxe printed with a feale did represent the substance of the father)
were not onely hard but alfo an absurdity. For fith the Essence of God is
single or one and vndivisible, he that in himselfe conteineth it all and not by
pecesemale, or by deriation, but in whole perfection, should very vnpro-
perly yea fondly be called the engraved forme of him. But because the fa-
ther although he be in his owne property distinct, hath expressd himselfe
wholly in his nonne, it is for good cause faid, that he hath giuen his Hy-
poftasis, to be feeen in him. Wherewith aptly agreeeth that which by and by
foweth, that he is sh brightnes of his glory. Surely by the Apostels words we
gather, that there is a certaine proper Hypoftasis in the father, that thir-
neth in the nonne: whereby alfo againe is eaily perceiued the Hypoftasis of
the nonne that diuinguitheth him from the Father. Like order is in the holy
ghost. For we shal 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
vnlawfull to make manifold. Therefore if the Apostles testimony be credi-
ted, it followeth that there be in God three Hypoftases. This terme seeing
the Latines haue expressed with the name of Person, it were too much pride
& waywardnes to braule about to clear a matter. But if we lift word for word
to translate, we may call it Subsiffence. Many in the same fense haue called
it substance. And the name of Person hath not bin in vs among the Latines
only: but alfo the Grecians, perhaps to declare a content, haue taught that
there are three Prosopa, that is to say Perfsis in God. But they, whether they
be Grecies or Latines that differ one from an other in the word, doe very
well agree in the summe of the matter.

3 Now howoeuer the heretikes barke at the name of person, or some o-
uermuch preife men doe carpe that they like not the word fained by deuife
of men: Sith they cannot get of vs to fay, that there be three, whereof every
one is wholy God, nor yet that there be many gods: what vnreafonable it is this, to like words, which exprefte none other thing but that which is
testified & approved by the Scriptures: It were better (fay they) to confaine
not onely our meanings but alfo our words within the boundes of Scripture,
than to deuife strange names that may be the beginnings of disagreement
and brawling: So doe we euer our felues with strife about wordes: So the
truth is lost in contending: So charity is broken by odiously brawling toge-
ther. If they call that a strange worde, which cannot be fceived in Scrip-
ture, as it is written in number of fillables: then they binde vs to a hard law,
whereby is condemned all exposition that is not puced together, with bare
laying
laying together of textes of Scripture. But if they meane that to be strange, which being curiously devised, is superstitiously defended, which maketh more for contention than edification, which is either unaptly, or too pro-
filed, which withdraweth from the simplicitie of the wordes of God, then with all my heart I embrace their sober minde. For I judge that we ought with no lesse devout reverence to take of God than to thinke of him, for as much as whatsoeuer we do of our felues thinke of him, is foolish; and whatsoever we speake is vsuauorius. 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 with stedfastness, but that such as in Scripture are to our capacitie double full and entangled, we may in plainer words express them, being yet such words as doe reuerently & faithfully serue the truth of the Scripture, & be vset surely, modestly, & not without occasion? Of which sort there are examples enough. And where as it shal by proofe appearie the Church of great necessitie was enforced to vse the names of Trinitie, & Persones, if any shal then finde fault with the newnesse of wordes, shal he 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 clear to discourse?

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 mocke it out with caullations. Which thing we haue at this day too much in experience, who haue great businesse in vanquishing the enemies of true & sound doctrine. With such folding & crooked wending these slipperie snakes doe slide away, vnlesse they be strongly griped & holden hard when they be taken. So the old fathers being troubled with contending against false doctrines, were compelled to shew their meanings in exquisite plainnesse, least they should leave any crooked byways to the wicked, to whom the doubtful constructions of wordes were hiding holes of errours. Arrius confessed Christ to be God, & the sonne of God, because he could not againsay the evident wordes of God, and as if he had beene so sufficiently discharged did faine a certaine consent with the rest. But in the mean time hee called not to scatter abroad that Christ was create, & had a beginning as other creatures. But to the end they might draw forth his winding subtile out of his denne, the ancient fathers went further, pronouncing Christ to be the eternal sonne of the father & consubstantiall with the father. Hereat wickednes began to boile, when the Arrians began to hate & detest the name Omoousion, consubstantiall. But if in the beginning they had synereely and with plaine meaning confessed Christ to be God, they would not now haue denied him to be consubstantiall with the father. Who dare now blame these good men as brawlers and contentious, because for one little wordes sake, they were so whore in disputation, and troubled the quiet of the Church? But that little wordes shewed the difference betwene the true belieuing Christians, and the Arrians that were robbers of God. Afterward rose vp Sabellius which accempted 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 distinction, but only were several additions of God, of which sort there are many. If he came to disputation, he confessed, that he believed the father God, the sonne God, the Holy ghost God. But afterward he would readily slip away with saying that he had in no otherwise spoken than as if he had named God, a strong God, a just God, and wife God: and so he sung 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 godliness, to subdue his wickednes, cried out on the other side that there ought to be acknowledged in one God three properties. And to the end to fence themselves against the crooked writhen subtleties with plaine & simple truth, they affirmed, that there did truly subsift in one God, or (which came all to one effect) that there did subsift in the unity of God a Trinity of persons.

If then the names have not bin without cause intincted, we ought to take heed, that in rejecting them wee bee not justly blamed of proude presumptuoues. I would to God they were buried indeede, so that this faith were agreed of all men, that the Father and the Sonne, and the Holy ghost bee 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 sitrie for bare wordes. For I note, that the olde fathers, / which otherwise speake very religiously of such matters, did not everywhere agree one with an other, nor every one with himselfe. For what formes of speech vsed by the councells doth Hilary excuse? To how great liberty doth Augustine sometime breake soorth? How unlike are the Greekes to the Latins? But of this variance one example shall suffice for this time. When the Latins ment to expresse the word Omoousion, they called it Consubstanti-all, declaring the substance of the Father and the Sonne to be one, so vsing the word substance for essence. Wherupon Hierome to Damasus faith, it is sterrile to say, that there are three substacies in God: & yet about one hundred times you shall finde in Hilary, there are three substacies in God. In the word Hypostasis, how is Hierome accused? For he suspecteth that there lurketh poyston in naming three Hypostases in God. And if a man doe vs this word in a godly sense, yet he plainly saith that is an improper speech, if he speake vnframed, and did not rather wittinly and willingly seke to charge the Bishops of the Eastlandes, whom he sought to charge with an vntruft edland. Sure this one thing he speaketh not very truly, that in all prophane schooles, oius, essence is nothing else by hypostasis, which is proued falsely by the common and accustomed vs. Augustine is more modest and gentle, which although he say, that the word hypostasis in that sense is strange to latine eares, yet so far is it of that he taketh from the Greekes their usuall maner of speaking, that he also gently beareth with the Latins that had followed the Greeke phrase. And that which Socrates writeth in the first booke of the Tripartite historie, tendeth to this end, as though he ment that he had by vskulful men bin wrongfully applied vnto this matter. Yea and the same Hilary himselfe layeth it for a great fault to the heretics charge, that by their waiwardnes he is compelled, to put those things in peril of the speech of me, which ought to have bin kept in the religiosisnes of minds plainly ce-
felling that this is to doe thinges vnlawfull, to speake that ought not to bee spoken, to attempt things not licenced. A little after, he excuseth himselfe with many wordes, for that he was so bold to utter new names. For after he had vied the naturall names Father, Sonne, and holy Ghost, he addeth that whosoever is offended, is beyond the compas of speach, beyond the reach of offence, and beyond the capacite of understanding. And in an other place he saith, that happy are the Bishops of Gallia, which neither had nor received nor knew any other confession, but that olde and simple one, which frō the time of the Apostles was received in all Churches. And much like is the excuse of Augustine, that this word was wrong out of necessity by reason of the imperfection of mens language in so great a matter: not to express that which is, but that it should not be spoken how the Father, the Sonne, and the Holy ghost are three. This modeste of the holy men ought to warne vs, that we doe not forthwith so feuerely like Censors, note them with infamy that refuse to subscribe & sweate to such words as we propound them: so that they doe it not of pride, of frowardnes, or of malicious craft. But let them againe consider, by how great necessity we are druen to speake so, that by little and little they may be enured with that profitable maner of speach. Let the also leerne to beware, lest we must meete on the one side with the Arrians, on the other side with Sabellians, while they be offended that we cut off occasion from them both to cauall, they bring themselves in suspicion, that they be the disciples either of Arrius or of Sabellius. Arrius faith that Christ is God, but he muttereth that he was create, and had a beginning. He faith Christ is one with the Father, but secretly he whispereth in the eares of his disciples, that he was made one as the other faithful be, although by singular prerogative. Say once that Christ is Consubstantial with his father, then pluck you of his visour from the disssembler, & yet you add nothing to the Scripture. Sabellius faith, that the feueral names, Father, Son, and Holy Ghost signifie nothing in God feuerally distinct: say that they are three: & he will cry out you name three gods. Say ye there is in one offence a Trinity of persons, then shall you in one word both say, what the Scripture speake, and stop their vaine babling. Now if any be holden with so curious superstition, that they cannot abide these names: yet is there no man, though he woulde never so fainge, that can deny but that when we heare of one, we must understand an unity of substance: when we heare of three in one offence, that it is ment of the persons of the trinitie. Which thing being without fraude confessed, we stay no longer vpon wordes. But I haue long ago found, and that often, that whosoever doe obstinately quarel about words, doe keepe within them a secret payson: so that it is better willingly to provoke them, than for their pleasure to speake darkely.

6 But leaung disputacion of wordes, I will now begin to speake of the matter it selfe. I call therefore a Person, a subsistence in the offence of God, which having relation to the other is distinguisht from them with incommunicable property. By the name of the Substituence we mean an other thing than the offence. For if the word had simpely bin God, & in the mean time had nothing seuerally proper to it selfe, John had said amisse: it was with God.

Where-
Where he forthwith addeth, that God himselfe was the same word, he calleth vs backe againe to the one single essence. But because it could not bee with God, but that it must rest in the father: hereof ariseth that subsistence, which though it be ioyned to the essence with an unseparable knot, yet hath it a speciall marke, whereby it doth differ from it. So of the three subsistences, I say that each having relation to other is in propretie distinguished. Relation is here expressly mentioned. For when there is simple and indefinite mention made of God, this name belongeth no leffe to the Sonne and the Holy Ghost, than to the Father. But when the Father is compared with the Sonne, the feuerall property of either doth absolute him from the other. Thirdly, whatsoever is proper vnto euery of them is vncommunicable. For that which is given to the Father for a marke of difference, cannot agree with, nor be given to the Sonne. And I dislike not the definition of Tertullian, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet chaungeth nothing of the unity of the essence.

But before that I goe any further, it is good that I prove the Godhead of the Sonne and of the holy ghost. Then after we shall see, how they differ one from another. Surely when the worde of God is spoken of in the Scripture: it were a very great absurditie to imagine it onely a fading and vanishing voyce, which sent into the aire, commaeth out of God himselfe, of which sort were the oracles given to the fathers, and all the prophecies: when rather the worde is meant to be the perpetuall wisdome abiding with the Father, from whence all the oracles and prophecies proceeded. For as Peter testifieth, no leffe did the old prophets speake with the spirit of Christ, than did the Apostles and all they that after them did distribuite the heauenly doctrine. But because Christ was not yet openly shewed, we must understand that the Word was before all worldes begotten of the Father. And if the Spirite was of the word, whose instrumentes were the prophets, we doe undoubtedely gather that he was true God. And this doth Moses teach plainly enough in the creation of the worldes, when he teacheth the worde as the meane, For why doth he expressly tell, that God in creating of all his works saide, Be this done: or that done: but that the inuerseable glorye of God may shinningly appearre in his images? The subtlefed and babbling men do easily mocke out this, with saying that the name Worde, is there taken for his bidding or commandement. But better expostors are the apostles, which teach that the worldes were made by the same, and that he suffrinheth them all with his mightie Worde. For here we see that the Worde is taken for the bidding or commandement of the Sonne, which is himselfe the eternall and essentiall Word to the Father. And to the wise and sober it is not darke that Salomon saith, where he bringeth in Wisdome begotten of God before all worldes, and bearing rule in the creation of things, and in all the workes of God. For to say that it was a certaine commandement of God, seruing but for a time, were very solifih and vaine: where as in deede it was Gods pleasure arthat time to shewe forth his stedfast and eternall purpose, yea and some thing more secrete. To which intente also maketh that saying of Christ: My Father and I doe worke euem to this daie. For in saying,
That from the beginning of the world he was continually working with his Father, he doth more openly declare that which Moses had more shortly touched. We gather then by the meaning of God's speaking was this, that the Word had his office in the doing of things, & so they both had a common working together. But most plainly of all doth John speak, when he sheweth that the same Worde, 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 Worde a perfecte and abiding essence, and also assigneth vnto it some thing peculiar to it selfe, and plainly sheweth howe God in speaking was the creator of the worlde. Therefore as all revelations proceeding from God doe well bare the name of the word of God, so ought we yet to set in the hyelt place that substantiall Worde, the wellspring of all Oracles, which being subiecte to no alteration, abideth alwayes one & the selfe same with God, and is God himselfe.

8 Here manie dogges doe barke against vs, which when they dare not openly take from him his Godhead, doe secretly steal from him his Eternitie. For they say, that the Worde then beganne first to be, when God in the creation of the world opened his holy mouth. But verie vndiscreetly do they to imagine a certaine innovation of the substance of God. For as those names of God that haue relation to his outerarde worke, began to be giuen vnto him after the being of his worke, as for example, this that hee is called the creator of heaven and earth: so doeth Godlinest knowe or admit no name that shoulde signifie any newe thing in himselfe to haue channced vnto God. For if any shoulde come to him from else where than in him selfe, the this saying of Iames shoulde faile, yeuerie good giuing and everie perfect gift is from aboue, and commeth downe from the Father of lightes, with whom is no variablenesse neither shadowing by turning. Therefore nothing is lesse to be suffred, than to saine a beginning of that Word, which both alwayes was God, and afterwarde was creator of the worlde. But ful suddenly forthoof they reason, that Moses in saying that God then first spake, doth secretly shewe that there was no Worde in him before. Which is a most tryling argument. For it followeth not, because a thing at some one certaine time beginneth to be shewed openly, that therefore it had never any being before. But I conclude farre otherwise, and saye seeing that in the same moment that God saide, let light be made, the power of the word appeared and shewed it self : the same Worde was long before: but if a man aske howe long before, he shall finde no beginning. For hee appointed no certaine space of time when himselfe saide: Father, glorifie mee with the glory which I had with thee before the worlde was. And this thing John also lefte not vntouched, because hee first sheweth that in the beginning the worde was with God, before that hee commeth to the creation of the worlde. Wee say therefore againe, that the Worde which was conceived of G O D before any beginning of time, was continually remaining with him. Whereby both his eternitie, true essence, and Godhead is proued.

9 Although I do not yet touch the person of the Mediator, but do defer it
it to that place where we shall specially entreat of the Redemption: yet because it ought to bee certeinly holden without controversie among all men, that Christ is the same Word clad with flesh, in this place will be very fit to recite all those testimonies that prove Christ to be God. When it is said in the xlv Pafme, thy throne O God is for ever and ever: the lewes do cauill and say, that the name Elohim is also applied to the Angels and sovereigne powers. But in all the Scripture there is not a like place, that raiseth an eternall throne to any creature. For he is here not simply called God, but also the eternall Lorde. Againe, this title is given to none but with an addition, as it is said: that Moses shall be for a God to Pharaon Some read it in the Genitiue case which is very foolish. I grant in deed: that oftimes a thing is called Divine or of God, that is notable by any singular excellence: but here by the tenour of the text it appeareth, that such a meaning were harde and forced, and will not agree. But if their stubbornesse will not so yelde: In Effeie is very plainly brought in for all one both Christ and God, and he that is adorned with the sovereigne power, which is properly belonging to God alone. This (saith he) is the name whereby they shall call him, the strong God, the Father of the world to come, &c. Here the lewes arafe againe, and turne the text thus: this is the name whereby the strong God the father of the worlde 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 should so many names of addition in this place be heaped vpon God the Father, seeing it is the purpose of the Prophet to adorn Christ with such speciall notes as may builde our Faith vpon 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 founde plainer than that Iere. 23. 6. place of Hieremie where he saith, that this shall be the name whereby the seede of Dauid shall be called Iehouah our righteousness. For where the lewes themselves do teach, that all other names of God are but adjective names of addition, and that this onely name Iehouah which they call unspakable is a substantiue name to express his essence: wee gather that the Son is the onely and eternall God, which faith in an other place that he will not giue his glorye to an other. But here also they seek to scape away because that Moses gaue that name to the Altar that hee builde, & Ezechiel gaue it to the newe citie Hierufalem. But who doth not see that the Altar was builde for a monument that God was the auancement of Moses, and that Hierufalem is not adornde with the name of God, but onely to testify the presence of God? For thus saith the Prophete: The name of the citie from that day shalbe Iehouah there. And Moses saith thus: He builde an altur and called the name of it, Iehouah my exaltation. But more businesse ariseth by an other place of Hieremie, where the same title is applied to Hierufalem in these wordes: this is the name whereby they shall call her Iehouah our righteousness. But this testimonie is so faire from making against the truth which wee defende, that it rather confirmeth it. For whereas he had before testified that Christ is the true Iehouah from whom floweth righteousness, nowe hee pronounceth that the Churche shall so verily
verely feele the fame, that hee may gloriously vfe the very name it[self]. And so in the first place is set the fountaine and cause of righteousness, in the other the effect.

10 Now if this do not satisfie the Iewes, that Iehouah is so oft presented in the perfon of an Angell, I fec not with what cauillations they can mocke it out. It is fayd that the Angell appeared to the holy fathers: and the fame Angell chalengeth to him selfe the name of the eternal God. If any take exception and fay, that this is spoken in respect of the Perfon that hee repreffenth: this knot is not thus lofed. For being a fervant 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 Iehouah. And then hee proueth that himselfe in deed was the fame Iehouah, and therefore Manoah and his wife by this token did gather, that they had feene not only an Angell but God. And thence came it that he fayd: we shall die because we have feene God. And when his wife aunfwereth, if Iehouah would haue slayne thee, hee would not haue received Sacrifice at our handes: in this the doth confefs that he was God which before was called the Angell. Befide this, the aunfweare of the Angell himfelfe taketh a way all doubt of it, faying: why doeft thou ask me of my name, which is maruellous? So much the more detestable was the wickednesse of Seruetto, when hee affirmed that God never appeared to Abraham and the other fathers, but that an Angell was worshippd in place of him. But truely and wisely haue the true teaching doctiors of the Church expounded, that the fame principall Angell was the word of God, which then as aforehand began to execute the office of Mediator. For though he was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet still in the meane time hee returned that which was his owne, to be the God of unfeakeable glory. The same thing meaneth Ofseas, which after he had recitedit the waftling of Jacob with the Angell, fayth: Iehouah the God of hostes, Iehouah, worthy of memorie is his name. Here againe Seruetto carpeth, by God did beare thy perfon of an Angell. As though the Prophet did not confirme which Moses had fayd: why doeft thou ask me of my name? And the confefion of the holy Patriarche doth sufficiently declare he he was not a created Angel, but one in whom the ful godhead was reffident, when he fayd: I have seen God face to face. And for this caufe Paul fayth, that Christe was guide of the people in the wildernes. For though the time was not yet come of his abatement: yet that eternall word shewed a figure of that office to which hee was appointed. Now if the second Chapter of Zacharie be weyed without contention, the Angell that fent an other Angell was by and by pronounced to bee the God of hostes, and to him is foueraigne power ascrib'd. I omitte innumerable testimonies on which our Faith safely refetheth, although they doe not much move the Iewes. For when it is faide in Esiae: Behold, this is our God, this is Iehouah, we shall waite vpon him, and hee shall faue vs: they that haue eyes may fee, that herein is ment God which raifeth vp for the saluation
tion of his people. And these vehement demonstrations twise repeated suffer it to be drawn no otherwhere but to Christ. And yet plainer and fuller is the place of Malachie where he promiseth that hee shall come the Lorde that was then defired, to his owne temple. But to none but to the onely soueraigne God was the temple dedicate, which temple yet the Prophet doth claime for Christ. Whereupon followeth that Christ is the fame God that was ever honored among the Jewes.

II As for the new Testament, it swarmeth with innumerable testimonies, therefore we must trauaile rather shortly to choose out fewe, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediator in flesh; yet all that I shall bring forth shall aptly serve to prove his godhead. First this is worthy to be singularly marked, y those things which were before spoken touching the eternall God, the Apostles doe shew they are either already performed, or hereafter to be performed in Christ. For where Efaie prophesie that the Lorde of hostes shalbe to the Jewes and Israelites a stumbling stone and a rocke to fall vpon: Paul affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in another place, We must all (faith 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 swear. Seeing God in Efaie speaketh this thing of himselfe, and Christ in deede performeth it in himselfe, it followeth that he is the selfe fame God whose glory may not be withdrawn to an other. And that thing which writing to the Ephesians he allegeth out of the Pfalmes, is evidente that it can be applied to none but to God alone. Ascending on hee hath caried captuirtie captuie, meaning such ascending was in shadow shewed, whe God in notable victory against forein nations did shew forth his power, but he declareth that in Christs it was more fully performed. So John testifieth that it was the glorie of the Sonne that was recuiled to Esay by a vision, whereas in deed Chri hisfelfe writeth that the maieftie of God appeared vnto him. And it is evident that those things which the Apostle writing to the Hebrues applieth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didest laie the foundations of heauen and earth. &c. Againe,worship him al ye his Angels. And yet he abueth not those titles when hee draweth them to Christ. For all those things that are spoken of in those Pfalmes, hee himselfe alone hath fulfilled. For it was he that rose vp and had mercy on Si-on. It was he that claimed to himselfe the kigneomde of all the nations & slandes. And why should John sticke to apply the maieftie of God to Christ which in his preface had sayd that the worde was alway God? Why should Paul feare to fer Christ in the judgement throne of God, having before with so open proclamation declared his Godhead, where he sayd that he was God blessed to the ende of worldes? And to make appeare, how well he agreeh 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 prayed to the ende of worldes, then he is the fame to whom in an other place hee affirmeth all glorie and honour to be due. And thus he hideth not, but plainly cryeth our,
Cap. 13.

Of the knowledge of

out, that he woulde have counteined it no robberie, if he had shewed himselfe egall with God, but that he willingly abased himselfe. And that the wicked shoulde not carpe that hee is some made God, Iohn goeth further and faith: He is the true God and the eternall life. Although it ought abundantly to fastifie vs, that he is called God, specially of that wittnesse which expressly affirmeth vnto vs that there are no more Gods but one. That same witnesse is Paul, which faith thus: Howe manie focuer be called gods, either in heauen or in earth, to vs there is but one God from whom are all things. When we heare of the fame mouth, that God was openly shewed in the flesh, that God with his owne bloode purchased the Church to himselfe: why shoulde we imagine a seconde God which he himselfe acknowledge not? And it is no doubt that all the godly were of the same meaning. Likewifie Thomas in protesting him to be his Lorde and his God, doth profess that he is that onely one God whom hee had always worshipp'd.

12 Nowe if wee esteeme his Godhead by the worke that in the Scripture are ascribed vnto him, it shall therby more evidently appeare. For whе he saie that from the beginning hee was thither to working with his Father: the Jewes which were most dull in understanding of all his other sayinges, yet then perceived that hee tooke vpon him the power of God. And therefore, as Iohn telleth, they sought the more to kill him, because he did not onely breake the Sabbath, but also did call God his father, making himselfe egall with God. Howe dull shal wee be then, if wee doe not perceive that his Godheade is herein plainly affirmed? And truely to order the world with prouidence and power, & to goerne all things with the authoritie of his owne might, which Apostle afferibeth vnto him, belongeth to none but onely to the creator. And he onely enterparteneth the government of the worlde with his Father, but also all other offices which can not be made common to God with his creatures. The Lorde crieth out, by the Prophete: I am hee, I am he, that doe awaye thine offences for mine owne sake. According to the meaning of this sentence when the Jewes thought that wrong was done to God for that Christ did forgive sinnes, Christ not onely affirmed in worde but also proued by miracle that this power belonged vnto himselfe. Wee see therefore that hee hath, not the ministration, but the power of forgiuenesse of sinnes, which the Lord faith hee will not suffer to passe awaye from himselfe to any. What shall we say of searching, & pearling the secrete thoughts of harts? Is it not the propertie of God alone? But the same had Christ: whereby is gathered that he is God.

13 Now, in his miracles howe plainly and clearly doth he appeare? And though I graunt that as well the Prophetes as the Apostles did egall & like miracles to these that hee did: yet this great difference is there, that they by their ministration disposed the gifts of God, hee shewed forth his owne power. He vfed sometime prayer, to the ende to give glorious vnto his Father. But we see for the most part his owne power shewed vnto vs. And how could it otherwise be but he was very author of miracles that by his owne authority gaue power to other to deale miracles abrode? For he

Mat.10.8.
heale the leprous, to cast out devils, &c. And they so vised the ministra-
thereof that they sufficiently shewed by this power came not from els where
but from Christ. In the name of Iesus Christ (iayeth Peter) rise and walke.
It is therefore no maruell if Christ alleged his miracles to confound the vn-
beleuvingnesse of the Iewes: forasmuche as they were such as being done by
his owne power did give a moft plain testimonie of his godhead. If else
where then in God there is no saluation, no righteousnesse, no life: & Chrif
conceieth all these thing in him, surely he is thereby declared to be God:
And no man can object against me and say, that life and saluation is powred
into him by God: for it is not said that he received saluation, but that he is
saluation himselfe. And if none be good but only God: how can he be on-
ly man, being I will not say good and just, but selfe goodnes and iustice: Ye
from the first beginning of the creation as the Evangeliffe witnesseth, in him
was life: and he even then being life was the light of men. Wherefore
being supported with such proue we are bolde to repose our faith and hope
in him when yet we know that it is an vnGodlinessse that robbeth God for
any man to fasten his confidence in creatures. Beleeue ye in God: sayth he.
Beleeue then also in me. And fo doth Paul expond these two places of
Eſay, Whosoeuer trusteth in him, shall not be put to shame. Againe, Out of the
roote of Iſay shall he come that shall rife to rule peoples, in him the nations
shall truft. And why should we seeke out more testimonies of Scripture for
this matter, when we so often meete with this sentence? He that beleeueth
in me hath eternal life. Moreover the invocacion which hangeth vnpon Faith
belongeth also to him, which yet is proper to the maieftie of God if he haue
any thing at all proper to himselfe. For one Prophet sayth: Whosoeuer
calleth vnpon the name of Iehouah shall be saved: and another sayth: a moſt
strong tour is the name of Iehouah: to it the righteous shall flee: and hee
shall be saved: but the name of Christ is called vnpon for saluation: it followeth
therefore that he is Iehouah. As for invocacion we haue an example of it
in Stephen, when he sayeth, Lorde Iefu receive my spirit. Againe in the
whole Church, as Ananiah testifieth in the fame booke. Lord (faith he) thou
knowest how great eues this man hath done to thy Saintes that call vnpon
thy name. And that it may be more plainly understood that the whole
fulnesse of the Godhead doth corporally dwell in Christ, the Apostle doth
confeffe that he brought no other doctrine among the Corinthisans but the
knowledge of him; and that he 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 whom he willeth to glory in the know-
ledge of himselfe alone? Who dare say that he is but a creature, of whom
the onely knowledge is our whole glory? 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 interceffion, but also by
communicatie of power, he is the author of them. Which knowledge by
practise is without doubt more certaine and perfect than any idle specula-
tion. For there the godly minde doth beholde God most present, and in

maner handle him where it feeleth it selfe to be quickened, lightned, saued, justified and sanctified.

14 Wherefore out of the same fountains we must fetch our meane of proving to confirme the Godhead of the Holy ghost. Vertue plaine is the testimonie of Moses in the historie of the creation, that the Spirtue of God was upon the depths, or upon the vunfashioned heap: because he sheweth that not only the beautie of the world that is now to be seen is prefervd by the power of the Spirtue, but ere this beautie was added, the Spirtue was then busied in prefervmgs that confufed lumpe of things. And that saying of Efai cannot be cauilled againft, And now Ichoham and his Spirtue hath lent me. For he communique with the Holy ghost his chief power in sending of Prophets. Whereby appeareth the divine majestie of the Holy ghost. But our best profe, as I have said, shalbe by familiar vfe. For that which the Scriptures promiseth vnto it, is farre from the proprie of creatures, and such a thing as we our felues doe learne by assured experience of godliness. For he it is being eche where poured abroade, doth sustaine and guethest growing and life to all things in heaven and in earth. And by this point he is procureth to be one of the number of creatures, for that he is not comprehended within any boundes: but by pouring his liuely force into all things to breath into them life and motion, this is the vertie worke of God. Moreover, if regeneration into an incorruptible life be better and more excellent then 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 immortalite to come. Finally, as vnto the Sonne, so vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For he searcheth the depe secretes of God, wherewith none of all the creatures is of countell. He giueth wisdome and skill to speake, whereas yet the Lorde pronounceth to Moses it is one lyke his worke to do it. So by him we come to a partaking of God, so that we may feel his power as it were working life in vs. Our justification is his worke. From him is power, sanctification, truth, grace, & what good thing souer may be thought of because it is the Holy ghost onely from whom proceedeth all kinds of gifts. For that sentence of Paul is right worthie to be noted. Although there be divers gifts, and manifolde and sundrie is the distribution of them, yet is there but one holy Spiritte: because he maketh him not onely the original or beginning, but all the author. Which a little after is more plainly expressed in these wordes. One & the same Spirtue distributeth all things as he will. For if he were not something subsisting in God, he would not attribute vnto him choise of minde and will. Therefore most evidently doeth Paul giue to the Holy ghost divine power, and sheweth that he is substantially resident in God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For Paul hereby gathereth that wee are the temple of God, because his Spirtue dwelleth in vs: which thing is not lightly to be past over. For whereas God so often promiseth that he will choose vs for a temple
of the Lord of hosts speaking, Paul teacheth that it is the Holy ghost that speaketh. Yea, where commonly the Prophets say, that the words which they utter are the words of the Lord of hosts, Christ, & the Apostles doe referre them to the Holy ghost. Whereby it followeth that he is the true Jehovah that is the chiefest author of prophecies. Again, where God complaineth that he was provoked to wrath by the stubbornesse of his people, in stead of that Esay faith that his holy Spirite was grieved. Lest of all, if blasphemie against the Holy ghost be not forguen in this world, nor in the world to come, whereas he may obteine pardon that hath blasphemed against the Sonne; his divine maieftie is here plainly proued, the offence or diminishment whereof is an unpardonable crime. I do wittingly and of purpose omit many testimonies that the auncient writers haue vsed. They haue thought it a maruellous meete place to alleage out of Daud : with the worde of the Lord the heauenes were stablised, and all the power of them with the spirite of his mouth, to prooue that the worlde was no lesse the worke of the Holy ghost than of the Sonne. But for as much as it is commonly vsed in the Psalmes to repeate one thing twise : and in Esay the spirite of his mouth is as much to say as his worde, that reason is very weake. Therefore I thought good to toche a fewe such things as godly minde might soundly rest upon.

16 And as God hath more plainly discloshed himselfe by the comming of Christ, so is he also in the three Persons become more familiarly known. But of all the testimonies let this one suffice vs for this present. Paul so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this manner. Because there is but one Faith, he thereby sheweth that there is but one God, And because there is but one God, he thereby proue that there is but one Faith. Therefore if we be entred into the Faith and religion of one God by Baptisme: we must needs think him the true God in whose name we are baptised. And it is not to be doubted, but that in this solemn protestation, Christ meant to testifie that the perfect light of Faith was already delivered, when he sayd: Baptise them in my 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 brightness hath appeared in the Father, the Sonne, and the Holy ghost. Whereby is evident that in the essence of God abide three Persons in which the one God is known. And surely, forasmuch as our faith ought not to looke hither & thither, nor diuerfly to wander about, but to haue regard to the one God, to be applied to him, & to sticke fast in him: it is hereby easly proued, 

that
that if there be divers kinds of faith, there must also be many gods. Now whereof baptism is a Sacrament of faith: it prooveth unto vs the oneness of God, because it is but one. And therefore followeth, that it is not lawful to be baptized but into one God, because we embrace the Faith of him, into whose name we are baptized. What mean Christ then, when he commanded to be baptized, in the name of the Father, the Sonne, & the Holy ghost, but that we ought with one Faith to believe in the Father, Sonne, and the Holy ghost? Therefore sith this remaineth certain, that there is but one God, and not many, we determine that the Word and the Spiritre are nothing else but the very selfe essence of God. And very foolishly did the Arrians prate, which confesst the godhead of the Sonne did take from him the substance of God. And such a like rage vexed the Macedonians, which would haue to be understanded by the Spiritre, onely the gifts of grace that are poured forth into men. For as wisdom, understanding, prudence, fortitude, &c. of God do proceede from him: so he only is the Spirit of wisdom, prudence, fortitude, and godlinesse. Yet is not he divided according to the distribution of his graces: but how souer they be diversely dealt abroad, yet he remaineth one and the same, as the Apostle faith.

17. Again there isfewed in the Scriptures a certaine distinction of the Father, from the Word, and of the Word from the Spiritre. In discussing whereof, how great religiousnesse and sobriety we ought to use, the greatnesse of the mystery it selfe doth admonish vs. And I very well like that saying of Gregorie Nazianzene: I cannot thinke upon the one, but by and by I am compassed about with the brightnesse of the three: And I cannot severally discern the three, but I am sodenely druen backe to one. Wherefore let it not come in our mindes once to imagine such a Trinitie of Persons as may holde our thought withdrawn into severalities, and doeth not forthwith bring vs againe to that oneness. The names of Father, Sonne, and Holy ghost, doe prove a true distinction, that no man shoulde thinke them to be bare names of addition, whereby God according to his works is diversely entitled: but yet it is a distinction, not a division. The places that we have already cited, do shewe that the Sonne hath a property distinct from the Father, because the Word had not bin with God, if he had not bin an other thing than the Father: neither had he had his glory with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he faith, that there is an other which beareth him witness. And for this purpose maketh that which in another place is saide, that the Father created all things by the Word, which he could not, being after a certaine manner distinct from him. Moreover if Father came not downe into the earth, but he that came out from the Father. The Father died 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 abide to say, that then the Sonne entered into the bosome of the Father, when he descended from heaven to take manhode upon him? Hee was therefore before in the bosome of the Father, and enjoyed his glory with the Father. As for the

**1COR. 12, 11.**

In sermone defacro baptismo.

**JOHN 1, 18.**

**JOHN 14, 6.**

**JOHN 15, 26.**
the distinction of the holy ghost from the Father. Christ speaketh of it when he saith, that it proceeded from the Father. And how oft doth he shew it to be an other beside himself? as when he promiseth that he will send the other comforter, and often in other places.

18 But to borrow similitudes from matters of men, to express the force of this distinction, I know not whether it be expedient. In deed the old fathers are wont so to do sometime: but with all they do confess, 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 vifibly, it should give occasion either to the malicious to caull, or to the unskillfull to be deceived. Yet such distinction as we have marked to be set out in Scriptures, it is not good to have left unsaid. And that is this, that to the Father is given the beginning of working, the fountain & spring of all things: to the Sonne wisdome, counsell, & the very disposition in doing of things: to the holy ghost is assign'd power and effectual working. And although eternity belong unto the Father, and eternity to the Sonne and to the holy ghost also, for as much as God could never haue bin without his wisdome and power, and in eternity is not to be sought, which was first or last: yet this observation of order is not vaine or superfluous, wherein the Father is reckned first, and then of him the Sonne, and after of them both the Holy ghost. For every mans minde of it selue enclineth to this, first to consider God, then the widsome rising out of him, and last of all the power whereby he puttheth the decrees of his purpose in execution. In what sort the Son is said to be of the Father onely, and the Holy Ghost both of the Father and the Sonne, is shewed in many places, but no where more plainly than in the viii. Chapter to the Romanes, where the same Spirit is without difference sometime called the Spirit of Christ, and sometime of him raised vp Christ from the dead: and that not without cause. For Peter doth also testify that it was the Spirit of Christ where with the Prophetes did prophecy, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

19 Now this distinction doth not so stand against the single oneness of God, that thereby we may prove that the Sonne is one God with the Father, because he hath one Spiritu with him, & that the Holy Spirit is not a thing divers from the Father and the Sonne. For in each Hypothesis 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 and the Father is in me. And the Ecclesiastical writers do not grant the one to be seperated from the other by any difference of essence. By these names ye betoken distinction (faith Augustine) ye is meant whereby they haue relation one to an other, & not ye very substance wherein they are alone. By which meaning are the sayings of ye old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say ye the Father is the beginning of the Son, & sometime that the Son hath both godhead & essence of himselfe, and is all one beginning with ye Father. The cause of this diversity Augustine doth in an other place well & plainly declare, who he faith: Christ having respect to himselfe, is called

John 14.16

G 2

God,
Cap. 13. Of the knowledge of God, and to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Son is called the Father, where hauing respect to the Son he is called the Father, he is not the Sonne: & where as to the Father he is called the Sonne, he is not the Father: & where he is called as to himselfe the Father, & as to himselfe the Son: it is all one God. Therefore when we simply speake of the Sonne, without hauing respect to the Father, we do well and properly say, that he is of himselfe: & therefore we call him but one beginning: but when we make mention of the relation betwene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinity doth nothing but set forth this matter. And much fader it is to rest in that relation that he speaketh of, than in too futtely pearing vnto the hie mystery to wander abroade by many vaine speculations.

20 Let them therefore that are pleaed with sobernesse, and contented with measure of Faith, shortly learne so much as is profitable to be known: that is, when we profeffe that we beleue in one God, vnder the name of God, we understaunte the one only and single essence in which we compr reprehend three Persons or Hypotheses. And therefore so oft as we do indefinitely speake of the name of God, we meane no leffe the Sonne and the holy ghost than the Father. But when the Sonne is joyned to the Father, then commeth a relation, and so we make distinction betwene the Persons. And because the properties in the Persons bring an order with them, so as by beginning and original is in the Father: so oft as mention is made of the Father and the Sonne, or the Holy ghost together, the name of God is peculiarly giuen to y Father. By this meane is retaine the vnitie of the essence, & regard is had to the order, which yet doth minish nothing of the godhead of the Sonne and of the Holy ghost. And whereas we have already feene that the Apostles doe affirme, that the Sonne of God is he, whom Moses and the Prophetes do testifie to be Jehovah the Lord, wee must of necessitie alwaye come to the vnitie of the essence. Wherefore it is a detettable facriledge for vs to call the Sonne a feuerall God from the Father, because the simple name of G O D, doth admitte no relation, and God in respect of himselfe can not be sayd to be this or that. Now, that the name of Iehovah the Lord indifinitely taken is applied to Chrift, appeareth by the worde of Paul, where he faith: Therefore I have thrife prayed the Lorde, because that after he had receiued the answere of Christ, My grace is sufficient for thee: he fayth by and by, that the power of Chrift may dwell in me. It is certeine that the name Lord is therfore for Iehovah, and therefore to restraine it to the person of the Mediatour were very fonde and childifh, for so much as it is an absoolute sentence that compareth not the Father with the Sonne. And we knowe that after the accustomed maner of the Greeks, the Apostles do commonly sette the word Kyrios, Lord, in stead of Iehovah. And, not to fetch an example farre of, Paul did in no other fente pray to the Lorde, than in the same fente that Peter cite the place of Ioe: whofoever calleth upon the name of the Lorde shall be saued. But where this name is peculiarily giuen to the Sonne, we fhall see that there is an other
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, hee by and by bringeth in the name of Christ. Even so is the whole God called by Christ himselfe the Spirit. For there is no caufe against it, but that the whole essence of God may be spirittually, wherein the Father, the Sonne & the Holy ghost be comprehended. Which is very plaines by this Scripture. For euery one as there we heare God to be made a Spiritre: so we do heare the Holy ghost, for so much as it is an Hypothetis of the whole essence, to bee called both God, and proceeding from God.

21 But for as much as Satan, to the end 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 Persones: And as in a maner in all ages hee hath stirred vp wicked spirits to trouble the true teachers in this behalfe: so at this day hee travaileth out of the old embers to kindle a newe fire: therefore here it is good to answeare the perverse foolish errors of some. He herto it hath bene our purpose, to leade as it were by the hand those that are willing to learne, and not to strive hand to hand with the obstinate and contentious. But now the truth which we have already peaceably shewed, must be reskued from the caullations of the wicked: All be it my chiefestaufall shall yet be applied to this ende, that they which give gentle and open cares to the wordes of God, may have whereupon steadily to rest their foote. In this point, if any where at all in the secret mysteriies of Scripture, we ought to dispute soberly, and with great moderation, and to take great heede that neither our thought nor our tongue proceede any further than the boundes of Gods word do extende. For howe may the minde of man by his capacity define the immeasurable essence of God, which never yet could certeinly determine how great is the body of the Sonne which yet he daily feeth with his eyes? yea how may she by her own guiding attaine to discerne the substance of God, that cannot reach to know her owne substance? Wherefore let vs willingly giue ouer unto God the knowledge of himselfe. For he only, as Hilarie layth, is a conuenient witnesse to himself, which is not known but by himself. We shall giue it ouer unto vs, if we shall both conceive him to be such as he hath opened himself vs unto, & shall not else where search to know of him, then by his own word. There are to this ende written five homilies of Chryſſome against the Anomes. Yet the boldnesse of Sophisters could not bee restrayned by them from babling unbridledly. For they have belaued themselves in this behalfe no whit more modelly than they are wonted in all other. By the unhappye succes of which vndiscretion, we 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 sharptnesse 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 hating his Worde going before to guide vs, or to speake any thing but that which is taken out of the same Worde: The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is verie harde to know, so doeth it bring more businesse and
Combene to some wittes than is expedient. Let them remember that
the minde of men do enter into a maze when they followe their owne cur-
riositie, and so let them suffer themselves to be ruled with the heauenly oracles,
how soever they cannot attaine the height of the mystery.

22 To make a registre of the errours, wherewith the puroiilfe of Faith
in this point of doctrine hath in times past beene assailed, were too long &
full of vnprofitable tediousse: and the most parte of heretikes haue fa
attempted to overwhelme the glory of God with grosse doting errours,
that they haue thought it enough for them to shake and trouble the vn-
skillfull. And from a fewe men haue sprong vp many sectes , whereof some
doe teare in sunder the essence of God, some doe confounde the distinc-
en that is betwene the PERSONS. But if wee holde fast that which is alrea-
dy sufficiently shewed by the Scripture,that the essence of the one God which
belongeth to the Father, the Sonne, & the Holy Ghost, is single & vn divid ed:
Againe, that the Father by a certaine property different from the Sonne, &
the Sonne from the Holy ghost: we shall stop vp the gate not onely against
Arrius & Sabellius, but also the other old authors of errours. But because in
our time there be risen vp certaine phrentike men, as Seruett & other like,
which haue encombred all things with new deceites: It is good in few words
to discusse their falshodes. The name of the Trinitie was so hateful, yea so
detestable to Seruett, that he sayd, 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 said, that there abide three persons in his essence, and
this Trinitie is but a thing imagined, because it disagreeeth with the vniti
of God. In the mean time the PERSONS he would haue to be certeine outward
conceptions of Forme, which are not truely subsisting in the essence of God,
but do represent God unto vs in this or that fashion. And at the beginning y
there was in God nothing distinct because once the Word & the Spirit were
all one: but since that Chrift arose God out of God, the holy Ghost sprong
also an other God out of him. And though sometime he colour his follies
with allegories, as when he faith, that the eternall Word of God was the spi-
rirte of Chrift 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 distributio
there is both in the Sonne and 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 Person of the Mediator, we shall hereafter see in
place convenient. But this monstrous forgot devise, that a Person is nothing
else but a visible forme of the glory of God, needeth no long consideration.
For where as John pronounseth, that the Word was God before the world
was yet creat, he maketh it much differing from a conception of forme. But
if then also, yea, and from farthest Eternitie of time, that Word which was
God was with the Father, and had his owne proper glory with the Father,
he could not be an outward or figurative shining: but it necessarily followeth
that he was an Hypostasis that did inwardly abide in God. And although

John.1.1.
there be no mention made of the Spirit, but in the historic of the creation of the world: yet he is not there brought in as a shadow, but an essential power of God, when Moses sheweth that the very unfashioned lump was sustaine in him. Therefore it then appeared, that the eternall Spirit was always in God, when he preferred and sustaine & confused matter of heaven & earth, untill beautie & order were added unto it. Surely he could not yet be an image or representatit of God as Servetus dreameth. But in other points he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose appointing to himselfe a visible Sonne, did by this means shewe himselfe visible. For if that be true there is no other godhead left unto Christ, but so far as he is by the eternall decree of God ordained his Sonne . Moreover he so transformeth those imagined shapes he sticketh not to saine new accidents in God. But this of all other is most abominable, that he 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 saith, that the Spirits of the faithful are coeternall and consubstantial 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 an other like monster. For certeine lead men meaning to escape the hatred and shame of the wickednesse of Servetus, haue in deede confesed, that there are three Persons, but adding a manner how al that the Father which truly and properly is the one onely God, informing the Sonne & the holy ghost, hath powred his godhead into them. Yea they forbear 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 essentialiat or maker of the essence. First they pretend this colour, that Christ is ech 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 fountain and original of the Deitie, and that for this purpose, to make the single visirie of the essence to be thereby noted. They take exception & say: If he be truly the Sonne of God, it is inconvenient to haue him reckned the Sonne of a Person. I answere that both are true: that is, that he is the Sonne of God, because he is the Worde begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediator) and yet for explications sake we ought to haue regarde of the Person, that the name of God simply be not taken, but for the Father onely. For if we meane none to be God but the Father, we plainly throwe down 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 truly Ebr. c.1. the God that appeared to Esiae was the true and onely God, and yet John John. 12, 41. affirmed that the same was Christ. And he that by the mouth of Eby testified, that he should be a stumbling stone to the Iewes, was the only God;
and yet Paul pronounceth that the same was Christ. He that cryeth out by
Esay: I live, and to me all knees shall bowe, is the onely God: and yet Paul
expoundeth that the same was Christ. For this purpose sette the testimo-
nics that the Apostle reciteth. Thou O God haft layd thy foundations of hea-
uen and earth. Againest, let all the angels of God worship him, which things
belong to none, but to the onely God. And yet he fayeth, that they are
the proper titles of Christ. And this casuallation is nothing worth,
that is given to Christ, which is proper to God, because Christ is the shin-
ing brightness of his glory. For because in each of these places is set thy name
of Iehouah, it followeth, that it is so sayd in respect that he is God of himself.
For if he be Iehouah, it can not be denied that he is the same God that in an
other place cryeth out by Esay: I, I am, and beside me there is no GOD.
It is good also to consider that saying of Hieremic: The gods that have not
made the heaven and earth, let them perish out of the earth that is under
the heaven. Whereas on the other side we must needs confesse, that the
Sonne of God is he, whose godhead is oft praised in Esay by the creation of
the worlde. And how can it be that the Creator, which Iusteth being to all
things, shall not be of himselfe, but borrowe his being of another? For who-
focuer faith that the Sonne was essentiate or made to be of his Father, deni-
eth that he is of himselfe. But the Holy ghost saith the contrary, naming
him Iehouah. Now if we grant, that the whole essence is in the Father on-
y, either it must be made partable, or be taken from the Sonne, and so shall
the Sonne be spoyle of his essence, and be a God onely in name and title.
The essence of God, if we beleue these triflers: belongeth onely to the Fa-
ther, 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 derivation of a part out of the whole. Now must they needs grant
by their owne principle, that the holy ghost is the Spirite of the Father on-
y. For if he be a derivation from the first essence, which is onely proper to
the Father, of right he can not be accounted the Spirit of the Sonne: which
is confuted by the testimonie of Paul, where he maketh the Spirite com-
mon to Christ and the Father. Moreover if the person of the Father be wip-
ed out of the Trinitie, wherein shall he differ from the Sonne and the holy
ghost, but in this, that he onely is God: They confesse Christ to be God, 
& yet they say he differeth from the Father. Again, there must be some mark
of difference to make that the Father be not the Sonne. They which say
that mark of difference to be in the essence, doe manifestly bring the true
godhead of Christ to nothing, which can not be without essence, yea and y
the whole essence. But they say that the essence, doe not communicate the same to the Son.
That now will they finde wherein to make him different? If the difference be in the essence, let them answere if he haue not communiated the same to the Son.
That could not be in part, for to say that he made halfe a God were wick-
ed. Beside that by this meanes they do sowe trewe in sundre the essence of
God. It remaineth therefore that the essence is whole, and perfectly common
to the Father & the Sonne. And if that be true, then as touching the essence
there is no difference of the one of them from the other. If they say that the Father in giving his essence, remaineth notwithstanding the only God, with whom the essence abideth: then Christ shall be a figurative God, and a God onely in shew and in name but not in deed: because nothing is more proper to God than to be, according to this saying: He that is hath sent mee unto you.

24. It is ease by many places to prooue that it is false which they hold, that so oft as there is in scripture mention made absolutely of God, none is meant therby but the Father. And in those places that they themselves do allledge, they slowly bewray their owne want of consideration, because there is also set the name of the Sonne. Whereby appeareth, that the name of God is there relatly taken, and therefore restrayned to the Person of the Father. And their objection where they say, If the Father were not onely the true God, he should himselfe be his owne Father, is answered with one worde. It is not inconvenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wisdom, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For ift Christ was openly shewed in the fleffe, he is called the Sonne of God, not onely in respecte that he was the eternall Worde before all worldes begotten of the Father; but also because he tooke vppon him the Person and office of the Mediatour to joyn vs vnto God. And because they do boldly exclude the Sonne from the honour of God, I would say, 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, least perchapse they shoulde take exception, and say, that whatsoever goodnesse was in it, it came of free gifte. I aske whether the eternall Worde of God be good or no? If they say, nay, then wee holde their vngodlinesse sufficently convinced: in saying yea, they confounde themselves. But where as at the first sight, Christ seemeth to put from himselfe the name of God, that doth y more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common manner saluted by the name of Good, in refusing false honour, hee did admonish them, that the goodnesse wherein hee excelled, was the goodnesse that God hath. I aske also, where Paul affirmeth that onely God is immortall, wise, and true, whether by these worde Christ be brought into the number of men mortall, foolish, and false? Shall not he then be mortall, that from the beginning was life to give immortality to Angels? Shall not hee be wise, that is the eternall wisedome of God? Shall not the truth it selfe be true? I aske furthermore, whether they thinke that Christ ought to be worshipped or no? For he claimeth this vnto himselfe, to haue all knees bowe before him; it followeth that he is the God which did in the lawe forbid any other to be worshipped but himselfe. If they will have that meant of the Father onely which is spoken in Esay: I am, and none but I this testimonie I turne against themselves, forasmuch as we see, that whatsoever pertayneth to God is given to Christ. And their caullation hath no place, that Christes was exalted in the fleffe, wherein hee had beene abased.
abased, and that in respecte of the flesh, all authoritie is given him in heaven & in earth: because although the majestie of king & judge extend to the whole Person of the Mediator, yet if he had not beene God openly shewed in flesh, he could not have beene aduounced to such height, but that God shoulde have disagreed with himselfe. But this controversy Paul doth well take away, teaching that he was egall with God before he did abase himselfe vnder the shape of a seruant. Nowe howe could he this equalitie haue stande together, vnlesse hee had beene the same God whose name is Jahu & Ichouah: that rideth vpon the Cherubin, that is king of all the earth and Lorde of the worldes? Nowe howsoever they babble against it, it cannot be taken from Christ which Esiae faith in an other place: He, he, is our God, for him wee haue wayted, whereas in these wordes he describeth the coming of God the Redeemer, not onely that shoulde bring home the people from the exile of Babylon, but also fully in all pointes restore the Church. And with their other cauillation they nothing preuaile, in saying, that Christ was God in his Father. For though wee confess that in respecte of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detestable intention to sayne that the essence is onely proper to the Father, as though hee were the onely Godmaker of the Sonne. For by this meanes either hee shoulde haue more 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 vnbegotten and vnfashioned. I knowe that many quicke nofed men doe laugh at this that wee gather the distinction of Persones 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 vaineely and fondly Moses shoulde bring in this as a talke of diverse together, if there were not in God noe Persones than one. Now certaine is it, that they whome the Father spake vnto, were vncreate: but nothing is vncreate but God himselfe, yea the one onely G O D. Now therefore vnlesse they grant that the power of creating was common, & the authoritie of commandung common, to the Father, the Sonne, and the Holy ghost: it shall followe that God did not inwardly thus speake to himselfe, but directed his speach to other forcyne workemen. Finally one place shall eaily aunswere were two of their objections. For where as Christ himselfe pronounceth that God is a Spiritte, this were not conuenient to be restrayned to the Father onely, as if the Worde himselfe were not of Spirituall nature. If then the name of Spiritte 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 worshipphe him in Spiritte and truth, wherevpon followeth an other thinge, because Christe doeth vnder a heade execute the office of a teacher, hee doeth giue the name of G O D to the Father, not to the entente to destroyc his owne Godheade, but by degrees to lifte vs vppe vnto it.
25 But in this they are deceived, that they dream of certain singular things whereof each have a part of the essence. But by the Scriptures, we teach, that there is but one essentially God, and therefore that the essence as well of the Sonne as of the Holy ghost is vnbegotten. But for so much as the Father is in order first and hath of himselfe begotten his wise-dome, therefore rightfully as is above said, he is counted the original and fountaine of all the godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of person is vnbegotten. And foolishly they think, that they gather, that by our meaning is made a quarrtertie, because falsely and cauleously they acribe vnto vs a deuice 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 draw the persons out of the essence, but although they be abiding in the essence we make a distinction betwene them. If the Persons were fewered from the essence, then peradventure their reason were like to be true. But by that meanes it should be a Trinity 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 Trinity, as though we did imagine that there descend three gods out of it. And this exception growth of like foolishlinesse where they say, that then the Trinitie should be without God. For though it meete not to make vp the distinction as a parte or a member, yet neither are the Persons without it nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. We say therefore, that the godhead is absolutely of itselfe. Whereby we grant that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in old time haue spoken of the Trinity, haue onely applied this name to the Persons, forsoomuch as it were not onely an absurde error but also a groffe 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 would fall in sunder, which is a fault in every distinction. Finally if the Father and the Sonne were Synonimes or several names signifying one thing, so the Father should be the Godmaker, and nothing should remaine in the Sonne but a shadow, and the Trinity should be nothing else, but the ioyning of one God with two creatures.

26 Whereas they obiect, that if Christ be properly God, he is not rightfully called the Sonne, to that we have already answered, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father onely, in so much as he is the beginning of the Godheade, not in making of essence as the mademen doe fondly imagine, but in respect of order. In this meaning is conftrued that laying of Christ to the Father; this is the
The eternall life, that men beleue in thee the one true God, and Jesus Christ whomstou hast sent. For speaking in the Person of the Mediatour, he keepest the degree that is meane betwene God and men: and yet is not his maisterfie thereby diminished. For though he abased himselfe, yet he left not with the Father his glory that was hidden before the world. So the Apostle in the second Chapter to the Hebrues, though he confesseth that Christ for a shorte time was abased beneath the Angels, yet he sticketh not to affime 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 Mediatour speaketh to the Father, vnnder 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: He quoth 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 glory, he gathereth together the faithfull to the partaking of it. He setteth his Father in the higher degree, insomuch as the glorious perfection of brightness that appeareth in heaué, differeth from that measure of glory that was seen in him being clothed with flesh. After like manner in another place Paul faith: that Christ shall yeelde vp the kingdome to God and his Father, that God may be all in all. There is nothing more absurd than to take away eternall continuance from the godhead of Christ. If he fall not ceafe to be the Sonne of God, but shall alway remaine the same that he was from the beginning, it followeth that vnnder the name of the Father is comprehended the one essence that is common to them both. And surely therefore did Christ descend vnto vs, that lifting vp vp vnto his Father, he might also lift vp vp vnto himselfe, insomuch as he is al 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 doth for this cause affirm that he is true God, that no man should thinke that he is vnder in a second degree of godhead beneath his Father. And I maruell what these framers of newe Gods doe meane, that while they confess Christ to be true God, yet they foorthwith exclude him from the godhead of his Father. As though there could be a true God but he that is the one God: or as though the godhead powred from one to another, be not a certaine newe forged ima- gination.

27 Whereas they heape vp many places out of Irenesus, 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 wickednes. For they ought to have considered, that then the holy man had to do in disputa- tion with those frantike men that denied that the Father of Christ was the same God that in olde time spake by Moses and the Prophete, but that he was I wor not what imagined thing brought out of the corruption of the worlde. Therefore he altogether trouaileth in this point, to make it plaine that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to deuise any other, and therefore it is no marueil 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 now, whereas we are to stand against an other sort of error, we may truly say that the God which in olden time appeared to the Fathers, was none other but Christ. But if any man object that it was the Father, our answer is in readiness, that when we strive to defend the godhead of the Sonne, we exclude not the Father. If the readers take heed to this purpose of Ireneus, all that contention shall cease. And also by the first Chapter of the thirde booke, this whole strife is ended, where the good man standeth al vpon this point, to prove that he which is in Scripture absolutely and indefinitely called God: is verily the one only GOD, and that Christ is absolutely called God. Let vs remember that this was the principal point whereupon stood all his disputation, as by the whole procedeth thereof doth appeare: and specially the 46. Chapter of the second booke, that he is not called the Father by darke similitude or parable, which is not very God in deede. Moreover in another place he faith, that as well the Sonne as the Father were ioynently called God by the Prophets and Apostles. Afterwarde he defineth howe Christ which is Lord 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 subjection, because he was humbled even to death of the cross. And a little after he affirmeth, that the Sonne is the maker of heauen and earth, which gave the lawe by the hand of Mofes and appeared to the Fathers. Nowe if any man do prate that with Ireneus only the Father is the God of Israel, I will turne againe vpon him that which the same writer plainlye teacheth, that Christ is all one and the same: as also he applieth vnto him the Prophecie of Habacuc, God shall come out of the South. To the same purpose saith that which is read in the ninth Chapter of the fourth booke. Christ himselfe therefore with the Father is the God of the liuing. And in the twelfe Chapter of the same booke he expoundeth that Abraham beleued God, because Christ is the maker of heauen and earth and the onely God.

28 And with no more trueth doe they bring in Terrullian for their defender. For though he be rough sometime and crabbed in his maner of speech, yet doeth he plainlye teach the summe of that doctrine that we defende. That is to say, where as he is the one God, yet by disposition and order he is his Worde: that there is but one God in vnitie of substance, and yet that the same vnitie by mysterie of orderly distribution is dispofed into Trinitie, that there are three, not in state, but in degree, not in substance, but in forme, not in power, but in order. He faith that hee defendeth the Sonne to bee a seconde next to the Father, but he meaneth him to bee none other than the Father, but by way of distinction. In some places he sayeth that the Sonne is visible. But when he hath reasoned on both partes he defineth that he is invisible as much as hee is the Worde. Finallie where he affirmeth that the Father is determined in his owne person, he prooueth himselfe farre from that error which we confute. And though he doeth acknowledge none other God but the Father, yet in the nexte pece of his writing expounding himselfe, he faith, that he speaketh not exclusively in respect of the Sonne, because he denieth that the Sonne is
any other God, beside the Father, and that therefore their sole government is not broken by distinction of Person. And by the perpetual course of his purpose it is easy to gather the meaning of his words. For hee disputeth against Praxcas, that though God be distinguished into three persons, yet are there not made many gods nor the name tone in fudder. And by the imagination of Praxcas Christ could not be God, but hee must also be the Father, therefore hee somuch laboureth about the distinction. Whereas he calleth the Word and the Spirit a portion of the whole although it be a hard kinde of speech, yet is it excusable, because it is not referred to the substance, but only theveth the disposition and order of belonging only to the Persons, as Tertullian himselfe witnesseth. And hereof hangs that: How many persons thinke thou there are, O molt froward Praxcas, but even so many as there be names? And so a little after, they may beleue the Father and the Sonne in their names & Persons. Hereby I thinke may be sufficiently confuted their impudencie that seek to beguile the simple with colour of Tertullians authoritie.

29 And surely whosoever shall diligently compare together his writings of the old authors, shall finde no other thing in Irenæus than that which hath bene taught by other that came after. Iustine is one of the ancients, and he in all things doeth agree with vs. Yet let them object that hee as the rest do, calleth the Father of Christ the onely God. The same thing doeth Hilarie teach, yea, and speakest more hardly, that the eternity is in the Father. But doth hee that to take away the essence of God from the Sonne? And yet hee altogether in defence of the same Faith that we follow. Yet are they not ashamed to picke out certaine mangled sentences whereby they woulde perwade that Hilarie is a Patrone of their errour. Where they bring in Ignatius: if they will haue that to bee of any authoritie, let them proove that the Apostles made a lawe for lent and suchlike corruptions of religion. Nothing is more vnfaucier than those fonde trifles that are published under his name of Ignatius, Wherefore their impudencie is somuch lesse tolerable that disguise the Flues with such visers to deceite. Moreover the consent of the ancients Fathers is plainly perceived by this, that at the council of Nice, Arrius neuer durft allege for himselfe any authoritie of any one allowed writer. And none of the Grekes or Latines doth excuse himselfe and say, that he differeth from them that were before. It needeth not to be spoken how Augustine, whome these loselles doe most hate, hath diligently searched the writings of them all, and howe reuerently he did embrace them. Truely euon in matters of least weight hee visite to shewe what compelleth him to differ from them. And in this matter, if he have read any thing doubfull or darke in other, he hydeth 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 bene without controversie received. And by one worde it appeareth that he was not ignorant what other had taught before him, where hee faith that in the Father is vnitie, in the first booke of Christian doctrine, will they say that hee then forgave himselfe? But in another place hee purgeth himselfe from such reproch, where hee calleth
calleth the Father the beginning of the whole Godhead, because he is of none: considering in deed wisely that the name of God is specially ascribed to the Father, because if the beginning should not be reckoned at him, the single vanity of God cannot be conceived. By this I trust the godly reader will perceive that all the caviliations are confused where with Sathan hath hitherto attempted to pervert or darken the pure truth of doctrine. Finally I trust that the whole summe of doctrine in this pointe is fully declared, if the readers will temper them of curiousitie, and not more greedily than met is seek for comebome and entangled disputations. For I take not in hande to please them, that doe delight in an vntemperate desire of speculatiou. Truly I have omitted nothing of stature purpose that I thought to make against mee. But while I studie to edifie the Church, I thought it best, to leave many things untouched which both finally profited, and woulde greete the readers with superfluous tediousnesse. For to what purpose were it to dispute, whether the Father doe alwayes beget? For as much as it is folly to faine a continuall acte of begetting, fith it is evident that from eternitie there have bene three Persons in God.

The xiiiij. Chapter.

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

Although Eas doth worthily reproche the worshippers of falle Gods with froutfulnesse, for that they have not learned by the very foundations of the earth, and rounde compass of the heauens, which is the true God: yet such is the dulnese & grossenes of our wite, leaste faithfull should fall away to the inventions of the Gentiles, it was necessarie to hate God more expressly painted out vnto them. For whereas the saying that God is the minde of the worlde, which is compt the moat tolerable description that is founde among the Philosophers, is but vaine, it behouth vs more familiarly to knowe him, leasst wee always wauer in doubtablenesse. Therefore it was his pleasure to have a historie of the creation remaining, whereupon the Faith of the Church might rest, and seek for none other God but him, whom Moses hath declared to be the maker and buylder of the worlde. There is first set foorth the time, that by continuall proceeding of yeres the faithfull might come to the first originall of mankinde, and of all things. Which knowledge is verie necessarie, not onely to confute those monstrous fables that sometime were sired in Egypte and other partes of the worlde, but also, that the beginning of the worlde once being known, the eternitie of God may more clearely shine foorth and rauihe vs in admiration of it. Neither ought we to be any thing moved with that vngodly mooke, that it is maruell why it came no sooner in the minde of God to make the heauen and the earth, and why he sitting idle did suffer so immeasurable a space to passe away, fith hee might have made it many thousande ages before: whereas the whole continuance of the worlde that nowe draweth to an ende, is not yet come to fixe thousande yeares. For why God so long deferred it, is neither lawfull nor expedient for vs to enquire. Because
cap. 14.

Of the knowledge of

cause if mans minde will travaile to attaine thereunto, it shall fayle an hundred times by the way, nether were it profitable for vs to know that thing which God himselfe to proue the modestie of our faith, hath of purpose willed to be hidden. And well did that godlie olde man speake, which when a wanton fellowe did in scorne demande of him, what God had done before the creation of the world, answered that hee buylde Hell for curiousfooles. Let this graue and seuerle warning represse the wantonnesse that tickleth many yeares and driueth them to cuill and hurtfull speculations. Finally let vs remember that the fame invisible God whose wisdome, power and justice is incomprehensible, doth set before vs the historie of Moses as a looking glasse, wherein his luyly image appeareth. For as the eyes that either are growen dimme with age or dulled with anie disease, doe not discern any thing plainely vnlesse they be holpen with spectacles: so such is our weakenesse, that vnlesse the Scripture direct vs in seeking of God, we doe foorthwith 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, howe much it had beene better for them reuently to receiue the secrete counsels of God, than to vomite out our blaspheymes, to obscure the heauen withall. And rightlie doeth Augustine complain that wrong is done to God when further cause of thinges is sought for, than his onely will. The same man in another place doth wisely warne vs, that it is no lesse cuill to moue question of immeasurable spaces of times than of places. For howe brode loue the circuit of the heauen is, yet is there some measure of it. Nowe if one shoule quarell with God for that the emptiness wherein nothing is conteyned, is an hundred times more, shall not all the godly abhorre suche wantonnesse? Into like madnesse runne they that busie themselves about Gods sitting still, because at their appointment he made not the worlde innumerable ages sooner. To satisfie their owne greedinesse of mind, they couet to passe without the compasse of the world, as though in so large a circuite of heauen, and earth, they could not finde thinges enough that with their insatiable brightness may overthrow all our senses: as though in sixe thousande yeares God hath not fiewed examples in continuall consideration, whereof our minde may be exercisied. Let vs therefore willingly abide enclosed within those boundes where-with it pleased God to enuiron vs, and as it were to penne vp our minde that they should not fray abrode with libertie of wandring.

2 For like reason is it that Moses declareth, that the worke of God was not ended in a moment but in suche dayes. For by this circumstance we are withdrawn from forged intentions to the one onely God that deuised his worke into suche dayes, that it should not greeue vs to be occupied all ye time 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 se we howe fickle our hede is, and if any godly thoughts, do touch vs, howe soon they passe away. Here againe mans reason murmur eth as though such proceedings were disagreing from the power of God, vntill such time as being made subiect to obedience of faith, the learne to keep ye rest wherunto ye hallowing
lowing of the seuenth day calleth vs. But in the very order of things, is diligently to be considered the Fatherly love of God toward mankind, in this: that he did not creat Adam untill he had stored the world with all plentie of good things. For if he had placed him in the earth while it was yet barren & empty, if he had given him life before that there was any light, he should have seemed not so well to provide for his commoditie. But now where he first disposed the motions of the Sunne and the Planets for the use of man, and furnished the earth, the waters and the aire with living creatures, & brought forth abundance of fuites to suffice for foode, taking vpon him the care of a diligent and prudent householder, he shewed his marvellous bountie toward vs. If a man do more heedfully vey with himselfe those things that I do but shortly touch, it shall appeare that Moses was the sure witnesse & publisher of the one God the creator. I omit here that which I have alreadie declared, that he speaketh not there onely of the bare essence of God, but also fereth forth vs to his eternall Wildome & Spiritue, to the end we should not dreame that God is any other, than such as he will be known by the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because though Moses applying himselfe to the rudenesse of the common people reciteth in his historie of the creation no other workes of God but such as are scene with our eyes, yet whereas afterward he bringeth in Angels for ministers of God, we may easilly gather that he was the creator of them in whose feruice they employ their trauell and offices. Though therefore Moses speaking after the capacitie of the people doth not at the very beginning rehearfe the Angels among the creatures of God: yet that is no caufe to the contrary, but that we may plainly & expressly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his works, noble and excellent an example is not to be omitted. Befide that this point of doctrine is verie necessarie for the confuting of many errors. The excellency of the nature of Angels hath so dafed the minde of many, that they thought the Angels had wrong offered them, if they should be made subject to the authoritie of one God, and brought as it were in obedience. And here upon were they fained to be Gods. There rofe vp also one Manicheus with his sect, which made themselves two originall beginnings of things, God, & the Diuel, and to God he assigneth the beginning of good things, & of things of evil nature he determined the Diuel to be the author. If our minds should be entangled with this error, God should not kepe whole his glory in the creation of the world. For where as nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which gue that unto the diuel, do they not in a maner give him the title of godhead? Now where is the almightieflie of God become, if such authoritie be granted to the diuel, that he may put in execution what he will though God say nay & withstand it. As for the onely foundation that the Manichees have, that it is unlawfull to ascribe vnto God that is good, the creation of any thing that is evil, that nothing hunteh the true Faith, which admitteth not that there
is any thing naturally quill in the whole universalitie of the world, because neither the frowardnesse and malice both of man and the devil, nor the sins that proceed therefrom, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisdom and justice. Therefore to answer these peruerse devises: it behoeth vs to lift vp our minde hire than our eyes can attaine to see. For which cause it is likely, that where in the Nicene creede God is called the creator of all things, things invisibl are express. Yet will we be carefull to keepe the measure that the rule of godliness appeareth, least the readers with searching to understand further than is expedient, should wander abroad, being ledde away from the simplicitie of Faith. And surely for as much as the Holy ghost teacheth vs alwaies for our profit, and such things as are finally auayable to edifie, hee doeth either leave wholly unspoken, or but lightly, and as it were overturnedingly 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 commandementes, are also his creatures, it ought to be certeincly out of all question. To move dout of the time and order that they were created in, should it nor rather be a busie waiwardnesse than diligence? Moses declareth that the earth was made, and the heauen were made, with all their armies, to what purpose than is it, curiously to searche, what day the other more secret armies of heauen before the staries and planettes first began to be? But, because I will not be long: let vs, as in the whole doctrine of religion, so here also remember that we ought to keepe one rule of modestie & sobriety, that of obscure things we neither speake, nor thinke, nor yet desire to knowe any other things than that hath bin taught vs by the word of God: and on other point, that in reading of Scripture we continually rest upon the searching and studying of such things as perecone to education, & not give our soluces to curiositie or study of things vnprofitable. And because it was Gods pleasure to instruct vs, not in trifling questions, but in sound godliness, feare of his name, true confidence, and duties of holines: let us rest upon such knowledge. Wherefore, if we will be righte wife, wee must leave those vanities that idle men haue taught without warrant of the word 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 vs. But if it greeue vs not to be the scholers of Christ, let it not greeue vs to folowe that order of learning he hath appointed. So shal it so come to passe, that being contented with his scholing, we shal not onely forbear but also abhorre superfluious speculations, from which he calleth vs away. No man can deny, that the same Denyfe, whatsoever man he was, hath disputed many things both subtilely & wittily in his Hierarchie of heauen: but if a man examine it more neerely, he shall finde that for the most part it is but meere babbling. But the dutifull purpose of a divine is, not to delite cares with prating, but to stablish consences with teaching things true, certaine, and profitable.
If one should read that booke, he would thinke that the man were flipp'd downe from heauen, & did tell of thinges not by heare, but that he had seene with his eyes. But Paul which was rais'd aboue the third heauen, hath ytter'd no such thing, but also protesteth, that it is not lawfull for man to speake the secrete that he had seene. Therefore bidding farewell to that trifling wisdome, let vs consider by the simple doctrine of the Scripture, what the Lord would have vs knowe concerning his Angels.

5 It is commonly read in the Scripture, that Angels are heavenly Spirites, whose ministration and service God vseth for putting in execution of those thinges that he hath decreed. For which reason that name is giuen them, because God vseth them as messengers, to shew himsellf vnto men. And upon like reason are derived the other names that they are called by. They are named armies, because they do like a gard environ their prince, & do adorn & set forth the honorable shew of his maieftie, and like soldiers they are alway attending upon the ensigne of their captain, and are euer so prepared & in readiness to do his commandements, that so soone as he doth but beeke to them, they prepare themselves to worke, or rather be at their worke already. 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 fate him downe in his throne of judgement, there ftoode by a thousand thousand, & ten thousand companies of ten thousands of Angels. And because God doth by them marausly shew forth & declare his might and strength of his hand, therefore they are named strengths, because he exerciseth and vseth his authority in his world by them, therefore they are sometimne called principaftities, sometimne powers, sometimne Dominions. Finally because in them as it were sitteth the glory of God, for this cause also they are called Thrones: though of this last name I will not certeinly say, because an other exposition doth either as well or better agree with it. But (speaking nothing of that name) the Holy ghost often vseth those other former names to auance the dignitie of the ministerie of Angels. For it were not reall those instruments should be let passe without honor by whom God doth specially shew the presence of his maieftie. Yea for that reason they are many times called Gods, because in their miniftary as in a looking glaftis, they partly represent vnto vs the godhead. Although in deed I mislike not this that the old writers do expound, that Christ was the Angel, where the Scripture faith, that the Angel of God appeared to Abraham, Jacob, Moses, & 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 meruicile. For if this honour be giuen to princes and governours, that in their office they stanđe in the stead of God that is foueraigne king & judge, much greater cause there is why it should be giuen to the Angels, in whom the brightness of the glory of God much more abundantly shineth.

6 But the Scripture standeth most vpon teaching vs that, which might most make to our comforte and confirmation of Faith: that is to wit, that the Angels are the distributers & administratours of Gods bountie toward vs. And therefore the Scripture reciteth, that they watch for our safetie: they
they take upon them the defence of vs, they direct our waies, they take care that no hurtfull thing betide vnto vs. The sentences are univerfall, which principally pertaine to Christ the heade of the Church, and then to all the faithfull. He hath giuen his Angels charge of thee, to keepe thee in all thy waies. They shall beare thee vp in their handes, least thou chance to hit thy feete against a stone. Again, The Angel of the Lord standeth round about them 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, & commandeth her to be reconciled to her maistres. God promiseth to Abraham his seruante an Angel to be the guide of his jour- ney. Jacob in blessing of Ephraim & Manasses prayeth, that the Angel of the Lord by whom he himselfe had bin deliuered from all euill, may make them prosper. So the Angell was set to defende the tentes of the people of Is- rael. And so oft as it pleased God to resue Israel out of the handes of their enemies, he raised vp resenvengers by his ministerie of Angels. So finally (to y end I neede not to rehearse many more) the Angels ministred to Christ and were ready 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 fullfyl their office of defending vs, they fight against the devill and all enemies, and do execute the vengeance of God vpon them, that are bent against vs. As we reade that the Angell of God to deliuer Hierusalem from y siefe, flew in one night a hundred thousand & five thousand in y campe of the king Assyria.

7 But whether to euery of the faithfull be a seuerall Angell assigned for their defence, I dare not certainly affirm. 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 Angels appointed as gouvnoirs. And when Christ spake of the Angels of Children do alway beholde the face of the Father, hee seemeth to meane, that there are certaine Angels to whome the preservation of them is giuen in charge. But I cannot tell whether we ought thereby to gather, that euery one hath his Angell set over him. But this is to be holden for certeinite, that not one Angel only hath care of euery 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 rejoice of one sinner converted to repentance, than of nyntie & nine just that have stand still in their righteousnes. And it is said of mo Angels that one, that they conveyed the soule of Lazarus into the bosome of Abraham. And not without cause did Elyzeus shewe to his seruant so many fierce char- riots that were peculiarly appointed for him. But one place there is y see- meth more plaine than the rest to proue this point. For when Peter being brought out of prison knocked at y doores of the house, where the brethren were assembled, whë they could not imagine that it was he, they said it was his Angel. It should seeme that this came in their minde by the common o- pinion, y to euery of the faithfull are assigned their Angells for gouvnoirs. Albeit yet here it may be answered y it may well be, notwithstanding any thing.
thing that there appeareth, that we may think it was any one Angel, to whom God had given charge of Peter for that time, and yet not to be his continual keeper: as the common people do imagine that there are appointed to every one two Angels, as it were diverse ghosts, a good Angel and a bad. But it is not worth trouble, curiously to search for that which doeth not much import vs to know. For if this do not content a man, that all degrees of the army of heaven do watch for his safetie, I doe not see what hee can be the better, if he understand that there is one Angel peculiarly appointed to keepe him. And they which restraine vs to one Angel's care that God hath to every one of vs, do great wrong to themselves: & to all the members of the Church: as if that power to succour vs had beene vainly promised vs, wherewith being enviromed and defended, wee should fight the more boldly.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant Michael is called in Daniel, the Great prince, & with Iude, the Archangel. And Paul faith, it shal be an Archangel that shal with sound of trumpeter call men to judgment. But who can thereby appoint the degrees of honours betweene Angels, or differne one from another by speciall markes, & 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 Thobie, may by their significacion seeme to be given to the Angels, according to the capacitie 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 Legions, by Daniel many companies of ten thousands, the servant of El-zeus law many chariots full: and this declareth that they are a great multitude, that it is fai'd, they do camp round about them that fear God. As for shap'e, it is ceraine, that Spirites haue none, and yet the Scripture for the capacitie of our wit doth not in vain vnder Cherubin and Seraphin paint vs our Angels with wings, to the intent we should not dout that they will be ouer with incredible swiftnesse, redie to succour vs: so loone as neede shall require, as if the lightning fent from heauen should fly vnto vs with such swiftnesse as it is wornde. Whatsoever more than this may be sought of both these points, let vs belceme 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 serching & to much boldnes in speaking.

9 But this one thing which many troublesome do call in doubt, is to be holden for ceretnie, that Angels are miniftring spirits, whose service God vseth for the defence of his, and by whom he both distributeth his benefits among men, and also purtellth his other workes in execution. It was in the olde time the opinion of the Sadducess, that by Angels 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 erroneous crye out so many testimonies of Scripture, that it is manuicel that so grosse ignorance could be suffred in that people. For to omit those places that I haue before alleged, where are recited thousands & Legions of Angels: where ioy is giuen vnto them, where...
it is sayd that they uphold the faithful with their hands, & carry their soules into rest: that they fee the face of the Father, and such like: there are other places whereby is clearly proued, that they are in deede spirits of a nature that hath substance. For where as Stephen & Paul do say, that the law was given by the hand of Angels, and Christ faith,y the elect after the resurrection shall be like vnto Angels: that the day of judgement is not known to the very Angels: that he shall then come with his holy Angels: how soever they be writhed, yet must they so be vnderstanded. Likewise when Paul charged Timothie before Christ and his chosen Angels, to keepe his commandements, he meaneth not qualities or inspirations without substance but very spirites. And otherwise it standeth not together that is written in the Epistle to the Hebrewes, that Christ is become more excellent than Angels, that the world is not made subjicet vnto them: that Christ tooke upon him not their nature, but the nature of man. If we mean not y blessed spirites, to whom may these comparisons agree? And the author of y Epistle expoudeth himselfe where he placeth in the kingdom of heaven the soules of the faithfull and the holy Angels together. Also the same that we have already alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our fastenie, that they maruell at the manifolde grace of God in the Church, that they are subjicet to Christ, the heade. To the same purpose fetteuch 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 principal preeminence that he hath in the perfon of the Mediatour, is called an Angel. This I thought good to touch by the way, to furnish the simple with defence against thowe foolish and reasonlesse opinions, that many ages agoe raised by Satan do now and then spring vp againe.

10 Now it resteth, that we seeke to meete with that superstition which is commonly wont to creep in, where it is said: that Angels are the ministers and deliuerers of all good things vnto vs. For by and by mans reason falleth to this point, to thinke y therefore all honour ought to be given them. So commeth it to passe, that thowe things which belong only to God & Christ, are conciued away to Angels. By this meanes we see that in certaine ages past, the glory of Christ hath bin many wayes obscured, when Angels without warrant of Gods word were loden with immeasurable titles of honour. And of all the vices that we speake against, there is almost none more aurient than this. For it appeareth, that Paul himselfe had much to do with some which so auranced Angels, that they in manner would have brought Christ vnder subjicetion. And therefore he doth so carefully presse this point in his Epistle to the Colossians, that Christ is not onely to be preferred before all Angels, but that he is also the author of all the good things that they haue: to the end we should not forfake him and turne vnto them, which can not sufficiently helpe them sufficing, but are faine to drawe out of the same fountaine that we do. Surely forasmuch as there shineth in the a certain brightnes of the majesty of God, there is nothing whereunto we are more easly enclined, 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 in the Revelation confesseth to have chaunteded to himselfe, but he addeth withall, that he received this answer. See thou doe it not. For I am thy fellowe servant, Worship God.

II. But this danger we shall well beware of, if we doe consider why God vseth rather by them than by himselfe without their service to declare his power, to provide for the safety of the faithfull, and to communicate his gifts of his liberality 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 works to passe with an only becke: so far is it of, that they be any aide to him, to cace him of the hardnesse therof. This therefore maketh for the comfort of our weakenes, so that we want nothing that may auaile our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough againe for vs, that the Lord affirmeth he is our protector. But while we see our selves besieged with so many dangers, so many hurtesfull things, so many kindes of enemies: it may be (such is our weakenesse and frailtie) that we be sometime filled with trembling feare, or fall for despaire, unless the Lord after the proportion of our capacity do make vs to conceive his presence. By this meanes he not onely promiseth that he will haue care of vs, but also that he hath an imnumerable garde to whom he hath giuen in charge to trauail for our safetie, and that so long as we be compaied with the garrifon & support of them, whatsoever danger betideth, we be without all reach of hurtes. II graunt we do amisse that after this simple promise of the protection of God alone, we still looke about from whence other help may come vnto vs. But for as much as it pleaseth the Lord of his infinite clemencie and gentlenes to helpe this our fault, there is no reason why we should neglect his so great benefit. An example there of we haue in the servant of Elizeus, which when he sawe the hill besieged with the army of the Syrians, and that there was no way open to escape, was stricken downe with feare, as if his maister and he, were then vterly destroyed. Then Elizeus prayed God to open his servants eyes, and by & by he sawe the hill furnisheed with horsees and fiery 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 dreadlesse mind to looke downe vp on his enemies, with fight of whom he was before in a manner drunen out of his witte.

II. Wherefore whatsoeuer is said of the ministerie of Angels, let vs apply it to this ende, that outcomming all distrust, our hope may be the more strongly stablished in God. For these succours are herefore providened vs of God, that we shold not be made afraid with multitude of enemies, as though they could prevaine against his helpe, but should see vnto that saying of Elizeus, that there be mo on our side than be against us. How much then is it against order of reason, that we should be ledde away from God by Angels which are ordene to for this purpose, to testifie that his helpe is more present among vs. But they doe leade vs away in deede, if they do not straight lead vs as it were by the hand to him, that we may haue eyes vnto, call vpon, and publish him for our onely helper: if we consider not them to be as his hands
Gen. 24.7.  Therefore the servant of Abraham being committed to the custody of the Angel, doth not therefore call upon the Angel to help him, but holpen with \\nCommendation, he praieth to the Lord, and beseecheth him to shew his mercy to Abraham. For as God doth not therefore make them ministers of his power & goodnes, to the intent to part his glory with them: so doth he not therefore promise vs his helpe in their ministration, that we should divide our confidence betweene him & them. Let vs therefore forsake that Platonicall philosophie, to seeke \\nway to God by Angels, and to honour them for this purpose that they may make God more gentle vs, which superstitious and curious men hate from the beginning gone out, and to this day do continue to bring into our religion.

13 As for such things as the Scripture teacheth concerning devils, they tende in a manner all to this ende, that we may be carefull to beware afofe hand of their waives and preparations, & furnish our selues with such weapons as are strong & sure enough to drive away euem the strongest enemies. For whereas Sathan is called the God and prince of the worlde, whereas he is named the strong armed man, the Spirit that hath power of the aire, and a roaring lion: these descriptions serue to no other purpose, but to make vs more ware and watchfull, and readier to enter in battayle with him. Which is also sometime set out in expresse wordes. For Peter after he had sayde, that the devill goeth about like a roaring lyon, seeking whom hee may devour, by & by addeth this exhortation, we strongly refite him by Faith. And Paul after he had given warning that we wratht not with flesh & bloud, but with the princes of the aire, the powers of darkness, and spirittual wickedneses, by and by biddeth vs put on such armour as may serue for so great and daungerous a battayle. Wherefore let vs also appic all to this ende, that being warned howe there doth continually approch upon vs an enemie, yea an enemie that is in courage most hardy, in strength most mightie, in policies most farte, in diligence and celeritie vnweariable, with all fortes of engins plenteously furnished, in skill of warre most ready, we suffer not our selues by slouthe and cowardice to be surprisef, but on the other side with bold and hardy mindes set our foote to refite him: and (because this warre is onely ended by Death) encourage our selues to continue. But specially knowing our owne weakenesse and vnskillfulness, let vs call vpon the helpe of God and enterpriffe nothing but vpon truit of him, for as much as it is in him onely to giue vs policie, strength, courage and armoure.

14 And that we should be the more stirred vp and enforced so to do, the Scripture
Scripture warneth us, that there are not one or two or a fewe enimes, but great armies that make warre with us. For it is saide, that Mary Magdalene was delivered from feuen diuels, wherewith she was possesse. And Christ faith, that it is his orddary enimie, that if after a diuell be once cast out, a newe make the place open againe, he bringeth feuen spirits worse than himselfe, and returneth into his possession, finding it empty. Yea it is said that a whole legion besieged one man. Hereby therefore we are taught, that wee must fight with an infinite multitude of enimes, lest deprevinge the fewenesse of them we should be more slacke to enter in battle, or thinking that we have some respite in the mean time granted, we should give our felues to idlenesse. Where as many times Satan or the diuell is named in the singular number, thereby is ment that power of wickednes which standeth against the kingdom of Justice. For as the Church and his fellowship of Saints have Christ to their head, so the faction of the wicked is paint out vs with their prince, that hath the chiefe authority among them. After which manner this is spoken. Go ye cursed into eternall fire that is prepared for the diuell and his angels.

Here also this ought to stirre vs vp to a perpetuall warre with the diuell, for that he is every where called the enimie of God and of vs. For if we haue regarde of Gods glory, as it is meete we should, then ought we with all our force to bend our selues against him, that goeth about to extinguish the it. If we be affectioned to maintaine the kingdom of Christ as we ought, then must we needs have an unappeasable warre with him that conspireth the ruine thereof. Againe, if any care of our owne saftie doe touch vs, then ought we to haue neither peace nor truce with him that continually lieth in waiue for the destruction of it. Such a one is he described in the 3. chap. of Genesis where he leadeth man away from the obedience that he did owe to God, that he is both robeth God of his due honor, and throweth man himselfe headlong into destruction. Such a one also is he set forth in the Evangelistes, where he is called an enimie, and is saide to scatter tares, to corrupt the seede of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murderer, and a lyer, we finde by experience in all his doinges. For he affaileth the truth of God with lyes, obscureth the light with darkenesse, entangleth the minde of men with errors, raiseth vp hatredes, kindleth contentions and stirs, doeth all thinges to this end to overthrow the kingdom of God and drown men with himselfe in eternall destruction. Wherby appeareth, that he is of nature frowarde, spiritfull & malicious. For needes must there be great frowardnes in that wit, that is made to affaile the glory of God and salvation of men. And that doth John speake of in his epistle, when he writeth, that he sinnteth from the beginning. For he meaneth that he is the authour, captaine and principall workman of all malice and wickednesse.

But forasmuch as the diuell was created by God, let vs remember that this malice which we affigne in his nature, is not by creation but by depravation. For what so ever damnable thing he hath, he hath gotten to himselfe by his owne revolting and fall. Which the scripture therefore giueth
vs warning of, least thinking that he came out such a one from God, wee should do ascribe that to God himselfe which is farthest from him: For this reason doth Christ say that Satan spoketh of his owne when he speaketh liues, and addeth a cause why, for that he fled not still in the truth, Now when he faith that he stood not still in the truth, he sheweth that once he had beene in the truth. And when he maketh him the Father of lying, he taketh this from him, that he cannot lay that fault to God whereof he himselfe is cause to him selfe. Although these things be but shortly and not very plainly spoken, yet this is enough for this purpose to deliuer the majestie of God from all slander. And what maketh it matter to vs, to know more or to any other purpose concerning devils? Many perhaps doe grudge, that the Scripture doeth not orderly and distinctly in many places set forth that fall and the cause, manner, time, and fashion thereof, But because these things doe nothing pertaine to vs, it was better, if not to be suppressed wholly, yet to bee but lightly touched, and that partly, because it was not be seming for his holy ghost to feed curiositie with vaine histories without any fruit: and wee see that it was the Lords purpose to put nothing in his holy oracles but with which we should learne to edification. Therefore, least we our selves should take long vpon thinges superfluous, let vs be content shortly to know thus much concerning the nature of Devils, at the first creation they were the Angels of God: but by warning out of kinde they both destroyed themselfes and are become instruments of destruction to other. Thus much, because it was profitable to be known, is plainly taugnt in Peter and Iude, God spared not (say they) his Angels which had sinned, and nor kept their beginning, but had forsaken their dwelling place, And Paul naming the elect Angels doeth without doubt secretly by implication set the reprobate Angels in comparison against them.

17 As for the discorde & strife that we say is betwene God & Satan, we must so take it, still wee hold this for certain, that hee can doe nothing but by the will & sufferance of God. For we read in the historie of Iob, that he presented himselfe before God to receyue his commandements, & durst not go forward to do any enterprize 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, and so being sent of God he performed it. For this reason he is called the euill spirite of the Lord, tormented Saul, because by him as with a scourge the sins of the wicked king were punished. And in another place it is written, the plagues were laid vpon Egyptians by euill angels, According to these particular examples Paul doth generally testify, that the blinding of wicked is the worke of God, whereas before he had called it the working of Satan. It is evident therefore Satan is under the power of God, & so governed by his authority he is compelled to doe him service.

Now when we say that Satan resiteth God, the works of Satan disagree with the worke of God, wee doe therewithall affirme that this disagreement and strife hangeth vpon the sufferance of God. I speake not nowe of his will, nor of his endore, but of the effecte onely. For sith the devil is wicked of nature, he is not enclined to obey the wil of God, but is wholly caried to stubbornesse
stubborneffe and rebellion. This therefore he hath of himselfe and of his owne wickedneffe, that of desire and purpose he withstandeth God. And by this wickedneffe he is stirred vp to the enterprizing of those things that hee knoweth to be most against God. But because God hолedeth him fast tyed & restrayned with the bridle of his power, he executeth onely those things that are granted him from God. And so doeth he obey his creator whether he will or no, because he is constrained to applie his service whithersoever God comptelleth him.

18 Nowe becaufe God boweth the vnclene Spirites hither & thither as pleaseth him, he so tempereth this government, that they exercise the faithfull with battell, they fet upon them out of ambushes, they assayle them with invasions, they prite them with fighting, and oftentimes wearie them, trouble them, make them affraide, and sometime wounde them, but neuer overcome nor oppresse them. But ye wicked they subdue & draw away, they raigne vpon their foules and bodies, & abuse them as bondslaves to al mischevous doings. As for the faithfull, because they are vnquieted of such enimes, therefore they heare these exhortations. Doe not giue place to the Deuill. The devill your enimie goeth about as a roaring lyon seeking whom hee may denoue, whom resiſt yee being strong in faith, and such like. Paul confesseth that he himselfe was not free from this kinde of strife, when hee faith, that for a remedye to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exercife therefore is common to all the children of God. But because that same promise of the breaking of Satan was made perteineth generally to Christ and to all his members, therefore I say that the faithfull can neuer be overcome nor oppressed by him. They are many times stricken downe, but they are neuer so astonnied withall but that they recover themselves. They fall downe many times with violencé of strokes, but they are after raised vp againe: they are wounded but not deadly. Finally they doe labour in all the course of their life that in ye end they obteyne the victorie: but I speake not this of cuerie doing of theirs. For we knowe ye by the iuft vengeance of God Daviſ was for a time giuen ouer to Satan, by his motion to number the people: and not withoutcause Paul faith there is hope of pardon, leaſt if any haue bene entangled with ye snares of the devill. Therefore in another place the same Paul faith, that the promise aforesaid is begonne in this life, wherein we must walke, and is performed after our walting ended: when he faith the God of peace shall shortly beare downe Satan under your feete. This victorie hath alway fully beene in our heades Christ, because the Prince of the world had nothing in him, but in vs that are his members it doeth now partly appeare and shall be perfirshed, when being vnclothed of our flesh by which wee are yet subject to weakenes, we shall be full of the power of the Holy ghost. In this manner when the kingdom of Christ is raife vp and advanced, Satan with his power falleth downe as the Lord himselfe faith. I haue Satan faith as a lightning downe from heauen. For by this aunfwere hee confirme that which the Apostles had reported of the power of his preaching. Again, 2. Sam. 7. 17. 2. Pet. 5. 3. 2. Cor. 12. 7. Gen. 3. 15. 2. Sam. 7. 4. Rom. 26. 10. Iuk. 1. 18. When the Prince posseſseth his owne palace, all things that he posseſseth are
are in peace, but when there commeth a stronger, he is thrown out &c. And to this ende 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 weakness, and what is his furious strength) howe could we stande, yea nearer so little time against his manifold and continual assaults, but being supported by the victorie of our captaine? Therefore God suffereth not the Devil to rage over the foules of the faithfull, but only deliuereth him the wicked and unbelieving to gouerne, whome God doeth not vouchsafe to haue reckened in his flocke.

For it is laide that hee possesth this worlde without controversie till he be thrust out by Christ. Againe, that hee doeth blinde all them that beleue not the Gospell, againe, that hee performeth his worke in the stubborne children, and worthless, for all the wicked are the vessels of his wrath. Therefore to whome shoulethey be rather subject then to the minister of Gods vengeance? Finally they are fayde to bee of their Father the Devil, because as the faithfull are hereby known to bee the children of God, because they bear 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 withling Philosophie concerning the holy Angels, which teacheth that they are nothing else but good inspirations or motions, which God stirceth vp in the minde of men: so in this place must wee confute them that fondly say that Devils are nothing else but euill affections or perturbations of minde, that are thrust into vs by our flesh. That may we shortly doe, because there bee many testimonies of Scripture, and those plaine enough vpon this pointe. Firft where the unholy Spirites are called, Angels, Apolltaces, which hauing swarmed out of kinde from their beginning, the verie names doe sufficiently express that they are not motions or affections of minde, but rather in deede as they bee called minde or Spirites endued with sente and understanding.

Likewise whereas both Christ and John doe compare the children of God with the children of the Devill: were it not an vnfit comparison, if the name of y Devill signified nothing else but euill inspirations? And John addeth somewhat more plainly, that the diuell finneth from the beginning. Likewise when Iude bringeth in Michael y Archangel fighting with y devill, doubtles he setteth against y good Angel an euil & rebellious Angel.Wherewith agreeth that which is read in the historie of Tob, that Satan appeareth with the holy Angels before God. But most plaine of all are thoes places that make mention of the punishment which they begin to feel by the judgement of God, and specially shall feel at the resurrection. Sonne of David, why art thou come before the time to torment vs? Agayne, God ye cursed into eternall fire that is prepared for the Deuill and his Angels. Againe, If hee spared not his owne Angels that had sinned, but cast them downe into hell and deliuered them into chines of darkenesse to bee kept vnto damnation. &c. Howe fonde shoule these speeches bee, that the Deuillles are ordeyned to eternall judgement, that fire is prepared for
for them, that they are nowe already tormented and vexed by the glorie 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, and little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is new: I suppose I have performed that which I purposed, that is that the godlie minds should be furnished against such fond errors, wherewith vnquiet men do trouble both themselves and other that be more simple. But it was good to touch this, least any entangled with that errour, while they thinke they have none to stand against them, should waxe more flowe and unprovided to resist.

20 In the mean time let it not be wearisome unto vs, in this so beautifull a stage to take godly delight of the manifest and ordinary workes of God. For, as I have elsewhere already saide, 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 his workes of God, and with godly consideration to woe for what ende God did make them. Therefore that we may conceive by Faith so much as behoueth vs to knowe of God, it is good first of all to learne the historie of the creation of the worlde, how it is shortly rehearsed by Moses, and afterwaide more largely set out by holy men, specially by Bafile and Ambrofe. Out of it we shall learne that God by the power of his word and Spirite created heauen and earth of nothing, and thereof brought forth all living creatures and thinges without life, with marvellous order disposed the innumerable varietie of thinges, to everie thing he gaue the proper nature, assigned their offices, appointed their places and abidinges, and where all thinges are subject to corruption, yet hath he so provided that of all sortes some shalbe preferred to the last day, and therefore some he chooseth by secrett means, and powreth nowe and then as it were a newe liuelinesse into them, and to some he hath given the power to encrease by generation, that in their dying that whole kinde should not dye together. So hath he marvellously garnished the heauen and the earth, with so absolutely perfect plenty, variety and beauty of all thinges as possibly might be, as it were a large & gorgeous house furnished and store with abundance of most finely chosen stuffe, last of all howe in framing man and adorning him with so godly beauty, & with so many and so great giftes, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the world, let it suffice to have once againe touched these fewe thinges by the way. For it is better, as I haue already warned the readers, to fetch a fuller understanding of this matter out of Moses and other, that haue faithfully and diligently conuied the historie of the world by writing to perpetuall memorie.

21 It is to no purpose, to make much a doe in disputing, to what ende the consideration of the workes of God ought to tende, or to what marke it ought to be applied: forasmuch as in other places already a great part of this question is declared, and so much as belongeth to our present purpose may in fewe wordes be ended. Truely if we were minded to set out as it is
worthie, how inestimable wisedome, power, justice and goodnes of God appeareth in the framing of the worlde, no eloquence, no garnishment of speech, could suffice the largenes of so great a matter. And no doubt it is Gods pleasure we should be continually occupied in so holy a meditation, that while we beholde in his creatures as in looking glasse the infinite riches of his wisedome, justice, bountie and power, we should not runne ouer them as it were with a flying eye, or with a vaine wandering looke as I may so call it, but that wee shoulde with consideration rest long upon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeate them with remembrance. But because we are nowe busied in y ende that pertaineth to order of teaching, it is met that we omit those things that require long declamations. Therfore, to be short, let the readers know, that then they have conceiued by Faith, what this meaneth, that God is the creator of heauen & earth, if they first follow this vniuerfall rule, that they passe not ouer with not considering or forgetfulnesse of those vertues, that God presenteth to be seene in his creatures, then, that they so learne to applie themselves that they may therewith bee throughly moued in their hartes. The first of those we do when we consider how excellent a workmans worke it was to place & aptly set in so well disposed order the multitude of y starres that is in heauen, that nothing can be deuised more beautifull to behold: to set & fasten some of them in their standings so that they cannot moue, and to othe some to graunt a free course, but so that in mouing they wander not beyond their appointed space, so to temper the motion of them all that it may diuide in measure the dayes and nightes, monethes, yeares, and seaons of the yeare, and to bring this inequality of dayes which we dayly see to such a tempered order yt hath no confusion. Likewise, when we mark his power in susteyning so great a body, in governing the so swift whirling about of the engine of heauen, and such like. For these fewe examples do sufficiently declare what it is to recorde the power of God in the creation of the worlde. For else if I should trauell as I faide to express it all in wordes I should never make an end, forasmuch as there are so manie miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisedome, as there be formes of thinges in the world,yea as there be things either great or small.

22 Now remaineth the other part which cometh neerer to Faith, that while we consider that God hath ordained al things for our guard & safety, and therewithall do feele his power and grace in our felues, and in so great good thinges that he hath bestowed vpon vs: we may thereby firre vp our felues to the trust, invocation, prayse and loue of him. Nowe as I haue before faide,God himselfe hath shewed in the verie order of creation, that for mans sake he created all thinges. For it is not without cause that he diuided the making of the world into five dayes, whereas it had been as eafe 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 shewe his prouidence & fatherly carefulnesse toward vs, y before he made man he prepared all that he forefay should be profitable for him
him and fit for this prefervation. Howe great vnthankfulnese nowe should it be to doubt whether this good Father doe care for vs, whome we see to haue ben careful for vs ere that we were borne: How wicked were it to tremble for diuifion leaft his goodnese woule with anitie leave vs deftitute in neceffitie, which we see was displayed for vs being not yet borne, with great abounding of all good things? Befide that we heare by Moses, that by his liberalitie all that euer is in the world is made subiect to vs: Sure it is that he did it not to mocke vs with an emptie name of gift. Therefore wee fhall never lacke any thing, fo far as it fhall be available for our prefervation. Finallly to make an end, to oft as we name God the creator of heauen & earth, let this come in our mindes withall, that the dispoition of all things which he hath create, is in his hande and power, and that we are his children who he hath taken into his owne charge and keeping to fofter and bring vp: that we may looke for all good things at his hande, and assuredly that he will never suffer vs to lacke thinges needful for our safetie, to the ende our hope fhould hang vpon none other: whatfoever we desire our prayers may be directed to him: of what thing heuer wee receive profite we may acknowledge it to be his benefite, and confesse it with thankes giving: that being al- lured with so great sweetnesse of his goodnesse and liberalitie, we may study to loue and honour him with all our heart.

The xv. Chapter.

What a one man was created, wherin there is entreated of the powers of the soule, of the image of God, of free will and of the stifte inegritie of nature.

Nowe must we speake of the creation of man, not onely because he is among all the worke of God the moft noble and moft excellent example of his justice, wife dome and goodnes: but alfo because as we haue faide in the beginning, we cannot plainly and perfectly know God, ynlesse wee haue withall a mutuall knowledge of our selues. Although the same knowledge be of two sortes, the one to know what we were created at the first beginning, the other to know what our estate began to bee after the fall of Adam (for it were but to small profite for vs to know our creation), ynlesse wee did alfo in this lamentable fall knowe what is the corruption and deformitie of our nature:) yet at this time we will be content with description of our nature when it was pure. And before wee descende to this miserable estate whereunto man is nowe in thraldome, it is good to learne what a one he was created at the beginning. For we must take heed that in precifely declaring onely the naturall evils of man, we seeme not to impute them to the author of nature. For vnGodlines thinketh her selfe to haue sufficient defense in this colour, if it may lay for her selfe what harfhover fault the hath, the same did after a certaine manner proceede from GOD, and sticketh not if she be accused, to quarrell with GOD, and to lay the fault vpon him whereof she is worthily accused. And they that would seeme to speake somewhat more reuerently of her maiestie of God, yet do willingly seek to excuse their
owne wickednesse, by nature, not considering that therein though not openly they blame God also, to whose reproch it shoulde fall if it were proued that there is any fault in nature. Sith then we see that our flesh gapeth for all the wayes to escape, whereby she thinketh the blame of her owne euils may any waye be put of from her, wee must diligently trauell to meet with this milcheete. Therefore wee must so handle the calamitie of mankinde that we cut off all excuse, and deliever the iustice of God from all accusation. Afterwarde in place convenient wee shall see howe far men be nowe from that purenesse that was giuen to Adam. And first wee must remember, that in this that man was taken out of earth and claye, a bridle was put vpone his pride, for there is no greater absuditie, then for them to glory in their excellencie that doe not onely dwell in a cottage of claye, but also are themselves in parte but earth and ashes. But forasmuch as God did not onely vouchsafe to giue life vnto an earthen vessel, but also it was his pleasure that it shoulde bee the dwelling house of an immortall Spirite, Adam might iustly glory in so great liberalitie of his maker.

Now it is not to be doubted that man consisteth of soule & body, and by the name of soule I meane an immortall essencie, and yet created, which is the nobler part of him. Sometime it is called the Spirite. Albeit these two names Soule and Spirite are joyned together, they differ one from the other in signification, yet when Spirite is set by it selfe it meaneth as much as Soule. As, when Salomon speaking of death, faith that then the spirite returneth to him that gave it. And Christ commending his Spirite to his Father, and Stephen his Spirite to Christ doth also 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 Spirite because it is a breath or a power by God inspired or poured into bodies which yet hath no essencie: both the thing it selfe and all the Scripture sheweth that they doe too much groosly 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 lightnes they are blinded with darkenesse, so that they doe not thinke vpon this, that they shall remaine aliope after death. And yet is not that light so quenched in darkenesse, but that they be touched with some feeling of immortalitie. Surely the confidence which discerning betwenee good and euillauntwereth the judgement of God, is an undoubted signe of an immortall Spirite. For howe could a motion without essencie attaine to come to the judgement seat of God, and throwe it selfe into seare by finding her owne guiltinesse? For the bodie is not moued with seare of a Spirituall paine, but that falleth onely vpon the Soule. Whereby it followeth that the soule hath an essencie. Moreover the verie knowledge of God doeth proue that the soules which ascende ypp about the worlde are immortall: for a vanishing liuilinesse were not able to attaine to the fountain of life. Finally forasmuch as so many excellent giftes wherewith mas munde is endued, doe crie out that there is some divine thing engraven in it, there are eu[e] so many testimonies of an immortal essencie. For sense which
is in brute beasts, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimblenesse of the minde of man which vieweth the heaven and earth and secrets of nature, and comprehending all ages in understanding and memory, digests euy thing in order and gathereth things to come by things past, doth plainly shew that there lyeth hidden in man a certaine thing feueral from the body. We conceiue by understanding the invisible God and Angels, which the body can not do. We knowe things that be right, just, and honest, which are hidden from his bodily senses. Therefore it must needs be that the Spirit of life is the seat of this understanding. Yea and our sleep erwells, which astonieth a man and seemeth to take life away from him, is a plaine witness of immortality, forasmuch as it doth not onely minister unto vs, thoughts of those things that never were done, but also foreknowinges of things for time to come, I touch these things shortly which euen prophane writers do excellendy set out with more gorgeuou garnishment of worudes: but with the godly readers a simple putting in minde of them shall be sufficient. Now if the foule were not a certaine thing by it selfe fefueral from the body, the Scripture would not teach that we dwell in houses of clay, that by death wee remove out of the Tabernacle of the flesh, that we do put of that which is corruptible, but finally at the last day we may receive reward euery man as he hath behaued himselfe in his body. For these places and other that we do ech where commonly light uppon, do not only manifestly distinguish the foule from the body, but also in giving to the foule the name of man do shew that it is the principall part. Now whereas Paul doth exhort the faithful to cleanse themselves from all defling of the flesh and the Spirit, he maketh two partes of man where-in abideth the fikthiness of sin. And Peter where he calleth Christ his shepheard and bishop of foules, shold have spokon fondly if there were no foules about whom he might execute that office. Neither that conveniently stonde together which he sayeth of the eternall salvation of foules, and where he biddeth to cleanse our foules, and where he sayth that euill defires do fight against the foule, and where the author of the Epistle to the Hebrues sayth, that the Pastors do watch that they may yelde account for our foules, vnselue it were true that foules had a proper effence. To the fame purpose serueth it that Paul calleth God for witnesse to his owne soule, because it could not bee called in judgement before God vnselue it were subject to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth vs to feare him which after that he hath killed the body, can throwe the foule into hell fyer. Now where the author of the Epistle to the Hebrues doth distiguish the Fathers of our flesh from God, which is the only Father of Spirits, he would not otherwise more plainly affirme the essence of foules. Moreover, if the foules remained not alue being deliuered from the prisons of their bodies, Christ should very fondly haue brought in the foule of Lazarus joying in the bosome of Abraham, and againe the foule of the rich man subject to horrible tormentedes. The fame thing doth Paul confirm when he teacheth that wee wander abroade from God, so long as we dwell in the flesh, and that we enjoy his presence being out of the flethe.
But, because I will not be long in a matter that is not obscure, I will add on-
ly this out of Luke, that it is reckened among the errors of the Sad-
duces that they did not believe that there were any Spirits and Angels.

3 Also a strong prove hereof may be gathered of this where it is say-
de, that man is create like to the image of God. For although the glory of
God do appear in the outward shape of man, yet is it no dout that the pro-
per specie of the image of God is in the soule. I do not deny that as con-
cerning our outward shape, inasmuch as the same doth distinguish and feuer vs
from brute beasts, we doe also therein more necerely approach to God than
they: neither will I much stand against them which think ye this is to be ac-
counted of the image of God, that where all other living creatures doe gro-

erly wife behold the ground, so man is giuen an upright face, & he is com-
manded to looke vpon the heauen, & to advance his countenance towards
the starrs: so that this remaine certaine, ye the image of God which is seene
appeareth in these outward signes, is spiritual. For Osander (whose his
writings declare to haue bin in fickle imaginations fondly witti) referring
the image of God without difference as well to the body as to ye soule, ming-
leth heauen and earth together. For he sayth, that the Father, the Sonne, &
the Holy ghost did settle their image in man, because though 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 fi-

ure of that bodily shape which then was formed. But where shall he finde
that Christ is the image of the Spirite? I grant in deede ye in the Person
of the Mediator shineth the glory of the whole Godhead. But how shal all the ex-
ternall word be called the image of the spirite whom he goeth before in or-
der? Finally it overthroweth the distinction betweene the Sonne & the Ho-
ly ghost, if he do here call him his image. Moreover I would saine learn of
him how Christ doth resemble the Holy ghost in the flesh that he tooke vp
on him, and by what markes & features he doth express ye likeness of him.

And whereas this sayeing: 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 him-
selue: which is against all reason. Beside that, if Osanders invention be be-
exeeed, man was fashioned onely after the figure and 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, where as the Scripture in a farre
other meaning teacheth, that he was create in the image of God. But their
futtle invention is more colourable which do thus expounde it, that Adam
was create in the image of God, because he was fashioned like vnto Christ,
which is the onely image of God. But that expostition also is not founde.
Also some interpreters make a great disputation about Image and Likenes,
while they seake a difference betweene those two wordees, where is no dif-
fERENCE at all, saying that this word Likenes is added to expound the other.
First we know that among the Hebrues such repetitions are common, where-
in they expresse one thing twise: and in the things it selfe there is no doubt,
but that man is threfore called the image of God, because he is like to God.
Wherby appeareth that they are to be laughed at, which do so litelie argue
about
about the words, whether they appoint Zelem, that is to say, Image in the
substance of the soule, or Demuch, that is to say, Likenesse in the qualities,
or what other thing beuer it be that they teach. For where as God determin-
ted to create man after his owne image, this being somewhat darkely spo-
ken, he doth as by way of explication repete it in this sayyng. After his like-
nesse, as if he would haue sayd, that he would make man, in whom he would
repreffent himselfe, as in an image, because of the markes of likenesse gra-
ten in him. And therefore Moses a little after reciting the same thing, doeth
repeate the Image of God twise, leaung out the name of Likenes. And it is
a triffing objection that Ofander maketh, y not a part of man, or the soule
only with the gifts thereof, is called the Image of God, but the whole A-
dam which had his name gien him of the earth, from whence hee was ta-
ten. Triffing, I say, wil all readers that haue their found wit judge this ob-
jection. For whee whole man is called mortall, yet is not the soule there-
by made subject to mortality. Again, where he is called a liuing creature en-
cuued with reason, it is not therby ment, y the body hath reason & understand-
ing. Although therefore the soule is not the whole man, yet is it not incon-
venient, that man in respect of the soule be called the image of God, albeit
I hold still that principle which I haue before stablished, that the Image of
God extendeth to the whole excellency, whereby the nature of man hath
preeminence among all kinds of liuing creatures. Therefore in that word
is noted the integrity that man had when he was endued with right under-
standing, when he had his affection framed according to reason, and all his
gifftes governed in right order, and when in excellent gifftes he did true-
ly resemble the excellency of his Creator. And though the principal
feate of the image of God were in the minde and heart, or in the soule and
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 worlde, there do shone some resemblance of the glorie
of God: whereby we may gather that where it is sayde, that his Image is in
man, there is in so sayyng a certaine secret comparision, that enuanceth man
above all other creatures, and doth as it were feuer him from the common
sort. Neither is it to be denied, that the Angels were create after the like-
nesse of God, sith (as Christ himselfe testifieth) our chiefe perfection shall
be to become like vnto them. But not without cause doth Moses by that pecu-
lar title set forth the grace of God toward vs, specially where he compa-
reth onely visible creatures with man.

4 But yet it seemeth that there is not gien a full definition of the image
of God, vnlesse it plainly appeare in what qualities man excelleth: & thera-
by he ought to be counted a glasse, resembling the glory of God. But y can
be by no other thing better known, than by the repayring of mans corrup-
ted nature. First it is doubtlesse, y when Adam fell from his estate, he was by
that departure estranged from God. Wherefore although we grant y the I-
mage of God was not altogether defaced and blotted out in him, yet was it
so corrupted, that all that remaineth, is but vgly deformity. Therefore the
beginning of recovery of safety for vs, is in that restoring which we obtraine

by
by Christ, who is also for the same cause called the second Adam, because he restored us unto true and perfect integrity. For although where Paul doth in comparison set the quickning Spirit that Christ giveth to the faithfull, against the living foule 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 pointe, that this is the ende of our regeneration, that Christ should new fashion vs to the image of God. Therefore in another place he teacheth, that the new man is renewed according to the image of him that created him. Wherewith this saying: put on the newe man which is create according to God. Now it is to be seene what Paul doth principally comprehend vnder this renewing. First he speaketh of knowledge, and after of pure righteousnesse and holinesse. Whereby we gather that the image of God was first of all to be seene in the light of the minde, in the brightness of heart, and soundnesse of all the partes. For although I graunt that this is a figurative phrase of speech to set the part for the whole: yet can not this principle be overthrown, that that thing which is chief in the renewing of the image of God, was also principal in the creation of him. And for the same purpose maketh it that in another place he teacheth, that we beholding the glorie of God with open face, are transformed into the same image. Nowe do we see how Christ is the most perfect image of God, according to the which we being fashioned are restored, that in true godliness, righteousness, purity and understanding, we bear the image of God. Which principle being establisshed, Osanders imagination of the shape of our body doth easily vanish away of itself. Whereas the man alone is in Paul called the Image and glory of God, & the woman is excluded from that degree of honor, it appeareth by the rest of the text, the same is to be applied only to ciuile order of policy. But that vnder the name of image, whereof we speake, is comprehended all that belongeth to the spiritual and eternall life, I thynke 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 word of God was the light of men. For where his purpose was to praise the singular grace of God, whereby man excelleth all living creatures to seuer him from the common sorte, because he hath attained no common life, but joyned with the light of understanding, he therewithall theweth how he was made after the image of God. Therefore the image of God is the uncorrupted excellency of the nature of man, which shined in Adam before his fall, and afterward was so corrupted and almost defaced, that nothing remaineth since that vnine, but disordered, mangled, and filthly spotted: yet the same doth in some part appear in the elect, inasmuch as they are regenerate, & shall obtaine her ful brightness in heaven. But we may know in what partes it consisiteth, it shall be good to entreate of the powers of the soule. For that speculatiue deisme of Augustine is not found, where he faith that the soule is a glasse of the Trinitie, because that there are in it understanding, will, and memorie. Neither is their opinion to be approvd, which saith the Image of God in the power of domi-
God the Creator. Lib. 1. 54-

dominion given vnto him, as if he resembled God onely in this marke, that he is appointed lord and possessor of all things, where as in deede the Image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

But before I goe any further, it is needeful that I meet with the doting error of the Manichees, which Scuettro hath attempted to bring in againe in this age. Where it is sayd, that God breathed 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 easie even shortly to shewe how many groffe and soule absurdities this deuilshe error draweth with it. For if the soule be by derivation part of the essence of God, it shal follow that the nature of God is subject, not only to change and passions, but also to ignorance, euill lustes, weakesness, and all kinds of vices. Nothing is more inconstant than man, because contrary motions do oppose and dierently drawe his soule, oftentimes he is blinde by ignorance, oft he yeeldeth as vanquished euén to final tentations, and we knowe that the soule it selfe is the sinke and receuier of all filthines, al which things we must acribe to the nature of God, if we graunt that the soule is of the essence of God, or a secret inflowing of godhead. Who would not abhorre this monstrous deuise? Truely in deede doth Paul allledge out of Aratus, that we are the offspring of God, but in quality and not in substance, inasmuch as he hath garnished vs with godly giftes. But in the meane time to teare in funder the essence of the Creator, as to say, that every man doth possesse a part of it, is too much madness. Therefore we must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created then the Angels were. And creation is not a pouring out of one substance into an other, but a beginning of essence made of nothing. And although the spirit of man came from God, and in departing out of the flethe returneth to God, yet is not fortheom to be saide, that it was taken out of his substance. And in this point also Osfander, while he glorieth in his illusions, hath entangled hisselefe with an vnGodly error, not acknowledging image of God to be in man without his essentiaiuiftice, as though God by the infinitable power of his holy spiritie could not make vs like vnto him selfe, vnlesse Christ shoule substantially powere himselfe into vs. With whatsoever colour many do goe about to disguise these deceites, yet shal they never so beguile the eyes of the readers, that are in their right wittes, but that they will easily see that these thinges favour of the Manichees error. And where saint Paul entreateth of the restoring of this image, it may be readily gathered out of his wordes, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his Spiritie. For he sayeth, that in beholding the glory of Christ we are transformed into the same Image, as by the Spiritie of God, which surely so worketh in vs, that it maketh vs of one substance with God.

It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except Plato, hath perfectly assered it to bee an immortall substance. In deede some other also, is the Socratians, do touch it,
but so as none doth plainly teach to other, which himself was not persuaded.

But therefore is Plato of the better judgement, because he doth in his soul consider the image of God. Some other do to bind the powers & vertues of his soul to this present life, being out of the body they leave to it nothing. Now we have already taught by the Scripture, it is a bodilie substance, now must we add, although properly it is not comprehended in place, yet it is seen in his body, doth there dwell as in a house, not only to minister life to all parts of his body, but to take the instruments thereof merely & solely serving for the actions they are appointed for, but also to beare his chief office in governing the life of man, and not only about the duties in this earthly life, but also to stir vs vp to the service of God. Although this latter point in this, corrupt, is not plainly perceived, yet even in vs vices themselves there remaine emprints some leaunings thereof. For whence cometh it but of shame, men have so great care what be reported of the? And whence cometh shame, but of regard of honesty? Whereas the beginning & cause is, they understand that they are naturally born to observe justice, in which perdition is enclosed, and dreads of religion. For as wot all controversy of man was made to meditation of his heavenly life: so is it certain the knowledge thereof was engraven in his soul. And surely man should want the principal use of his understanding, if he should be ignorant of his own felicity, whereof the perfection is he be joyned with God, and therefore it is the chief action of the soul to aspire therunto. And so the more every man studieth to approch vnto God, the more he thereby prooueth himselfe to be endued with reason. As for them they would have divers foules in man, that is, a feeling soul, & a reasonable soul, although they feme to say for what by reason possible, yet because there is no stedfast certainty in their reasons, we must receive the, unless we lift to accober our selves in things triuing & unstable. A great dissagreement say they, there is betwene instrument motions & the parts of the soul endued with reason. As though reason itself did not also different frome itself, & some deuises of it do struie with other some, as they were armies of enemies. But forasmuch as any troublefomes proceedeth of its corruption of nature, it were amisse to gather thereby, there are two foules, because the powers of the soul do not agree together, in such well framed order as they ought. But as for more subtle disputatio of its powers themselves, I leave it to the Philosophers. A simple definition shall suffice vs for edification of godlines. I grave the things that they teach are true, not only pleasant but also profitable to be known, and well gathered of them, & I forbide not such as are desirous to learn to study them. First therefore I admonish you there are five Senses, which Plato better liked to call Instrumentes, whereby all objects, are powered into Common sense, as into a place of receive: then foloweth Phantaffie, which judgeth those things one from other. Common sense hath conceived, next is Reason, to which belongeth the universal judgment of things: last is the Understanding mind, which with earnestly bent & quiet viewing beholdeth all those things, that Reason is wont to discourse upon, & consider. And to the Understanding mind, Reason, & Phantasm, which are the three powers of the soule, rest in knowledge, there do answer three other and in Appetite, that is to say, Will, the parts whereof are to coact those things the Understanding mind & Reason do lay before its power of Anger, which catcheth those things Reason & Phantasm do minister vnto it.
The power of Desiring, which taketh hold of those things Phanifie and Sense, presenteth it. Although these things be true, or at least likely to be true, yet because they shall more entangle us with obscurities than further us, I think it best to ouerpass them. If any man lift otherwise to divide the powers of the soule, & to call the one power of Appetite, which although it be without reason it selfe, yet doth obey reason, if it be by other meanes directed, & to call the other the power of Understanding, which is by it selfe particter of reason, I am not much against it, neither wil I confute this opinion, y there are three beginnings of doing: that is to say Sense, Understanding, & Appetite. But let us rather choose a division, that is within y capacitie of all men, which can not be had of the Philosophers. For they when they meane to speak most plainly, do divide the soule into Appetite & Understanding, but either of these they make of two sortes. Understanding they say, is sometime Contemplative, which being contented with onely knowledge, hath no moving of action, which thing Cicero thinketh to be expressed by this word ingenii, wit. Somtime they say it is practice, which by conceiuing of good or evil doth diversly move the Will. And appetite they do divide into Will & Luft. Wil they call when Appetite which they call Hume, obeyeth to reason, and Luft they call that when the appetite shaketh off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, wherby man may rightly gouerne himselfe.

But we are confayned somwhat to swarde from this maner of teaching, because the Philosophers which knew not y corruption of mans nature, which came for punishment of his fall, do wrongfully confound y two very diuerse states of man. Let vs therefore thus thinke of it, y there are in y soul of man two parts, which shall serve at this time for our present purpose, y is to say Understanding and Will. And let it be the office of Understanding, to discern betweene objects, or things set before it, as each of the shall seem worthy to be liked or disliked: and the office of Will to chose & follow that which understanding faith to be good, and to refuse and flee y which Understanding shall disallowe. Let vs not here be stayed at all with the nice subtleties of Arifotle, that the minde hath of it selfe no moving, but that it is chose which moueth it, which chose he calleth the desiring understanding. But to the ende we be not entangled with superfluous questions, let this suffice vs, that the Understanding is as it were the guide and gouernour of the soule, and that Will hath always regard to the appointment of Understanding, and abideth the judgement therof in her desires. According whereunto, Arifotle himselfe hath truly sayd, y fleeing or following is in Appetite such a like thing, as in y understanding minde is affirming and denying. Now how certaine the gouernment of Understanding is to direct the Will: that we will consider in another place. Here we meane onely to shew, that there can be found no power in the soule but that may well be sayde to belong to the one of these two members. And in this part Understanding we comprehend Sense, which other doe so distinguishe, that they say Sense is exclued to pleasure, for which Understanding followeth that which is good: and that so it commeth to passe, that the Appetite of Sense is Concepcion and Luft, the affection of Understanding is Will. Againe in stead of the name of Appetite, which they better like, I let the name of Will, which is more commonly vs'd.
8 God therefore hath furnished the soul of man with an understanding minde, whereby he might discern good from evil, and right from wrong, and having 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 adjoinnd Will, to which belonging choise. With these noble gifts the first state of man excelled, so that he not only had enough of reason, understanding, wisdom, and judgment, for the government of this earthly life, but also to elime vp even to God & to eternall felicity. Then to have Choise added vnto it, which might direct the appetites, & order all the instrumental motions, and that so Wise might be altogether agreeable to the government of reason. In this Integritie, man had freewill, whereby if he would he might have attained eternall life. For here it is out of place to moue question of the secret predestination of God: because we are not now about to discouer what might haue chance or not, but what at that time was the nature of man. Adam therefore might haue stood if he would, because he fell not but by his owne will. But because his will was pliable to either side, and there was not given him constancy to continue; therefore he so easily fel. Yet his Choise of good and evil was free. And not that only, but also in his understanding minde, and in his will was most great vprightnesse, & all his instrumental partes orderly framed to obedience, vntil by destroying himselfe he corrupted his 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, and for strong ioynts in an vnoynted overthrowe. This principle they helde, that man could not be a living creature, endued with reason, vnslesse there were in him a free choise of good and evil: and they considered, that otherwise all the difference should be taken away betweene vertues and vices, vnslesse man did order his owne life by his owne aduise. Thus farre had they sayd well if there had bin no change in man, which chaunge because they knewe not of, it is no maruicile though they confounde heauen and earth together. But as for them which professing themselves to be the disciples of Christ, doe yet secke for freewill in man, that hath bin lost and drowned in spirituall destruccion, they in going meane between the Philosophers opinions and heavenly doctrine are plainly deceuied, so that they touche neither heauen nor earth. But of these things we shall better speake in place fitte for them: now only this we haue to holde in minde, that man at his first creation was far other than his posteritie euer since, which taking their beginning from him beeing corrupted, hath from him received an infection derived to them as it were by inheritance. For then all the partes of his soule were framed to right order, then stoode safe the soundnesse of his understanding minde, and his will free to choose the good. If any do obiect that it stoode but in slippery state, because his power was but weake, I answeare that that state was yet such as sufficid to take from him all excuse, neither was it reasonable to restrayne 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 beene better, but therefore precisely to quarel with God, as though it had bin his dutie to
God the Creator.

Lib. 1.

To have given that vnto man, is too much vnjustice, forasmuch as it was in his owne choyse to giue howe much pleased him. But why hee did not uphold him with the strength of steadfast continuance, that resteth hidden in his owne secrete counsell; it is our part onely to bee so farre wise as with sobrietie we may. Man receaued in deede to bee able if hee woulde, but hee had not to will that hee might be able. For of this will shoulde have followed steadfast continuance. Yet is hee not excuseable, which receaued so much that of his owne will hee hath wrought his owne destruction. And there was no necessitie to compell God to giue him any other than a meane will and a frayle will, that of mans fall hee might gather matter for his owne glorie.

The xvij. Chapter.

That God by his powre doth nourish and maintaine the worlde, which himself hath created, and by his prouidence doth governe all the partes thereof.

But it were verie fonde and bare to make God a creature for a moment, which doeth nothing since hee 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 heaven and earth are compelled to rise vp vnto the creator, yet hath faith a certaine peculiar maner by it selfe whereby it giueth to God the whole praise of creation. And therefore righte that laying of the Apostle, which wee before alleaged, that wee doe not vnderstande but by faith, that the worlde was made by the word of God. For vsleffe wee passe forwarde euen vnto his prouidence, we doe not yet rightlie conceive what this meane that God is the creator, howe souer we doe seeme to comprehande it in minde, and confesse it with tongue. When the sense of the fleithe 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 wye and consider the wisdome, powere, & goodnesse of the workeman in making such a peece of worke (which things doe of themselues offer and thunto them selues in sight of men whether they will or no) and a certayne generall doing in preservering and governynge the same, vpon which dependeth the power of movinge. Finally it thinketh the lively force at the beginning put into all thinges by God, doth suffice to susteyne them. But faith ought to perce deeper, that is to say, whom he hath learned to bee the creator of all thinges, by and by to gather that the same is the perpetuall gouernor and preserver of them: and that, not by stirring with an vnuerfall motion as well the whole frame of the worlde, as all the partes thereof, but by susteyning, cherisheing and careing for, with singular prouidence everie one of those thinges that hee hath created euene to the leaft spawre. So Dauid after hee had first faide that the worlde was created by God, by & by descendeth to the continuall course of his prouidence. By the worde of the Lorde (layth hee) the heauens were stablished, and all the power thereof by the spirit of his mouth. By and by hee addeth, The
Lorde looked downe vpon the sonses of men, and so the rest that he faith further to the same effect. For although they doe not all reason so orderly, yet because it were not likelee to bee beleued that God had care of mens matters, vnlesse heere were the maker of the worlde, nor any man doeth earnestly beleue that God made the worlde, vnlesse he be perswaded that God hath also care of his workes: therefore not without cause Dauid doeth by good order conuey vs from the one to the other. Generallly indeed both the Philosophers doe teach, and mens mindes do conceiue that all partes of the world are quickened with the secret inspiration of God. But yet they attene not so farre as Dauid both himselfe proceeddeth and carrieth all the godly with him, laying: all things waite vpon thee, that thou maist giue them foode in due season. Thou giuest it to them and they gather it. Thou openest thy handes 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 sende forth thy Spirite, they are created and thou renewest the face of the earth. Ye although they agree to the saying of Paul, that we haue our being and are moued, and doe live in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they ta\textsuperscript{t} 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 Providence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by adventure. Nowe forasmuch as it hath bee commonly beleued in all ages, and the same opinion is at this day also in a maner in all men, that all things happen by fortune, it is certaine, that that which ought to have bene beleued concerning Providence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theeues or wilde beasts, if by winde sodenly rising he suffer shipwracke on the sea, if hee bee killed with the fall of a house or of a tree, if an other wandering in deserte places finde remedie for his pouertrie, if hauing beeene tossed with the waues, he attirenec to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of adversitie the reason of the \textit{He} he doth aferibe to fortune. But whosoever is taught by the mouth of Chriſte, that all the heares of his head are numbred, will seek for a cause further of, and will firmly beleue 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 farre, as they be directed by the present hand of God. They are therefore nothing efts but instruments, whereby God continually poureth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more miraculous or more glorious than of the sunne. For besides that it giueth light to the whole worlde with his brightenes, howe great a thing is this that hee creatheth and quickeneth all living creatures with his heate? ye hee breatheth fruitfullye into the earth with his beames? that out of seedes wea-
warmed in the bosom of the grounde, he draweth a budding greeneness, and susteining the same with new nourishmentes doth increaseth and strengthen it, till it riseth vp in stalkes. That hee feedeth it with continual vapor, till it groweth to a flower, and from a flower to fruite. That then also with baking it he bringeth it to ripeness? That trees likewise and vines being warmed by him, do first bud and shoot forth branches, and after send out a flower & of a flower doe engender fruite? But the Lorde because he would chaine the whole glorie of all these things to himselfe, made the light first to bee, and the earth to be furnished with all kindes of beeves and fruits before he created the sunne. A godly man therefore will not make the sunne to be either a principal or a necessarie cause of those things which were before the creation of the sunne, but onely an instrument which God vseth because it so pleaseth him, whereas he might leave it and doe all things as easily by himselfe. Then when we read that the sunne firste stood still two dayes in one degree at the prayer of Josia, and that the shadow thereof went backe ten degrees for Ezekielias his sake, by those few miracles God hath declared that the sunne doeth not dayly forsake and goe downe by blind instinct of nature, but that he to renewe the remembrance of his fatherly favor toward vs, doth governe the course thereof. Nothing is more natural than spring tide to come immediatly after winter, sommer after spring, & harvest after sommer. But in this orderly course is plainly seene so great and so vegall diuerseisure, that it may easely appeare that euerie yeare, moneth & day, is governed by a newe and speciall Providence of God.

3. And truly God doeth claime and will have vs giue vnto him an almightinesse, not such as the Sophisters doe imagine, vaine, idle, and as it were sleepeing, but waking, effectuall, working and busied in continual doing. Nor such a one as is onely a generall beginning of a confussed motion, as if hee would commande a ruer to flowe by his appointed chanel, but such a one as is bent and readie at all his particular mouinges. For he is therefore called almightie, not because hee can doe and yet fitteth still and doth nothing, or by generall instinct onely continueth the order of nature that he hath before appointed: but because he governeth both heaven and earth, by his Providence so ordereth all things that nothing chanceth but by his aduised purpose. For whereas it is said in the Psalm that hee doth whatsoever he will, therein is meant his certaine and determined will. For it were verie fond to expounde the Prophets wordes after the Philosophers manner, that God is the first Agent or doer, because he is the beginning & cause of all mouinge: whereas the faithfull ought rather in diuerseitie to eate themselues with this comfort, that they suffer nothing but by the ordinance and commandement of God, because they are under his hand. If then the government of God do so extende to all his workes, it is a verie childish caution to enclose it within the influence of nature. And yet they do no more defraud God of his glorie than the slues of a most profitable doctrin, who ouer do restrain y Providence of God within so narrow bounds, as if he suffred al things to be caried with an ungoverned course according to a perpetuall law of nature. For nothing were more miserable than man if hee shoulde be left subiect to every motion of the heaven, the aire, the earth, & the waters.
Of the knowledge of

Besoide that by that meanes the singular goodnesse of God towadges every man is too much vnhonorablely diminished, Davud crieth out that babes yet hanging on their mothers brastes are eloquent enough to magnifie the glore of God, because even so soone as they be come out of the wombe, they finde foode prepared for them by his heauenly care. This is in deed generally true, so that yet our eyes & senses overpasse not that vnmarked which experience plainly sheweth, that some mothers haue full and plentifull brastes, some other almost drie, as it pleaseth God to feede one more liberally, and an other more scarcely. But they which giue the due praysse to almightinesse of God, doe receive double profite thereby, the one that he hath sufficiently large abilitie to do them good, in whose possession are both heauen and earth, and to whose becke all creatures do attende vppon, to yecle themselves to his obedience; the other that they may safely rest in his protection, to whose will are subject all these hurtefull things that may any way be feared, by whose auritie as with a bridle Sathan is refrayned with all his furies and all his preparation, yppon whose backe doth hang all that euer is against our saffetie. And no other way but this can the immeasurable and superflitious feares be corrected or appeased, which wee oftentimes conceyue by daungers happening vnto vs. Superstitiously fearefull I say we bee, if where creatures doe threaten vs or giue vs any caufe of feare, we be so affraide thereof, as if they had of themselues any force or power to doe vs harme, or did vnuforeseen or by chaunce hurt vs, or as if against the hurtes that they doe, there were not sufficient helpe in God. As for example. The Prophete forbiddeth the children of God that they shoulde not feare the starres and signes of the heauen, as the vnbeleuethers are wont to doe. Hee condemneth not euer kinde of feare. But when the vnbeleuethers to giue awaie the gouernement of the worlde from God vnto Planets, doe faine that their felicitie or miserie doeth hang on the decrees and foreszewings of the starres, and not of the will of God, so commeth it to passe that their feare is withdrawn away from that onely one, whom they ought to haue regarded, vnto the starres and comets. Whoso therefore will beware of this vnafaithfulnesse, let him keepe always in remembrance that there is not in creatures a wandering power, working or motion, but that they are gouerned by the secret counsell of GOD, fo that nothing can chaunce but that which is decreed by him both witting and willing it so to bee.

First therefore let the readers learne, that Prudence is called that, not wherewith God idlely beholdeth from heauen what is done in the world, but wherewith as guiding the starre hee seteth and ordreth all things that come to passe. So doeth it no lesse belong to his handes than to his eyes. For When Abraham sayde vnto his sonne, God shall prouide, hee meant not onely that God did forknowe the successe then to come, but that hee did cast the care of a thing to him vnknowen vpon the will of God, which is wont to bring things doubtfull and confused to a certaine ende. Whereby followeth that Prudence consisteth in doing: for too much fondely do many trifle in talking of bare foreknowledge. Their error is not altogether so groffe which giue vnto God a gouernment but disordered, and without
advised choyse, (as I haue before sayde,) that is to say such as whirleth and driueth about with a generall motion the frame of the world with all parts thereof, but doeth not peculiarly direct the doing of euery creature. Yet is this error not tollerable. For as they teach, it may bee (notwithstanding this Prouidence which they call vniterfall) that all creatures may bee moved by chance, or man may turne himselfe hither or thither by free choyse of his will. And so doe they parte the government beuenee God and man, that God by his power inspireth into man a motion whereby he may work according to the nature planted in him, and man ordereth his owne doings by his owne voluntarie aduise: Briefly they meane that the worlde, mens matters, and men themselves are governed by the power, but not by the appointment of God. I speake not of the Epicureans (which pestilence the worlde hath alwayes beeene filled with) which dreame of an idle and slouthefull God: and other as mad as they, which in olde 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 damme creatures themselves doe sufficiently cry out. For nowe my purpose is to confute that opinion that is in a manner commonly beleued, which giveth to God a certayne blind, and I wot not what vnckerne motion, taketh from him the principal thing, that is by his incomprehensible wisdome 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 bee ouer them that are vnder thee, that thou maist rule them by appoin
ted order? Yet doe I not altogether reiect that which is spoken of the vniterfall Prouidence: so that they will againe graunt mee this, that the world is ruled by God, not onely because hee mainteyneth the power of nature which himself hath set, but also because he hath a peculiar care of euery one of his workes. True it is that all sortes of things are moved by a secrete instinct of nature, as if they did obey the eternall commandemente of God, and that which God hath once determined doeth of it selfe proceede forward. And hereunto may that be applied which Christ saith, that hee and his Father were euen from the beginning alwayes working. And that which Paul teacheth that in him wee finke, are moved and haue our being, and that which the author of the Epistle to the Hebrewes, meaning to prooue the Godhead of Christ, faith, that by his mightie commandemente all things are fastened. But they doe wronge which by this colour doe hide and darken the speciall Prouidence, which is confirmed by so certaine and plaine testimonies of Scripture, that it is manifest that any man couldie doubt of it. And surely they themselves that drawe the same veil which I speake of to hide it, are compelled by way of correstion to adde, that many things are done by the peculiar care of God, but then they do wrongfully reftrayne the same only to peculiar doings. Wherefore we must prooue that God doeth so giue heed to the government of the successse of all things, and that they all doe so proceed from his determinate coun
tell that nothing happeneth by chance.
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 drieeth them, the mutual succeeding by tunes of days and nights, of winter and somet, shall be the worke of God, in somuch as he appoynting to every one their duties hath set them a certaine law, that is if they should alway kepe one measure in egall proportion, as well the dayes y come after the nights, the monethes after monethes, & yeres after yeres. But whè sometimes immoderate heats with dines do burne vp all y graine, sometime vnoiseable raines doe marre the corn, when sodaine harme commeth by haile and tempestes: that shal not be the worke of God, vnlesse perhaps it be because the clouds or faire whether or colde or heate have their beginning of the meting of the planetes or other natural causes. But by this meane is there no roune lefte, neither for the fatherly fauour nor for the judgements of God. If they say that God is beneficial enough to mankinde because hee powreth into the heaven and earth an ordinaire power, whereby they do finde him nourishment: that is too vaine and prophane an inuention, as though the fruitfulness of one yere were not the singular blessing of God, and deearth and famine were not his curse and vengeance? But because it were too long to gather together all the reasons that serve for this purpose, let the authoritative of God himself suffice vs. In the law and in the Prophets hee doth oftentimes pronounce, that so oft as he watereth the earth with deaw and raine, he declareth his fauour, and that when by his commandement the heaven is hardened like yron, when corn is consumed with blasting & other harmes, when the fieldes are stricken with haile and tempestes, it is a token of his certaine and speciall vengeance. If we graunt these things, then is it assured that there falleth not a droppe of raine but by the certaine commandement of God. David prayseth the generall Prudence of God, that he giuest meat to the rauens, birds that call vpon him: but when GOD himselfe threateneth famine to living creatures, doeth he not sufficiently declare that he fedeth all living things sometyme with scarce and sometyme with more plentiful portion as hee thinketh good? It is a childlish thing, as I said before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparowe of neuer so small a price doth fall to the ground without the will of his Father. Surely if the flying of birds be ruled by the purpose of God, then must we needs confesse with the Prophet, that hee so dwellet h on hie, that yet he humbleth himselfe to looke vpon all things that chaunce in heaven and earth.

But because we knowe that the worlde was made principally for mankinde sake, we must therefore consider this end in the governance of man. The Prophete Hicemie crieth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And Solomon 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 moued by God according to the inclination of his owne nature, but that man himselfe doth turne that mowing whither it pleaseth him. But if that were truely saide, then shoulda man have the free chosse of his owne yeways. Paradouenture they wil denie
deny that, because he can do nothing without the power of God. But seeing it is certain that the Prophet and Salomon do give vnto God, not one

**Pro.16.1.**

**Exo.21.23.**

**Psal.75.7.**

**Ex.19.23.**

**Ion.1.4.**

**Psal.104.4.**

**Psa.107.25.**

... another Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to Fortune, that some lie in miserie and some arise vp to honour. To come to preferment is neither from the east nor from the South, for God is the judge, he maketh low and he maketh high. Because God cannot put of the office of a judge, thereupon the Prophet proueth that by his secrete purpose some are in honour, and others some remaine in contemp. **

7 And also I say that the very particular successes are generally witnes-

**God the Creator.**

**Lib.6.**

**39**

... of Gods singular prudence. God raised in the deserte a south winde to bring people plente of foules; when his pleasure was to have Jonas thrown into the sea, he sent out a winde to raise vp a tempest. But they...
thereof, and then hee turneth the storme to calme, so that the \textit{waves thereof} are still. As in an other place hee saith, that \textit{hee scourged the people with burning windes.} So whereas the power of engendering is naturally given to men, yet \textit{God willeth it to bee imputed to his special grace,} that he \textit{leaueth some in barrennesse,} and \textit{vouchsafeth to graunt issue to other some.} \textit{fruite of the wombe} is \textit{his gift.} Therefore \textit{saide Jacob to his wife, am I as \textit{God that I can giue thee children? \textit{But to make an ende:} there is nothing more or warming in nature than that wee be fed with breade. But the Holy Ghoste pro-nounceath that not onely the growing of the fruite of the earth is the special gift of \textit{God, but also that men live not by onely bread, because it is not the verie full feeding that nourisbeth, but the secrete blessing of \textit{God:}} as on the otherside hee threateneth that hee will brake the \textit{stay of breade. Neither could wee earnestly pray for our daily bread, vnlesse God did giue vs foode with his fatherly hande. Therefore the Prophete, to perswade the faithfull, that \textit{God in feeding them doeth full} the office of a \textit{good father of householde, doeth put them in minde that hee giueth meate to all flesh.} Finally when wee haue on the one side: The \textit{eyes of the Lorde are vpon the righteous, and his ears bent to their prayers: on the other side: The eye of the Lorde is vpon the vngodly to destroy the memorie of them out of the earth: let vs know that all creatures both aboute and beneath are rea-die to obedience that he may applie them to what vs fоueuer he will, where-vpon is gathered that not onely his generall providence remayneth in his creatures to continue the order of nature, but also by his meruellous coun-sell is applie to a certaine and proper end.

8 They which woulde bring this doctrine in hatred, doe cull that this is the learning that the Stoikes teach of Fatum or Deftene, which also was once layde for reproch to Augustine. As for vs, although wee bee loth to striue aboute worde, yet wee allowe not this worde Fatum, both because \textit{it is one of those whole prophane noueltie Saint Paul teacheth vs to flie, and because some men doe goe about with the odiousnesse thereof to bring Gods true in hatred. As for the venie opinion of the Stoikes, it is wrongfully laide to our charge. For wee doe not, as the Stoikes doe, imagine a necessi-tie by a certayne perpetuall knot and entangled order of causes which is con-teyned in nature: but wee make God the judge and gouernour of all thinges, which according to his wisedome hath even from the furthest ende of eternitic decreed what hee woulde doe, and nowe by his power putteth in execution that which hee hath decreed. Wherevpon we affirme that not onely the heauen and earth and other creatures \textit{without life, but also the purposes and wille of men are go gouerned by his Proutidence: that they bee directly carried to the ende that it appointeth. What then? we one say, doeth nothing happen by fortune or by chaunce? I answeare that Basilius Magnus hath truely saide that fortune and chaunce are heathen mens worde, with the signification whereof the minde of the godly ought not to bee occupied. For if ever good successe be the blessing of \textit{God, and querie calamitie and aduersitie be his curse, noe is there in mens matters no place lefte for fortune or chaunce. Wee ought also to bee moved with this}
this saying of Augustine. In his books against the Academikes he faith: It doth displeafe me that I haue fo oft named fortune, albeit my meaning was not to haue any goddesse meant thereby, but only a chancable happening in outward things either good or euill. Of which word Fortune are derived those wordes which no religion forbiddeth vs to vs, forte, forfan, forstian, fortasfe, fortuito, that is parhaph, paraduentaure, by fortune and by chaunce, which yet must all be applied to the Prouidence of God. And that did I not leaue unspoken when I said, for parchance euuen the same y is commonly called Fortune is also ruled by secret order. And we call chance in thinges nothing els but y where of the reaon and cause is vnowne. I said this in dede, but it repented me that I did there to name Fortune. Forasmuch as I se that men haue a very euil custome, y where they ought to say, thus it pleased God, they say, thus it pleased fortune. Finally he doth commonly in his books teach, that the world shoule be vnorderly whirled about if any thing were left vnto Fortune. And although in an other place he determines that all things are done partly by the free will of man, & partly by the Prouidence of God, yet doth he a little after sufficiently shew that men are subject vnto & ruled by Prouidence, taking this for a princible, that nothing is more against conuenience of reaon, than to say that any thing chanceth but by the ordinance of God, for els it shold happen without cause or order, by which reaon he also exclueth that happening that hangeeth vpon the will of men: and by & by after he plainliuer faith that we ought not to secke a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be understanded, shal very well appeare by one place where he pro- ueth that the will of God is the soueraigne and first cause of all thinges, becaufe nothing happeneth but by his commandement or sufferance. Surely he faineth not God to sit still idle in a watch toure, when it is his pleasure to suffer any thing, whereas he flieth an actual wil (as I may so call it) which otherwise could not be called a cause.

9 But forasmuch as the dulleffe of our understanding can not by a great way atteaine to the height of Gods prouidence, wee must vs a distinction to helpe to lift it vp. I say therefore, how euer all things are ordened by the purpose and certaine disposition of God, yet to vs they are chancable, not that we thinke that fortune ruleth the world & men, and vnaduitedly tosteth all things vp & downe (for such beastlienesse ought to be farre from a Christi- an heart) but because the order, meane, ende and necessity of those things that happen, doth for the most partlie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chancable, which yet itis certaine to come to paffe by the wil of God. For they sene no otherwise, whether we consider them 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 vpon a den of robbers, lighteth among theues & is killed, his death was not onely forescene with gods eye, but also determined by his decree. For it is not said that he did foresee how farre ech mans life should extende, but that hee hath set and appointed markes which can

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not be passed. And yet so farre as the capacitie of our minde conceiueth, all
things herein seme happening by chaunce. What shal a Christian here
think? euen this, whatsoever happened in such a death, he will thinke it in
nature chauncing by fortune as it is in deede, but yet he will not doubt that
the providence of God did gouerne to direct fortune to her end. In like ma-
er are the happenings of things to come. For as all things that be to come
are vncertaine vnto vs, so we hang them in suspense, as if they might fall on
either parte, yet this remaineth settled in our hearts, that nothing shall hap-
pen but that which God hath alreadie foreseen. In this meaning is the
name of chaunce oft repeeted in Ecclesiastes, because the first sight men
do not atteine to see the first caufe which is farre hidden from them. And
yet which is declared in the Scriptures concerning the secret providence
of God, was neuer so blotted out of the hearts of men, but that even in the
darknesse there alway shined some sparkes thereof. So the soothsayers of the
Philistians, although they warre in doubtfulnesse, yet they ascribe aduerstie
partly to God, partly to fortune. If (say they) the arke go that way, we shall
know that it is God that hath striken vs; but if it go the other way, then a
chaunce hath light vpon vs. In deed they did foolishly, when their cunning
soothsaying deceived them, to flee to fortune, but in the meanle while wee
see them constrained, so that they dare not thinke that the euill hap which
chaunced vnto them did come of fortune. But how God with the bridle of
his providence turneth all successies whither pleaseth him, may appeare by
one notable example. Behold euon at one momet of time, when David was
found out & neere taken in the desert of Mahon, euon then the Philistines
inuaded the land, and Saul was compelled to depart. If God meaning to
prouide for the safeitie of his seruant did caft this let in Saules way, surely al-
though the Philistines going to armes were sodain, & beside the expectatio
of men, yet may we not say that it came by chance. But those things that
seeme to vs to happen by chance, faith wil acknowledge to have beene a se-
cret movine of God. I grant there doth not alway appeare the like reason,
but vndoubtedly we ought to beleue that whatsoever changes of things are
seen in this world, they come by the secret stirrings of God. But that
which God purposeth is so of necessitie to come to passe, that yet it is not of
necessitie preciely nor by the nature of it self. As thereof is a familiar ex-
ample in the bones of Chrift. Forasmuch as he had put on a bodie like vnto
ours, no wise man wil deny that his bones were naturally able to be broken,
yet was it impossible they should be broken: whereby we see against y not
without caufe were in scholes inuanted the distinctions of necessitie in re-
pect, & necessitie absolute, of consequent and consequence, whereas God
had subjeect to briddelens the bones of his sonne, which he had exempted
from being able to be broken, & so brought to necessitie by reaon of his
own purpose, that that thing could not be, which naturally might haue bin.

The xvij. Chapter.

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

NOW forasmuch as mens wits are bent to vaine curious suttleties, it
is scarcey possible but that they shall encomber themselves with
cartangled
entangled doubts, whosoever 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: secondly that the same is in such sort the governour of all things, that sometime it worketh by means, sometime without means, and sometime against all means. Last of all, that it tendeth to this end, that God may shew he hath care of all mankind, but specially that he doth watch in ruling of his Church, which he vouchsafeth more nerely to looke unto. And this is also to be added, that although either the fatherly favour and bountifullesse of God, or oftentimes the severitie of his judgement do brightly appeare 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, that mens matters are turned and whirled about with the blinde sway of fortune, or so that the flesh stirreth vs to murmure, as if God did to make himselfe pastime tostie them like tennise balles. True it is that if we were with quiet and still minde ready to learne, the very success of himself would at length plainly shew, that God hath an affur'd good realson of his purpose, either to traine them that be his to patience, or to correct their wull affections & tame their wantonnesse, or to bring them downe to the renouncing of themselves, or to awake their dowsynesse: on the other side to overthrow the proude, to disappoynt the suctetie of the wicked, to confounde their deuises. But howsoever the causes be secret and vnknowne to vs: wee must affur'dly holde that they are layd vp in hidden store with him, and therefore we ought to cry out with Dauid, God, thou hast made thy wonderful works so many, that none can count in order to these thy thoughtes toward vs. I woulde declare & speake of them, but they are more than I am able to express. For although alwaies in our miseries we ought to thinke vpon our sins, that very punishment may move vs to repentance, yet doe we see how Christ giuseth more power to the secret purpose of his father, than to punish every one according to his deserving. For of him that was borne blinde he saith: neither hath this man sinned nor his parents, but y the glory of God may be shewed in him. For here natural sense murmureth when calamitie 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 glasse the glory of his father doth shine to our sight, if we haue cleere eyes to behold it. But we must keepe modestie, that wee drawe not God to yeeld cause of his doinges, but let vs so reuerence his secret judgementes, that his will be vnto vs, a most just cause of all things. When thicke clouds do couer the heauen, and a violent tempest ariseth, then because both a heauifome myrteenesse is cast before our eyes, and the thunder troubleth our eares, & al our senses are amazed with terroure, we thinke that al things are confounded and tumbled together: and yet all the while there remaineth in heauen the fame quietnesse and calmenesse, that was before. So must we thinke that while the troublesome state of things in heauen taketh from vs abilitie to judge, God by the pure light of his righteousnesse and wisdom, doeth in well framed order.
order gouerne & dispose even those very troublesome motions themselves to a right end. And surely very monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account and examine his secret meaninges, and to give vnadvised sentence of things vnknownen, than they will doe of the deedes of mortall men. For what is more vnorderly than to use such modestie toward our egals, that we had rather suspende our judgement than to incurre the blame of rashenesse, and on the other side proudly to triumph vppon the darke judgements of God, which it became vs to regarde with reuerence?

2 Therefore no man shall wel and profitably wey the Providence of God but he that considering that he hath to doe with his creator and the maker of the worlde, doth with such humility as he ought submittte himselfe to feare and reuerence. Hereby it commeth to passe, that so many dogs at this day do with venimed bitings, or at left barking aflail this doctrine, because they will have no more to be lawfull for God, than their owne reafon informeth them. And also they raile at vs with all the spitefulnesse that they are able, for that not contented with the commandementes of the lawe, wherein the will of God is comprehended, we do further say, that the world is ruled by his secret counsels. As though the thing that we teach were an invention of our owne braine, & as though it were not true that the holy Ghost doth eue every where expressely fay the fame, and repeteth it with innumerable formes of speeche. But because some shame restraineth them, that they dare not vomit out their blasphemies against the heauen: they faine that they contend with vs, to the end they may the more freely play the madmen. But if they do not graunt that what fouter happeneth in the world, is governed by the incomprehensible purpose of God, let them answere to what end the Scripture faith, that his judgementes are a deepe bottomlesse deapth. For whereas Moses crieth out that the will of God is not to bee sought afarre of in the cloudes, or in the depths, because it is familiarly set forth in the lawe, & foloweth, that his other hidden will is compared to a bottomlesse deapth. Of which Paul also faith: O deapth of the richnesse & of the wisdom and of the knowledge of God: how vnsearchable are his judgements, & his waies past finding out? For who hath known the mind of the Lorde, or who hath bin his counsellour? And it is in deede true, that in the Gospell and in the lawe are contained mysteries which are farre aboue the capacity of our fense: but forasmuch as God for the comprehending of these mysteries which he hath vouchsafed to open by his word, doth lighten the mindes of them that bee his, with the Spirit of Vnderstanding: now is therein no bottomlesse deapth, but a way wherein we must safe walke, and a candle to guide our feete, and the light of life, and the schoole of certaine and plainly discernable trueth. But his marvelous order of gouerning this worlde is worthily called a bottomlesse deapth: because while it is hidden from vs, we ought reuerently to worshipp it. Right well hath Moses expressed them both in fewe wordes. The secret things (saith he) belong to the Lorde our God: but the things receiued belong to vs and to our children for ever. We see how he biddeth vs not onely to studie in meditation of the law, but also reuerently to looke vp vnto the secret Providence of God. And in the booke of Job is rehearsed
rehearsed one title of this death, that it humbleth our minde. For after
that the author of that booke in surveying vp and downe the frame of the
world, had honorably entreated of the worke of God, at length he addeth:
Loc, these be part of his wayes, but how little a portion heare wee of him?
According to which reaon in another place he makest difference between
the wisedome that remayneth with God, and the measure of wisedome that
he hath appoynted for men. For after he hath preached of the secretes
of nature, he sayeth that wisedome is known to God onely, and is hidden
from the eyes of all living creatures. But by and by after he sayeth further,
[yt is publisht to the end it should be searched out, because it is sayd vnto
man, behold the feare of God is wisdom. For this purpose makest the sayings
of Augustine: Because we know not all things which God doth concerning
vs in most good order, that therefore in only good will we doe according to
the law, because his Providence is an vnchangeable lawe. Therefore fith God
doth claime vnto himselfe the power to rule the world, which is to vs vn-
known, let this be to vs a lawe of soberneffe and modesty,quietly to obey
his soueraigne authoritie, that his wil may be to vs the onely rule of justice,
and the moft iuft cause of all things. I meane not that absolute will, of which
the Sophisters do babble, separating by wicked and prophan disagreeement
his justice from his power, but I mean that Providence, which is the gouer-
neffe of all thinges, from which proceedeth nothing but right: although
the causes thereof be hidden from vs.

3 Whosoever fhall be framed to this modestie, they neither for the time
past will murmur against God for their aduersitie, nor lay vpon him the
blame of wicked doings, as Agamemnon in Homer did, saying, I am not
the caufe, but Jupiter and Defteni: nor yet againe as caried away with De-
steni, they will by desperation throwe themselves into destruction, as that
yon man in Plautus which sayd: Unstable is the chance of thinges, the De-
stenies drive men at their pleasure, I will get me to some rocke there to make
an end of my goods and life together. Neither yet (as an other did) they
will pretende the name of God to couer their owne mischievous doings:
for so faith Lyconides in an other comedie: God was the mourer. I beleue
it was the will of the gods: for if it had not beene their will, I knowe it
should not so come to passe. But rather they will search and learne out of
the Scripture what pleaseth God, that by y guiding of the Holy ghost they
may traualie to attaine therunto. And also being ready to followe God,
whither foever he calleth, they flowe in deede that nothing is more prof-
table than the knowledge of his doctrine. Very foolishly do prophan men
turmoile with their fondnesse, so that they in maner confound heauen and
earth together as the saying is: If God haue marked the point of our death,
we can not escape it: then it is labour vainly lost in taking heed to our selves:
Therefore whereas one man dareth not venture to go the way y he heareth
to be dangerous, left he be murthered of theues: an other fende for Phis-
tians, and wearie himselfe with medicines to succour his life: an other for-
beareth groffe meates for feare of appeiring his feeble health: an other
dreadeth to dwell in a ruinous house: Finally where as men deuide all wayes
and endeuour with all diligence of minde whereby they may attaine that
which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or els life and death, health and sickenes, peace and warre, and other things, which men as they couet or hate them, do by their trauaille endeouer to obtaigne or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faithfull are disordered, or at the leaft superfluous, wherin petition is made that it will please the Lorde to prouide for those things which he hath already decreeed from eternity. To be short, they destroy all counsells that men doe take for time to come as things against the Providence of God, which hath determined what he would haue done, without calling them to counsell. And then what fouer is already happened, they so impue it to the Providence of God, that they winte at the man whom they know to have done it. As hath a ruffian slaine an honest citizen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? because he hath done the thing that was forefeene and ordained by the Lorde, he is a minister of his Providence. Hath the sonne carelessly, neglecting all remedies, waited for the death of his father? he could not resit God that had so before appointed from eternity. So all mischeuus doinges 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 purpofes of men with the Providence of God. For as he laugheth to scorne their folly, which boldly doe enterprise any thing without the Lord, as though they were not ruled by his hande: so in another place he speaketh in this maner: The heart of man purposeth his way, but the Lord doth direct his steppes, meaning that we are not hindered by the etemal Decrees of God, but that under his will wee may both prouide for our selves, & dispone all things belonging to vs. And y is not without a manifest reaon. For he hath limited our life within appointed boundes, hath therewithall left with vs the care thereof, hath furnished vs with meanes & helps to preserve it, hath made vs to haue knowledge before hand of dangers, & that they should not oppose vs vnware, he hath giuen vs provisions & remedies. Now it is plaine 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 he offer vs helps, our dutie is to vs them. If he shew vs dangers before, our dutie is not to runne rashly into them. If he minister vs remedies, our dutie is not to neglect them. But no daunger shall hurt, vnlesse it be fallall, which by all remedies can not be overcome. But what if dangers bee therefore not fatal, because God hath assignd thee remedies to repulse and overcome them? See how thy maner of reasoning agree with the order of Gods disposition. Thou gatherest that daunger 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 haue it fallall vnto thee. These madde men do not consider that which is plaine before their eyes, that the skil of taking counsell and heed is inspired into men by God, whereby they may serue his Providence in preserving of their owne life: as on the other side by negligence and slouth they procure to themselves those evils that he hath appointed for the. For how
how commeth it to passe, that a circumpect man, while he prouideth for himselfe, doth winde himselfe out of euils that hang ouer him, and the foolie persifhet by vnaduised rashneffe, but for that both folly and wisedome are the instrumentes of Gods disposition on both partes? Therefore it pleased God to hide from vs all things to come, to this ende that wee should meete with them as things doubtfull, and not cease to fet prepared remedies against them, til either they be overcome or be past all helpe of care. And for this cause I haue before admonished that the Providence of God doeth not alway thewe it (else naked, but as God by vsing of meanes doeth in a certaine manner clothe it.

5 The same men do vnoorderly & vnaduisedly draw the chanches of time past to the naked providence of God. For because vpon it do hang all things whatsoever happen, therefore (say they) neither robberies nor adulteries, nor manslaughters are committed without the wil of God. Why then (say they) shall a thief be punished, for that hee spoyled him whom the Lordes will was to punish with poorety? Why shall the murderers be punished which hath flame him whose life the Lord had ended? If all such men doe serue the will of God, why shal they be punished? But I deny that they serue the will of God. For we may not lay that he which is caried with an euil mind doeth service unto God as commander of it, where in deed he dooth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doth labour to that ende, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his worde? Therefore in doing of thinges wee must see that same will of God, which he declareth in this worde. God requireth of vs onely that which he commandeth. If we do any thing against his commandement, it is not obedience but obstinacie and tranegression. But vnaelele he would, we shoule not do it. I grant. But do we euill things to this end to obey him? But he doth not command vs to do them, but rather we run on headlong, not minding what hee will eth, but so raging with the incompeterne of our owne lust, that of feter purpose we bende our trauail against him. And by these meanes in euill doing wee scrut his iust ordinance, because according to the infinite greatnes of his wisdome he hath good skil to vse euill instrumentes to do good. And see howe foolish is their maner of arguing. They would haue the doers unpunished for mischeuous acts, because they are not commited but by f disposition of God. I grant more: that theeues and murtherers & other euill doers are the instrumentes of Gods Providence, whom f Lord doth vse to execute thoses judgementes which he hath with himselfe determined. But I deny that their euill doings ought to haue any excuse thereby. For why? that they either entangle God in the same wickednes with them, or shal they cover their naughtiness with his righteousnes? They can do neither of both. Because they should not be able to excuse theselues, they are accused by their own conscience. And because they should not be able to blame God, they find all the euill in themselues, & in him nothing but a lawfull vse of their euillnes. But he worketh by them. And whence I pray you, commeth the stinke in a dead carriion, which hath bin both rotten & disclosed by heat of the sunne? All men do see that it is raised by the beames of the sunne. Yet no man doeth therefore...
say, that the sunbeames do stinke. So when there resteth in an evil man, the matter and guiltinesse of evil, what cause is there why it should be thought that God is any thing defiled with it, if he vs their service at his pleasure? Away therefore with this dogish srowardnesse, which may in deed a farrre of barke at the justice of God, but can not touch it.

6 But these cauillations or rather doting errours of phreneticke men, shall easily be shaken away, by godly and holy meditation of the Providence, which the rule of godlinesse teacheth vs, to that thereof may growe vno vs a good and most pleasaunt fruite. Therefore a Christian heart when it is most assuredly persuaded, that all things come to passe by the disposition of God, & that nothing happeneth by chance, will alway bend his eyes to him as to the principall caufe of thinges, and yet will consider the inferiour caufes in their place. Then he will not doubt that the singular providence of God doth watch for his preservation, which Providence will suffer nothing to happen, but that which shall turne to his good and saluation. And because he hath to do first of all with men, and then with the other creatures, hee will assure himself that Gods Providence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that at their counselles, willes, enterprises and powers are under the hande of God, so that it is in Gods will to bowe them whether he list, and to restraine them so oft as pleafeth him. That the singular Providence of God doth keepe watch for the saucrie of the faithfull, there are many and most evidente promises to witnes. Caft thy burden vpon the Lord, and he shall nourish thee, and shall not laff the righteous to fall for euer, because he careth for vs. He that dwelleth in the helpe of the high, shall abide in the protection of the God of heaven. He that toucheth you, toucheth the apple of mine eye. I wil be thy shield, a brauen wall: I wil be enemie to thy enemies. Although the mother forget her children, yet wil I not forget thee. And also this is the principall intent in the histories of the Bible, to teach that the Lord doth with such diligence keepe the waies of the Saintes, that they do not so much as stumble against a stone. Therefore as a little before we haue rightfully rejected their opinion which do imagine an universal Providence of God, that stoupeth not specially to the care of euery creature: yet principally it shalbe good to reknowlidge that same speciall care toward our felues. Wherupon Christ after he had affirmed that not the sparowe of least value, doth fall to the ground without the wil of the Father, doth by & by apply it to this end, we should consider that how much we be more worth than sparowes, with so much neere care God provideth for vs, and he extendeth that care so far that we may be bold to truft that the heares of our head are numbered. What can we with our selues more, if not so much, as a heare can fall from our head but by his will? I speake not onely of all mankind, but because God hath chosen his church for a dwelling house for himselfe, it is no doubt but that he doth by singular examples shew his care in governing 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 minde to good will, or to restrayne their malice that it may doe no hurt. For it is the Lorde that
that giueth vs fauour not only with them that will vs well, but also in the Egyptians, and as for the maliciousnesse of our enemies, he knoweth how by diuere wyes to subdue it. For sometyme he taketh away their wit from them, so that they can conceiue no founde or fonder adresse, like as hee fent forth Satan to fill the mouthes of all the Prophets with lying to deceive Achab. He made Rechabeam made by the young mens counsell, that hee might bee spoiled of his kindome by his owne follice. Many times when hee graunted them wit, yet hee maketh them so afraide and astonisshed, that they cannot will or goe about that which they haue conceyued. Sometyme also when he hath suffered them to goe about that which lust and rage did counfell them, hee doth in convenient time breake of their violences, and sufferrith them not to procee to the end that they purposed. So did hee before the time bring to nought the counsell of Achitophell that should haue ben to Davids destruction. So also he taketh care to gouerne al his creatures for the benefite and safetie of them that be his, yea and to gouerne the deuill himselfe, which as wee see durt enterprize nothing against Job without his suferance and commandement. Of this knowledge necessarilly ensueth both a thankfulnesse of mind in prosperous successe of things, and also patience in aduerfitie, and an incredible assurednesse against the time to come. Whatsoever therefore shall betide vnto him prosperously and according to his heartes desire, all that hee will acribe vnto God, whether hee feele the bountie of God by the ministerie of men, or be holpen by hye-leffe creatures. For thus hee will thinke in his minde: Surely it is the Lorde which hath enclinéd their minds to me, which hath ioyned the vnto me to bee instrumentes of his goodnesse towards me. In plentie of the fruities of the earth, thus hee will thinke, that it is the Lorde which heareth the heaven, that the heauen may heare the earth, that the earth also may heare her fruities. In other things hee will not doubt that it is the onely blessing of the Lorde, whereby all things prosper, and being put in mind by so many caufes he will not abide to be vnthankfull.

8 If anie aduerfitie happen, hee will by and by therein also liftet vp his minde to God, whose hande auayleth much to imprint in vs a patience and quiete moderation of heart. If Joseph had still continued in recording the falsechoode of his brethren, hee coulde never haue taken a brotherly minde towards them. But because he bowed his minde to the Lord, he forgave the inuiron, and inclined to meekenesse and clemencie, so farreforth that of his owne accorde he comforted his brethren and saide: It is not you that sould me into Egypt, but by the will of God I was sent before you to saue your lives. You in deede thought eft of me, but the Lord turned it to good. If Job had had respect to the Chaldees, by whom hee was troubled, hee woulde fortwith haue bene kindled to revengue. But because hee did therewithall acknowledge it to be the woorke of God, hee comforted himselfe with this most excellent saying: The Lorde hath giuen the Lord hath taken away, the Lordes name be bleffed. So David: when Semai had rayled and caft stones at him, if hee had looked vpon man, hee woulde haue in couraged his fouldiers to reacquire the inuiron. But because hee understooode that
that Semei did it not without the moving of the Lorde, hee rather appeas-
ated them. Let him alone (saide he) for the Lord hath commaunded him to
curse. With the same bridle in an other place doth he restraine the intemper-
ance of serowe. I helde my peace (faith hee) and became as dumme, be-
cause thou O Lorde, diddest it. If there bee more effectuall remedie against
wrath and impatience: surely he hath not a little profisted which hath learn-
ed in this behalfe to thinke vpon the Prudence of God, that he may al-
way call backe his minde to this point. It is the Lordes will, therefore it
must bee suffered, not onely because it is not lawfull to strive against it, but
also because hee willeth nothing but that which is both iust and expedient.
In summe this is the end, that being wrongfully hurt by men, wee leaving
their malice (which woulde doe nothing but enforce our forrowe, and whet
our minde to reuenge) shoulde remember to clime vp vnto God, & learn
belecque assuredly, that whateuer our enimie hath mischeuously done
against vs, was both suffered and sent by Gods disposition. Paul, to refraine
vs from recompensing of injuries doth wisely put vs in minde, & we are not
to wraffle with flethe and bloode, but with the spirittuall enimie the Deuill,
that we 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 arme
as well the deuill as all wicked men to strive with vs, and that hee fitteh
as judge to exercize our patience. But if the misfortunes and miseries that
opprese vs, doe chance without the worke of men, let vs remember the
doctrine of the law: whatsoever is prosperus floweth from y fountain of
Gods blessing, and that all aduersities are his cursings: and let that most ter-
rible warning make vs afraid: If ye walke stubbornly against mee, I will al-
so walke stubbornly against you. In which is rebuked our sluggisnness, when
according to the common lense of the fleth accounting al to be but chance
that happeneth of both forces we are neither encouraged by the benefits of
God to worship him, nor pricked forwarde with his scourges to repentance.
This same is the reasone, why Hieremie, & Amos did so sharply rebuke the
Lews, because they thought that things as well good as euill came to passe
without the commandement of God. To the same purpose is the sermon of
Efay, If the God that create light and fashion darkenes, that make peace
and create euill: I God do make all these things.

9. And yet in the meaner time a godly man will not winke at the inferior
causes. Neither will he, because hee thinketh them the ministers of Gods
goodnesse by whom he hath receuied benefite, therefore let them passe un-
considered, as though they had deseuered no thanke by their gentlenes: but
he will hartily thinke himselfe bounde vnto them, and will willingly confess
his bonde, and travell as hee shall bee able and as occasion shall serue, to
recompence it. Finally in beneficiues receuied hee will reverence and praise
God as the pricipall author, but he will honour men as the ministers, and
as the trueth is indeede hee will understande that hee is by the will of God
bounde to them, by whose hande it was Gods will to bee beneficall vnto
him. If hee suffer any losse by negligence or want of foresight, hee will de-
determine in his mind that the same was done in deed with the will of GOD,
but he will impute it also to himselfe, If any man be dead by sicknesses whome
he hath negligently handled, whereas of detie he should haue 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 will he not therby lessen his offence, but because he had not faithfully discharged his dutie toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is vfe any fraude, and conceived malice of minde in committing either murder or theft, will he excuse it vnder prentce of Gods prouidence, but he will in one selfe euill act severally behoud both the righteousnes of God and the wickednes of man, as both doth manifestly shewe themselues. But principally in things to come he will haue consideration of such inferior causes. For he will reckon it among the blessings of God if he be not disappointed of the helps of men which he may use for his safetie. And so he neither will be negligent in taking of counsell, nor slouthfull in drawing their help whom he seeth to haue sufficient whereof he may be succoured: but thinking that whatsoever creatures can any thing proffite him, the same are offered into his hand by God, he will apply them to his use as the lawfull instruments of Gods prouidence. And because he doth not certainly knowe what success of the busines will haue that he goeth about, (being that in all things he knoweth that the Lord will prouide for his benefite) he will with studie travaile to that which he shall thinke expedient for himselfe, so far as he can conceiue in minde and understanding. And yet in taking of counsels he will not be caried on by his owne wit, but will commit & yeeld himselfe to the wisdome 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 wate them he wil be afraid as left destitute, for he wil haue his minde alway fastened vpon the Proutidence of God, neither will he suffer himselfe to be drawn away from the steadfast beholding thereof, by consideration of present things. So though loab acknowledged that the successfe of battail is in ye will & hand of God, yet he gaue not himselfe to slouthfulnesse but did diligently execute that which belonged to his calling, but he leaueth it vnto the Lord to gouerne the end. We wil stand valiant (faith he) for our nation, and for the cities of our God: But the Lord do what is good in his cies. This knowledge shall defpoyle vs of rashnes & wrongful confidence, & shall drue vs to continuell calling vpon God: & also shall vphold our minds with good hope, so as we may not doe aspiredly & boldly to despise those dagers, y cupalle vs about.

10 In this point dooth the inftable felicite of a godly minde shewe foorth itselfe. Innumerable are the euils that doe besiege mans life, and do threaten him so many deaths. As not to go further than our felites: forasmuch as our bodie is a receptacle of a thousand diseases, yea hath enclosed & doth nourish within it the causes of diseases, man can not carie himselfe but he must needs also carie about with him many formes of his owne destruction, & draw forth a life as it were entangled with death. For what may itself be called, where he neither is cold, nor sweateth without peril? Nowe whithersoever ye turne thee, all things are about thee are not only vntruly friends to thee, but do in manner openly threaten & seeme to shew thee prefer death. Go into a ship, there is but a foot thickenes between thee & death.
Sit on horseback, in the slipping of one foote thy life is in danger. Go through the citty, to so many tyles are vpon the houses, to so many perils art thou subject. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. Howe many wilde beasts thou feest, they are all armed to thy destruction. If thou meane to shute vp thy selfe, euin in a garden well fenled, where may appeare nothing but pleauantnesse of ayre and grounde, there sometime lurketh a Serpent. The house which is continually subiect to fire doeth in the day time threaten thee with pouertrie, and in the night with falling vpon thy head. Thy feele forsooth as it lyeth open to halfe, frost, drought and other tempestes, it warmeth thee of barrennesse, and thereby famine. I speake not of pyroptiones, treasons, robberies, open violence, of which parte doe behoove vs at home, and part doe followe vs abroad. In these rightes must not man needs bee moost miserable, which euin in life halfe deade doeth plainly drawe foorth a carefull and fainting breath as if hee had a sward continually hanging ouer his necke? But thou wilt say that these things chauce seldom, or at the leaft not alwayes, nor to all men, and neuer all at once. I grant, but seeing we are put in minde by the examples of other, that the same things may happen to our felues, and that our life ought of dueties no more to bee free then theirs, it can not bee but that we must deade and feare them as thynge that may light vpon us. Now what can a man imagine more miserable than such a fearfullnesse? besides that, it is not without dishonourable reproch of God to say, that hee hath set open man the nobleaf of all his creatures to their blind and unadvised storks offortune. But here my purpose is to speake onely of the miserie of man, which hee shoule feele if he shoule be brought subjecte vnder Fortunes dominion.

But when that light of Gods Prudience hath once shined vpon a godly man: hee is nowe releued and delivered not onely from ye extreme anguish and feare wherewith he was before oppresed, but also from al care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God. This is (I say) his comforte to vnderstande that the heauenly father doeth so holde in all thinges with his power, so ruleth them with his authoritie and countenaunce, so ordreneth them with his wisdome, that nothing befalleth but by his appointment: and that hee 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 gouernour to give them place. For so is it song in the Psalme. For hee shall deliver thee from the hunters faire, and from the noysome pestilence. He wil couer thee vnder his wings, and thou shalt bee sure vnder his fethers. His true shalbe thy shield and buckler. Thou shalt not bee afraid of the feare of the night, nor of the arrowe 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 procedeth that boldnesse of the Saintes to glorie: The Lorde is my helper, I will not feare what feth may doe to mee. The Lorde is my protector, why shal I be afraid? If whole campes stand vp against mee, if I walke in the middeft of the shadow of death, I wil not eafe to
God the Creator.  Lib. 1.  66

to hope well. Whence, I pray you, haue they this that their assurednesse is never shaken away from them: but hereby, that where the world seems to be without order whirlèd about, they knowe that God worketh euerie where, whose worke they rust shall bee for their prefervation. Nowe if their safetie be assayed either by the deuill or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they mu{t needes by and by be discouraged. But when they call to minde, that the deuill and all the rout of the wicked, are so every way hol{den in by the hand of God as with a bridle, that they can neither conceive any mischiefe against vs, nor goe about it when they have conceived it, nor if they goe neuer so much about it, can stirre one finger to bring it to passe but so farre as hee shall suffer, yea so farre as hee shall commaund, and that they are not onely holden fast bounde with fetters, but also compelled with bridle to doe service: here haue they abundantly wherewith to comforte themselues. For as it is the Lordes worke to armes their curie and to turne and directe it whither it please{th 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 perfwation Paul being stablished, did by the sufterance of God appoint his journey in another place where hee faide was in one place hindered by Satan. If he had onely fayde that hee had bene stopped by Satan, hee should haue seemed to give him too much power, as if it had bene in Satans hande to ouerthrow the verrie purposes of God: but when hee maketh God the judge, vpon whose sufterance all iourneys do hang: he doeth therewithall shewe, that Satan whatsoeuer hee goe about, can attain nothing but by Gods will. For the same reason doeth Dauid, because for the sundrie chaunges wherewith mans life is tossed and as it were, whirled about, hee doeth fli to this sanctuary, faith that his times are in hand of God. Hee might haue saide either of course of his life, or time in the singular number. But by the worde Times, hee meant to expresse that howsoever the state of man bee vnstedfast, whatsoeuer alterations doe nowe and then happen, they are governed by God. For which cause Raph and the king of Israel, when ioyning their powers to the destruction of Iuda, they seemed as firebrandes kindeled to waie and consume the lande, are called by the Prophet smoking brandes, which can doe nothing but breath out a little smoke. So when Pharao was terrible to all men by reason of his riches, streng{h and number of men, hee himselfe is compared to a beast of the Sea, and his armie to fishes. Therefore God faith that hee will take the Captaine and the armie with his hooke and drawe them whither hee list. Finally because I will not tarie long vpon this point, if a man marketh hee shall easily see that the extremitie of all miseries is the ignorance of Gods Providence, and the chiefest blessednesse standeth in the knowledge thereof.

Concerning the Providence of God, this that saide were enough for so much as is profitable both for the perfecte learning and comforte of the faithfull, (for to fill the vaine curiositie 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 above declared, that God hath

1. The 2. 18. 1. Cor. 16. 7. Ps. 31. 16. Esa. 8. 4. Eze. 29. 4.
hath not stedfast and stable purpose but changeable according to the disposition of inferior things. First, in some places is spoken of the repentance of God, as that he repented of the creating of man, of the advancing of Saul to the kingdom. And that he will repent him of the euloth that he had determined to lay upon his people, so soon as he percei-ved any conversion of them. Again there are rehearsed divers repertes of his decrees. He had declared by Jonah to the Ninities that after 40. dayes once past Nineities should be destroyed, but by & by he was turned with their repentance to a more gentle sentence. He had by the mouth of Esay pronounced death to Ezechias, which he was moved by his tears and praiers to deferre. Hereupon many doe make argument, that God hath not appointed mens matters by eternall decree, but yerely, daily and houerly appointeth this or that, as every mans defertings 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 errour and weakenesse. For if no man doe wittingly and willingly throw himselfe into the caue that he needeth 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 auoide it, or that he headlong & vnaduitedly runneth into a purpose wherof he by & by foremostheth him. But it is so far from the meaning of the holy Ghost, that in very mention making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted that in any name chapter they are both so inclyned together, that the comparison doeth very well bring the shew of repugnancie to agreement. His changing is figuratively spoken, that God repented that he had made Saul king, by & by after it is added: The strength of Israel shal not ly, nor shall be moved with repenting. Because he is not a man that he may repent. In which words his unchangeablenes is affirmed plainly without any figure. Therefore it is certaine that the ordinance of God in disposing the matters of men, is perpetuall and aboue all repentance. And his constance shal not be doubtfull, his very adversaries haue bin compelled to bear him witnesses. For Balash whether he would or no, could not chuse but burst out into this saying: that he is not like a man to say nor as a son of man to be changed, & that it is not possible that hee should not do that he hath said, & not fulfill whatsoeuer he hath spoken.

13 What meaneth then this name of Repentance? even in the same sort that all the other phrases of speache which do describe God vnto vs after the manner of men. For, because our weakenesse doth 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 lower for vs, to paint out himselfe not such a one as hee is in himselfe, but such a one as he is perceived of vs. Where as he himselfe is without all mouing of a troubled minde, he yet testifieth he is angry with sinners. Like as therefore when we heare that God is angry, we ought not to imagine that there is any moving at all in him, but rather to consider that this speach is borowed of our common sense, because God beareth a resemblance of one chamed and angry so oft as hee exeriseth judgmemt: so ought we to understand nothing els by this worde of Repentance but a chan-
chaunging of deedes, because men by changing of their deedes are wont to declare that they dislike them. Because then every change among men is an amendement of that which misliketh them, and amendement commeth of repentance; therefore by the name of repentance is meant that, that God chaungeth in his works. In the meanie time ye neither is his purpose nor his will turned, nor his affection chaunged, but hee followeth on with one continual course that which he had from eternitie foreseen, allowed and decreed, howsoever the alteration seeme fodeyne in the eyes of men.

14 Neither doeth the holy historic shewe that Gods decrees were repelled when it theweth that the destruction was pardoned to the Ninuites which had been before pronounced, and that the life of Ezechias was prolonged after warning given him of death. They that so construe it are deceived in understanding of threatyninges: which although they doe simply affirm, yet by the successe it shall be perceived that they conteyned a secrete condition in them. For why did God sende Ionas to the Ninuites to tell them aforesaid of the ruine of their citie: Why did he by Ilay giue Ezechias warning of death? For hee might have brought to nought both him and 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 farre of. Even this hee meant: not to haue them destroyed, but to haue them amended that they shoue not be destroyed. Therefore this that Ionas prophesied that Ninui should fall after 40.dayes, was done to this ende that it shoulde not fall. That hope of longer life was cut off from Ezechias, was done for this purpose that hee might obtaine longer life. Nowe who doeth not fee that God meant by such threatyninges to awake them to repentance, whom hee made afrayde to the ende that they might escape the judgement which they had deserued by their sins: if that be so agreed, the nature of the thinges themselfes doeth lead vs to this, to understande in the simple threatyning a secrete emplied condition, which is also confirmed by like examples. The Lorde rebuking the king Abimelech for that he had taken away Abrahams wife from him, vseth these wordes: Beholde thou shalt die for the woman that thou haist taken, for thee hath a husbande. But after hee had excused himselfe, God saide thus: Restore the wife to her husbande, for he is a Prophete and shall pray for thee that thou maist liue. If not: know that thou shalt die the death and all that thou haist. You see howe in his first sentence he vehemently stryketh his minde to bring him to be more heedefully 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 firste purpose of God, by this that hee made voide the thing which hee had before pronounced. For God doth prepare the way for his eternall ordinance, when in giuing warning of the punishment he moueth tho to repentance, whom his will is to spare, rather than varieth any thing in his will, no not in his worde, sauing that he doth not expresse the same thing in fillables which it is yet easie to understand. For that sayeing of Ilay must needs 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 xvii. Chapter.

That God doeth for the service of wicked men, and for bewraying their minds to put his judgments in execution, that yet still himself remaineth pure from all spots.

There ariseth a hard question out of other places, where it is saide that God boweth and draweth at his will, Satan himselfe and all the reprobrate. For the sense of the phrase scarcely conceyeth how hee working by them, should not gather some spot of their faulte, yea in his common working bee free from all fault, and lustly condemne his ministers. Vpon this was devised the distinction betweene Doing and Suffering: because many haue thought this doubt impossible to bee dissolued: that both Satan & all the wicked are so vnder the hande and power of God, that hee directeth their malice vnto what end it pleaseth him, and vseth their wicked doings to the executing of his judgements. And that modestie were peraduenture excusable, thome the thewe of absurdistie putten in feare, if it were not so that they do wrongefully with a lying defence goe about to deliuer the justice of God from all vnrightfull blame. It seemeth to them unreasonable, that man shoulde by the will and commandement of God be made blinde, and so by and by bee punyfed for his blindnesse. Therefore they seek to escape by this shifte, that this is done by the sufferance, but not by the will of God. But hee himselfe plainly pronouncing that hee doeth it, doeth reiect that shifte. As for this that men doe nothing but by the secrete commande-ment of God, and doe trouble themselves in vaine with deliberating, vnlesse hee doe by his secrete direction stablishe that which hee hath before determined, it is proued by innumerable and plaine testimonies. It is certayne that this which wee before alleaged out of the Psalme, that God doeth all things that hee will, belongeth to all the doings of men. If God bee the certaine appointer of warre and peace, as it is there saide, and that without exception: who dare say that men are carried causelessly with blinde motion while God knoweth not of it, and fisteth still? But in specialles examples will bee more lightsome plaines. By the first Chapter of Job we know, that Satan doeth no lesse appeare before God to receiue his commande-mentes than doe the Angels which doe willingly obey. In deedie it is after a diverse manner and for a diverse ende: but yet so thathee can not goe about any thing but with the will of God. Although there seeme afterwardes to bee added a bare sufuerance of him to affliet the holy man: yet because that sayinge is true: The Lorde hath giuen, the Lorde hath taken awaye, as it pleased God so is it come to passe: We gather that God was the author of that triall of Job, whereof Satan and the wicked theaneus were ministers. Satan goeth about to drive the holy man by desparation to madnesse. The Sabees cruelly and wickedly doe inuade and rob his goods that were none of theirs. Job knowledge that he was by God stripped of all his goods and made poore, because it fo pleased God. Therefore whatsoever men or Sa- tan himselfe attempt, yet God holdeth the spere to turne all their trauelles to the executing of his judgements. It was Gods will to haue the false king
King Achab decreed: the diuell offered his service thereunto: he was sent with a certeine commandement, to be a lying spirit in the mouth of all the Prophets. If the blinding and madness of Achab be the judgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the judge doth onely suffer and not also decree what he will haue done, and command the minifters to put it in execution. It was the Iewes purpose to destroy Christ, Pilate and the fouldiers do follow their raging luft, & yet in a solemne prayer the discipiles do confesse, that all the wicked men did nothing else but that which the hande and counsel of God had determined: even as Peter had before preached, that Christ was by the decreed purpose & foreknowledge of God deliuered 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 Iewes 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 incontinent adulterie, committed detestable wickednesse. Yet God pronounceth that this was his owne worke. For the wordes are these: Thou haft done it secretly, but I will do it openly, and before the sunne. Hieremie pronounceth that all the crueltie that the Chaldees vsed in Iury, was the worke of God. For which cause Nabucadnezzer is called the servant of God, God every where crieth out that with his hissing, with the found of his trumpete, with his power & commandement y wicked are stirr'd vp to warre. He calleth the Affirian the rod of his wrath, & the axe that he moueth with his hand. The destruccion of the holy citie & ruine of the Temple he calleth his worke. Dauid not murmuring against God, but acknowledging him for a righteous judge, yet confesseth that the curtysings of Semei proceeded of the commandement of God. The Lord (faith he) commanded him to curse. We often finde in the holy historie, that whatsoever happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the fonnes of Hely, & very many things of like fort. They that be meanly exercised in Scrip- tures do see, that for shortnesse sake, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe trifle & talk fondly, that thrust in a bare Sufferance in place of the Pruidence of God, as though God sate in a watch tower wayting for the chaunces of Fortune, & so his judgements should hang vpon the will of men.

2 Now as concerning secret motions, that which Salomon speaketh of the heart of a king, that it is bowed hither or thither as pleaseth God, extendeth surely to all mankind, & is as much in effect as if he had said, whatsoever we conceive in minde, is by the secret inspiration of God directed to this end. And truely if he did not worke in the minde of men, it were not rightly said, that he taketh away the lip from the true speakers, & wisse doome 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 fearfull so farre forth as their hearts be taken with his feare, So Dauid 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 desired to be more plainly spoken, than where he so oft pronounceth, that he blindeth
blindeth the eyes of men, & striketh them with giddinesse, that he maketh them drunke with the spirit of drowsinesse, caueth them into madness, and hardneth their hearts. These things also many do referre to Sufferance, as if in forsaking the reprobate, he suffeth them to be blinded by Satan, but that solution is too round, forasmuch as the Holy Ghost in plaine wordes expresseth, that they are striken with blindness & madness by the iuft judgement of God. It is said, that he hardneth the heart of Pharao, also that he did make dull and strengthen it. Some do with an unsavoury cauillation mock out these phrases of speech, because wherein another place it is said, Pharao did harden his owne heart, there is his own wil for the cause of his hardening. As though these things did not very well agree together, although in divers maners, that man while he is moved in working by God, doeth also work himselue. And I do turne backe their objection against themselues. For, if to harden do signifie but a bare Sufferance, then 'tis very motion of obstinacie shall not be properly in Pharao. Now how weake & foolish were it so to expound, as if Pharao did only suffer himself to be hardened? Moreover the Scripture cutteth of all occasions from such cauillations. 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 Esay he faith, that he will send the Affirions against the deceitful nation, & will command them to carry away the spoyes, & violently take the pray, not meaning that he will teache 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 appeareth that they were moved by the certaine appointment of God. I grant that God doth often times worke in the reprobate by Satans service as a meane, but yet so that Satan doeth his office by Gods motting, and proceedeth so farre as is given him. The euill Spirit troubled Saul, but it is said that it was of God, that wee may knowe that the madness of Saul, came of the iuft vengeance of God. It is also said, that the same Satan doth blind the mindes of the unfaithful: but how so, but only because the effectual 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 haue deceived him. According to the other maner of speech it is sayd, that he gueth men into a reprobate mind: & to cast them into filthie desires, because he is the chief author of his owne iust vengeance. & Satan is but onely a minister thereof. But because we must entreat of this matter againe in the second booke, where we shall discourse of free or bond will of man, I think I haue already shortlie spoken so much as this place required. Let this be the summe of all, that forasmuch as the wil of God is said to be the cause of all things, his Prudence is thought the gouerneffe in all purposes: & workes of men, so as it sheweth forth her force not only in the elect, which are governed by the holy Spirit, but also compelleth the reprobate to obedience.

1 Forasmuch as hithereto I haue recited only such things as are written in the Scriptures, plainly & not doubtfully, let them that feare not wrongfully
God the Creator. Lib. 1. 69

to slander the heavenly oracles, take heed what manner of judgment they take upon them. For if by fained pretending of ignorance they take a praise of modestie, what can be imagined more proudly done, than that to set one small worde against the authoritie of God? as I thinke otherwise, I like not to have this touched. But if they openly speake euill, what preuaile they with spitting against the heauen? But this is no new example of waywardnes, because there haue bin in all ages wicked and vngodly men, that with raging mouth barked against this point of doctrine. But they shall seeke that thing in deede to be true, which long agoe the holy Ghost spake by the mouth of Dauid, that God may overcome when he is judged. Dauid doth by the way rebuke the madness of men in this so vnbridled licentiousnesse, that of their owne filthinesse they do not onely argue against God, but also take upon them power to condemne him. In the meane time he shortly admonifieth, that the blasphemies which they vomit vp against the heauen do not reach vnto God, but that he driving away the cloudes of caullations, doth brightly shewe forth his righteousness, and also our faith (because being grounded upon the word of God, it is above all the world) doth from her hie 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 contrary willes, because he decreeth those things by secret purpofe, which he hath openly forbidden by his lawe, that is eaily wiped away. But before I anfwer these, I wil once againe giue the readers warning that this caullation is thrown ou not against me, but against the holy Ghost, which taught the holy man Job this confefion: As it pleased God, so it came to passe. When he was spoiled by theeues, he acknowledged in the iniurie and hurt that they did him, the juft scourge of God. What faith the Scripture in other places? The fanues of Hely obeyed not their Father, because it was Gods will to kill them. Also an other Prophet crieth out, that God which ftrike in heauen doth whatfoever he will. And now I haue shewed plainly enough that God is the author of all those things which these judges would have to happen onely by his idle fufferance. Hee teftifieth that he created light and darkenesse, that he formed good and euill, that no euill happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he do willingly or against his will execute his owne judgements? But as Moses teareth, he which is slaine by the falling of an axe by chance, is deliuered by God into the hand of the striker: so the whole church fayth in Luke, that Herode and Pilate confpired to doe those things, which the hand and purpose of God had decreed. And truely if Christ were not crucified with the will of God, whence came redemption to vs? And yet the will of God neither doth strue with it selfe, nor is changed, nor faineth that he willeth not the thing that he will: but where it is but one and simpole in him, it feemeth to vs manifolde, because according to the weakenesse of our witte we conceive not howe God in diuers maner willethe and wilether not one selte thing. Paul, after that he hath faid, that calling of the Gentiles is a hidden mysterie, within a little after faith further, that in it was manifestly shewed the manifolde wisedome of God: because for the dulenesse of our witte the wisedome of GOD feemeth to vs manifolde, or (as the olde

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interpretour hath translated it) of many fashions: that we therefore dreme that there is any variety in God himselfe, as though he either chaungeth his purpose, or differenceth from himselfe? Rather when we concewe not how God will haue the thing to be done, which he forbiddeeth to doe, let vs call to mind our owne weakeenesse, and therewithall consider that the light when he dwelleth, is not without caufe called inacessible, because it is couered with darknesse. Therefore all godly and sober men will easily agree to this sentence of Augustine, that sometime man with good will will willeth y which God willeth not. As if a good sonne willeth to haue 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 euill will, which God willeth with a good will. As if an euill sonne willeth to haue his father to die, and God alfo willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God alfo willeth, and yet the naturnesse of the first sonne doth better agree with the will of God, although he willeth a contrary thing, than the vnnaturnalnesse of the other sonne that willeth y same thing. So great a difference is there what to wil doth belong to man, & what to God, and to what ende the will of euery one is to be applied, to haue it either allowed or disallowed. For those things which God willeth well he bringeth to passe by the euill willes of euill men. But a little before he had said, that the Angels apostataes in their falling away, and al the reprobate, in as much as concerneth themselves, did that which God would not, but in respect of the omnipotencie of God, they could by no means 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 fought out of al them that loue them: that in marvellous maner y same thing is not done without his will which is alfo done against his will, 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 euill, vnlesse for that he is omnipotent, he could of euill make good.

4. In the same maner is afoiled or rather vanifheth away the other objection: that if God do not onely vfe the seruice of wicked men, but also goureth their counsels and affections, he is the author of all wicked doings, & therefore men are vnworthily condemned, if they execute y which God hath decreed, because they obey his will: for it is done amisse to confound his wil & commandement together, which is appeareth by innumerable examples to differ farre a sunder. For though when Absalon abused his fathers wives, it was Gods will to punish Dauids adulterie with that dishonor: yet did he not therefore commande the wicked sonne to committe inceint, vnlesse perhaps you mean it in respect of Dauid, as he speakeoth of the railings of Semei. For when he confesseth that Semei raileth at him by the commandement of God, he doth not therein commende his obedience, as if that foward dogge did obey the commandement of God, but acknowledging his tongue to be y scourge of God, he patiently suffreth to be corrected. And this is to be holden in minde, that when God performeth y 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 deede of their owne
owne evil lust they do purposely brake. Now how that thing is of God, & is ruled by his secrete Providence, which men do wickedly, the election of king Iarobeam is a plain example, in which the rashnesse and madness of the people is severely condemned, for that they perverted the order appointed by God, and falsely fell from the house of David, and yet we know it was his will that he should be appointed. Whereasupon in the verie words of Osee there appeareth a certaine stwee of repugnancie, that where God complained that that kingdom was erected without his knowledge, and against his will, in another place he fayeth, 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? Euen thus, because neither could the people fall from the house of David, but that they must shake off the yoke which God had laid upon them: neither yet had God his libertie taken away, but that he might so punish the unthankfulness of Salomon. We see therefore how God in not willing false breach of allegiance, yet to another end justly willeth a falling away from their prince, wherupon Iarobeam beside all hope was by holy anointing driven to be king. After this manner doeth the holy historie say, that there was an enemy raised vp to spoil Salomons sonne of part of his kingdom. Let the readers diligently wey both these things, because it had pleased God to have people governed vnder the hand of one king. Therefore when it was divided in two partes, it was done against his will. And yet the diviision tooke beginning of his will. For surely, where as the Prophet both by words & ceremonie of anointing did move Iarobeam wher he thought of no such thing, to hope of his kingdom, this was not done without the knowlege or against the will of God, which commanded it so to be done, and yet is the rebellion of the people justly condemned, for that as it were against the will of God, they fell from the posteritie of David. In this manner it is also afterward further said, that where Rehabeam proudly despised the request of the people, this was done by God to conforme the words which he had spoken by the hande of Ahiha, his servant. Lo howe against Gods will the sacred vitie is torn in sunder, & yet with the will of the same God tenne tribes do forsake Salomons sonne. Let vs add another like example. Where the people consenting, yea laying their hands vnto it, the fonne of Ahab were flaine, & all his offspring rooted out: Ichu said in deede 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 servant Elias. And yet not vnjustly he rebuketh the citizens of Samaria, for that they had put their hands vnto it. Are ye righteous, faith he? If I have conspired against my lord, who hath killed all these? I haue before (as I think) alreadie declared plainly, how in onelye worke both the fault of man doth bewray it selfe, and also the righteousnes of God gloriously appeareth. And for modest writtes this annuere of Augustine shall alway suffice: where as the father delivered the sonne, & Christ delivered his body, and Judas delivered the Lord: why in this delivering is God righteous, and man faultie? because in the same one thing which they did, the cause was not none, for which they did it. If any be more combered with this that we nowe saye, that there is no consent of God with man, where
man by the righteous moving of God doeth that which is not lawful, let them remember that which Augustine faith another place: Who shall not tremble at these judgments, where God worketh even in the hearts of evil men whatsoever he will, and yet rendereth to them according to their deserving? And truly in the fallhood of Judas, it shalbe no more lawful to lay the blame of the wicked deed 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 Judas. Therefore the same writer doeth in another place truly telvs, that in this examination God doeth not enquire what men might have done, or what they have done, but what their will was to doe, that purpose and will may come into the account. They that think this hard, let them a little while consider, how tolerable their owne waywardness is, while they refuse a thing witnessed by plaine testimonies of Scripture, because it exceedeth their capacitie, and do finde fault that those things are uttered, which God, vnlesse he had known them profitable to be known, would never haue commanded to be taught by his Prophets & Apostles. For our being wise ought to be no more but to embrace with meke willingness to learne, and that without exception whatsoever is taught in the holy Scriptures. As for them that doe more sowardly outrage in prating against it, sith it is evident that they babble against God, they are not worthie of a longer contention.

The ende of the first booke.

THE SECOND BOOKE
OF THE INSTITUTION OF
CHRISTIAN RELIGION,
which intreateth of the knowledge of
God the Redeemer in Christ, which
knowledge was first opened to the Fa-
thers in the time of the Lawe, &
then to vs in the Gospel.

The first Chapter.

That by Adams sinne and falling away, mankind became accursed, and did de-
generate from his first estate: whereina intreated of Original sinne.

OT without cause hath the knowledge of himselfe been in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertain to the course of mans life, then much more shamefull is the not knowing of our seules, whereby it commeth to passe, that in taking counsel of any thing necessary, we be miserably daseled, yea, altogether blin-
God the Redeemer

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ded. But how much more profitable this lesson is, so much more diligently
must we take heed, that we do not disorderly vie it, as we see some of the
Philosophers have done. For they in exhorting man to 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
els doe they will him to behold in himselfe, but that whereby he may swell
with vaine confidence, and be puffed vp with pride. But the knowledge of
our selues, first standeth in this point, that considering what was gotten vs in
creation, and how bountifully God continueth his gratious favoure towarde
vs, we may knowe how great had bin the excellencie of our nature, if it had
continued vncorrupted: and we may withall thinke vpon this, that there is
nothing in vs of our owne, but that we haue as gotten by borrowing all that
God hath bestowed vpon vs, that we may alwayes hang vpon him. Then,
that we call to mind our miserable estate after the fall of Adam, the feeling
whereof may throw downe all glorying & trust of our selues, outwhelme vs
with shame and truely humble vs. For as God at the beginning fashioned vs
like his owne image, to the end to raife vp our mindes both to the studie of
vertue and to the meditation of eternall 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 endued
with reafon & understanding, that in keeping a holy & honest life, we should
procede on forward to the appointed end of blest immortalitie. But the
first dignitie can not come in our minde, but by and by on other side the
heauy light of our filkines & shame doth thrust it selfe in presence, since we
in the person of vs first man are fallen from our first estate, where vpon grow-
eth the hatred and lothing of our selues, & true humilitie, and there is kin-
dled a new desire to seeke for God, in whom euery of vs may recouer those
good things, whereof we are found altogether voide and empitc.

2 This thing surely the truth of God appointeth to be sought in exami-
nining of our selues, I mean, it requireth such a knowledge as may both call
vs away from all confidence of our owne power, and making vs desitute of
all matter to glory vpon, may bring vs to submision. Which rule it beho-
uth vs to keepe, if we wil attaine to the true marke both of right knowledge
and well doing. Neither yet am I ignorant how much more pleasant is that
other opinion that allureth vs rather to consider our good things, than to
looke vpon our miserable needinesse and dishonour, which ought to over-
whelme vs with shame. For there is nothing that mans nature more co-
ureth, than to be stroked with flattery: and therefore when he heareth the
gifts that are in him to be magnified, he leaneth to that side with ouermuch
lighinesse of beleefe: whereby it is so much leffe to be maruesled, that here-
in the greatest part of men haue perniciously erred. For this there is na-
turally planted in al mortall men a more than blind loue of themselues, they
doe moft willingly perswade themselues, that there is nothing in them that
they ought worthy to hate. So without any maintenance of other, this
moft vaine opinion doth ech where get credit, that man is abundantly suf-
cient of him selfe to make him feele liue well and bleffedly. But if there be
any that are content to thinke more modestly, howe soeuer they graunt

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somewhat to God, least they should seeme arrogantly to take all to them-
selves; yet they so part it, that the principall matter of glorie and confidence
alway remaينeth with themselves. Now if there come talke, that with her
allurementes tickleth the pride that already of it selle itccheth within the
bones, there is nothing that may more delite them. Therefore as any hath
with his extolling most fauourably advanced the excellency of mans nature,
soth hath he bin excepted with the well liking reioycentement in maner of all a-
ges. But whatsoeuer such commendation there be of mans excellencie that
leacheth man to rest in himselfe; it doth nothing but delite with that her
sweetenesse, and in deede so deceiueth, that it bringeth to most wretched
destuction all them that affent vnto it. For to what purpose auailith it for
vs, standing vpon al vaing confidence to deuise, appoint, attempt and goe a-
bout those things that we thinke to be for our behoofe, and in our first be-
ginning of enterprize to be forsaken & destitute of sound understanding and
ttrue strength, and yet to goe on boldly till we fall downe into destruction?
But it can not otherwife happen to them that haue affiance that they can do
any thing by their owne power. Therefore if any man glie heede to such
teachers that holde vs in considering onely our owne good things, he shal
not profite in learning to knowe himselfe, but shall be caried violently away
into the worse kinde of ignorance.

3 Therefore, whereas in this point the truth of God doth agree with the
common natural meaning of all men, that the second parte of widsome
consisteth in the knowledge of our selues, yet in the very maner of knowing
there is much disagreement. For by the judgement of the selfe, a man
thinketh that he hath then well searched himselfe; when trusting vpon his
owne understanding and integrity, he taketh boldenesse, and encourageth
himselfe to doing the dutie of vertue and bidding battell to vices, traua-
lceth with all his studie to bende himselfe to that which is comely and ho-
net. But he that looketh vpon and trieth himselfe by the rule of Gods
judgement, findeth nothing that may raife vp his minde to good affiance:
and the more inwardly that he hath examined himselfe, the more he is dis-
couraged, till being altogether spoiled of all confidence, he leaueth to him-
selv nothing toward the well ordering of his life. And yet would not God
haue vs to forget the first noblenes that he gave to our father Adam, which
ought of good right to awake vs to the studie of righteousnesse and good-
nesse. For we can not consider either our owne first estate, or to what end
we are created, but we halbe pricked forward to studie vpon immortalitie,
and to defire the kingdome of God. But that consideration is so farre
from putting vs in courage, that rather discouraging vs, it throweth vs
downe to humblenesse. For what is that first estate of ours? euell that from
whence we are fallen. What is that ende of our creation? euell the same
from which we are altogether turned away: so that loathing our owne mis-
terable estate, wee may grone for sorrowe, and in groning may also sigh for
the losse of that dignitie. But nowe when wee say that man ought to be-
hold nothing in himselfe that may make him of bolde courage: wee mean
that there is nothing in him vpon affiance whereof he ought to be proude.
Wherfore, if any lile to heare what knowledge maught to saue of himself,
et vs thus divide it, that first hee consider to what ende he is created, and endued with gifts that are not to be dispisèd, by which thought hee may be sturred vp to the meditation of the hearing of God & of the life to come. Then let him way his owne strength, or rather needie want of strength, by perceiving whereof he may lie 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, howe much hee is able to do 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 deetatable wicked act which God so severely punished, wee muste consider the verie forme of the same in the fall of Adam, that kindeled the horri-

ble vengeaunce of God vpon al mankinde. It is a childish opinion that hath commonly beene receyued, concerning the intemperance of gluttonie, as though the summe and heade of all vertues consisted in the forebearing of one only fruite, when there flowed on every side store of all sortes of dein-
ties y were to be desired, & when in that blest fruitfulness of y earth, there was not onely plentie, but also varietie to make fare for pleasure. Therefore wee must looke further, because the forbidding him from the tree of y knowledge of good and euill, was the trial of obedience, that Adam in obeying might prove that hee was willingly subject to the government of God. And the name of the tree it selfe sheweth, that that commandement was given for none other ende, than for this that hee contented with his owne estate shoulde not with wicked lust aduaunce himselfe higher. But the pro-

mise whereby hee was bidden to hope for eternall life, so long as hee did not care of the tree of life, and againe, the horrible threatening of Death so soone as hee shoulde taile of the tree of knowledge of good and euill, serued to prooue and exercize his faith. Hereof it is not harde to gather, by what means Adam provoked 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 wee muste fetch a more full definition from the maner of the tentation that Moses de-

scribeth. For fith the woman was with the deceit of the Serpent led away by infidelitie, nowe it appeareth that disobedience was the beginning of y fall. Which thing Paul confirmeth, teaching that all men were lost by one mans disobedience. But it is withall to be noted, that the first man fell from y subiection of God, for that hee not only was taken with the entisementes of Satan, but also despising the truth, did turne out of the way to lying. And surely Gods worde being once despisèd, all reverence of God is shaken off. Because his maieftie doeth no other wayes abide in honour among vs, nor the worship of him remaine intiuolate, but while we hang vppon his mouth. Therefore infidelitie was the root of that falling away. But thereupon arose ambition and pride, to which was adiomyed uthankfullnesse, for that Adam in courting more than was graunted, did vnreuerently despise the so great liberalitie of God wherewith he was enriched. And this was a mon-

struous wickednesse, that the sonne of the earth thought it a small thing that
that he was made after the likeness of God, whereas he might also be made equal with God. If Apostasie bee a filthie and detestable offence, whereby man draweth himselfe from the allegiance of his creauor, yea outrageously shaketh of his yoke: then it is but vaine to extenuate the sin of Adam. Albeit it was no simple Apostasie, but joyned with shamefull reproches against God, while they assented to the falsanders of Satan, wherein he accused God of lying enuiie, and niggardly grudging. Finally, insidetie opened the gate to ambition, ambition was the mother of obstinate rebellion, to make men cast away the fear of God, and throw themselves whither their lust carried them. Therefore Bernard doth rightly teach, that the gate of salvation is opened unto vs, when at this day wee receive the Gospel by our ears: even as by the same windowes, when they stood open to Satan, death was let in. For Adam woulde never have beene so bolde, as to do against the commandement of God, but for this that hee did not beleue his worde. Truely this was the best bridle for the right keeping of all affections in good order, to think that there is nothing better than to keepe righteousnesse in obeying the commandements of God, and then that the cheefe end of happy life is to be beloved of him. Hee therefore was being carried away with the blasphemies of the Deuill, did (as much as in him lay) extinguish whole glory of God.

5 As the spiritual life of Adam was, to abide joyned and bounde to his creauor, so his alienation from him was the death of his soule. Neither is it maruell if he by his falling away, destroyed all his owne posteritie, which perverted the whole order of nature in heauen and in earth. All the creatures doe groane, faith Paul, being made subject to corruption against their will. If one shoulde aske the caufe: no doubt it is for that they beare part of that punishment y man deserveth, for whose vs they were creatur. With then the curse that goeth throughout all the coasts of the world proceed from his fault both upward and downewarde, it is nothing against reason, if it spread abroad into all his issue. Therefore after that the heavenly image in him was defaced, he did not alone suffer this punishment, that in place of wisedome, strength, holinesse, truth, and justice (with which ornamentes he had beene clothed) there came in the most horrible pettiflences, blindnesse, weakenesse, filthinesse, falschode, and iniustice, but also he entangled & drowned his whole offspring in the same miseries. This is the corruption that commeth by inheritance, which the olde writers called originall sinne, meaning by this wordes sinne, the corruption of nature, which before was good and pure. About which matter they have had much contention, because there is nothing farther off from common reason, than all men to be made guiltie of one mans fault, and so the sinne to become common. Which seemeth to have beene the cause why the 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 fearfulnesse could not bring to passe, but that Pelagius arose, whose propiane invention was that Adam sinned onely to his owne losse, and hurted not his posteritie. So through this suttletie, Satan went about by hiding the diseafe, to make it incurable. But when it was proved by manifest testimonie of
Scripture, that sinne passed from the first man into all his posterity, hee brought this caullation, that it passed by imitation, but not by propagation. Therefore good men travailed in this point, and above all other Augustine, to shewe that we are corrupted not by forien wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to denie was too great shamelesness. But the rashnes of the Pelagians and Celestians wil not feeme marvellous to him, which by the writings of the holy man shal perceiue, howe shamelesse beastis they were in all other things. Surely it is not doutfully spoken that David confessed that he was begotten in iniquities, 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 goodness of God toward him, hee beginneth the confession of his owne wickednesse at his very begetting. Forasmuch as it is evident that that was not peculiar to David alone, it followeth that the common estate of all mankinde is noted under his example. All we therefore that descend of vnclene seede, are borne infected which the contagion of sin, yea before that we see the light of this life, we be in the sight of God filthy and spotted. For who could give cleane of the vncleneesse not one, as it is in the booke of Job.

6 We heare that the vncleneesse of the parentes so paffeth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning vnlesse we go vp to the first parent of all vs, to the well head. Thus it is therefore, that Adam was not onely the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankinde worthyly corrupted: which the Apostle maketh plainely by comparing of him and Christ. As (saith he) by one man sin entred into the whole worlde, and death by sinne, and so death went ouer all men, forasmuch as all haue sinned: so by the grace of Christ, righteousnesse and life is restored vnto vs. What will the Pelagians here prate? that Adams sinne was spread abroad by imitation? Then haue wee no other profite by the righteousness of Christ, but that hee is an example set before vs to follow? Who can abide such robberie of Gods honour? If it be out of question that Christes righteousness is ours by communication, and thereby by life: it followeth also that they both were so lost in Adam, as they be recovered in Christ: and that sinne and death so crept in by Adam, as they are abolished by Christ. The words are plaine, that many are made righteous by the obedience of Christ, as by the disobedience of Adam they were made sinners: and that therefore betweene them two is this relation, that Adam wrapping vs in his destruction, destroied vs with him, and Christe with his grace restored vs to saluation. In so cleere light of truth, I think we neede not a longer or more laborious prove. So also in the 1 Epistle to the Corin. when he goeth about to stablish the godly in the trust of y resurrection, he sheweth y the life is couered in Christ, y was lost in Adam, he that pronounceth that we all are dead in Adam, doth also therewithal plainly teytiseth, that we were infected with the filth of sinne. For damnation could not reache vnto them y were touched w no guiltines of iniquitie. But it can be no way plainlier vnderstanded what he meaneth than by relation of y other neber
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 no other way, than when by marvellous maner of communicating, Christ poureth into vs the force of his righteousness. As it is written in another place, that the spirit of life vnto vs, for righteousness sake. Therefore we may not otherwise expound that which is saide that we are dead in Adam, but thus, that he in sinning did not onely purchase mischief and ruine to himselfe, but also threwe downe our nature headlong into like destruction. And that not onely to the corruption of himselfe, which pertaineth nothing to vs, but because he infected al his seed with the same corruption whereinto he was fallen. For otherwise the saying of Paul could not stand true, that all are by nature the sons of wrath, if they were not already accursed in the wombe. And it is easilie gathered that nature is there meant not such as it were create by God, but such as it was corrupted in Adam. For it were not convenient, that God should be made the author of death. Adam therefore so corrupted himselfe, that the infection past from him into all his offspring. And the heavenly judge himselfe Christ, doth also plainly inough pronounce, that all are borne euill and corrupted, where he teacheth, that whatsoever is borne of flesh, is flesh, and that therefore the gate of life is closed against all men, vntill they be begotten againe.

7 Neither for the vnderstanding thereof is any curious disputacion needfull, 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 refeth. We must be content with this, that such gifts as it pleased the Lord to haue bestowed vpon the nature of man, he left them with Adam, and therefore when Adam left them after hee had receiued them, he left them not onely from himselfe, but also from vs all. Who shall be careful of a conueiance from soule to soule, when hee shall heare that Adam receiued these ornamentes which he lost, no lesse for vs than for himselfe, that they were not giuen to one man alone, but asigned to the whole nature of man? Therefore it is not aginfr reason, if he being spoield, nature be left naked and poore: if he being infected with sinne, the infection creepeth into nature. Therefore from a rotten roote arose vp rotten branches, which sent their rottenness into the other twigs that sprong out of them. For so were the children corrupted in the father, they also were infected to their children: y is to say, so was y beginning of corruption in Adam, that by continual 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 ordaine of God, that such gifts as he had giuen to the first man, man should both haue them, and lose them as well for himselfe as for his. As for this that the Pelagians doe causill, that it is not likely that the children doe take corruption from godly parentes, Sith they ought rather to be sanctified by their cleanliness, that is easilie confuted, For they descend not of their spirituall regeneration, but of their carnall generation. Therefore as Augustine faith, whether the vnbelieuer be condemned as guiltie, and the believer quitte as innocent, they both do beget not innocents, but guiltie, because they beget of the corrupted
rupted nature. Nowe where as they doe in manner partake of the parentes holinelle, that is the speciall blesing of the people of God, which poureth not but that the first and nuiterfall curse of mankinde went before. For of nature is guiltineffe, and sanctification is of supernaturall grace.

8 And to the end that these things be not spoken of a thing vn Certaine and unknowen, let vs define Original 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 bee most agreeable with truth. Original sin therefore feemeth to be the inheritably descending peruersfesse and corruption of our nature, powred abroad into all the partes of the soule, which first maketh vs guiltie of the wrath of God, and then also bringeth forth these worke in vs, which the Scripture calleth the worke of the fleffe: & that Gal.5.19. is it properly that Paul oftentimes calleth sinne. And these worke that arise out of it, as are adulteries, fornications, theftes, hatreds, murthers, banketinges, after the same manner hee calleth the fruities of sinne, albeit they are likewise calleth sinnes both commonly in the Scripture, & also by the same Paul himselfe. Therefore these two things are distinctely to bee noted: that is, that being fo in all partes of our nature corrupted and perverted, wee are nowe euen for such corruption onely holden worthily damned and conuicted before God, to whome is nothing acceptable but righteoufnesse, innocencie and purenesse. And yet is not that bonde in respecte of an others fault. For where it is faide, 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 undefruing did bearre the blame of his faulte. But because by his offending wee are all clothed with the curse, therefore is it faide that hee hath bounde vs. Neuertheless, from him not the punishment onely came vpon vs, but also the infection diffilled from him, abideth in vs, to the which the punishment is iustly due. Wherefore howe so euer Augustine doeth oftentimes call it an others sinne, (to shew the more plainly, that it is conveyed into vs by propagation ) yet doeth hee also affirmeth withall that it is proper to euery one. And the Apostle himselfe expressely witnesseth, that therefore death came vpon all men, because all men haue sinned, and are wrapped in Original sinne, and desfiled with the spottes thereof. And therefore the verie infants them selues, while they bring with them their owne damnation from their mothers wombe, are bounde, not by an others, but by their owne faulte. For though they have not as yet brought forth the fruities of their owne iniquitie, yet they have the feed thereof enclosed within them: yea their whole nature is a certaine seede of sinne: therefore it cannot be but hateful and abominable to God. Wherevpon foloweth, that it is properly accompted sinne before God: for there could bee no guiltineffe without sinne. The other point is, that this peruersfesse neuer ceaseth in vs, but continually bringeth forth newe fruities, even the same worke of the fleffe that wee haue before described: like as a burning fornace bloweth out flame and sparcles, or as a spring doeth without ceasling cast our water. Therefore they which haue defined Original sinne, to bee a lacking of Original righteoufnesse which ought to haue bene in vs, although indeede they comprehend all that is in the
the thing itself: yet they have not fully enough expressed the force and efficacite thereof. For our nature is not onely bare and emptie of goodnesse, but also is so plenteous and fruiteful of all evilles, that it cannot bee idle. They that haue faide, that it is a concupiscence, haue vse a worde not verie 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 fleshe, is corrupted and stuffed ful with this concupiscence: or, to ende it shortlier, that whole man is of himselfe nothing else but concupiscence.

Wherefore, I haue faide that all the partes of the soule are possesed of sinne, Sith Adam fell away from the fountain of righteousness. For not onely the inferiour appetite allured him, but wicked impietie possesed the very cattel of his minde, and pride pearced to the innermost part of his hart. So that it is a fonde and foolish thing, to restraine the corruption that proceeded from thence, onely to the sensuall motions as they call them, or to call it a certaine nouriture, that allureth, stirreth and draweth to sinne onely that parte, which among them is called Sensuality. Wherein Peter Lombarde hath discloséd his grosse ignorance, which seeking and searching for the place of it, saith that it is in the fleshe, as Paul witnesseth not properly in deed, but because it more appeareth in the fleshe, as though Paul did meane onely a part of the soule, and not the whole nature which is in comparison set against supernaturall grace. And Paul there taketh away al dout: teaching that corruption resteth not in one parte alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, hee doeth not onely condemne the inordinate motions of appetites that appeareth, but specially traueth to proue that the understanding minde is subject to blindness, and the heartes to peruersitie. And the same thirde chapter to the Romaines is nothing else but a description of original sinne. That appeareth more plainly by the renewing. For the spirite which is compared with the old man and the fleshe, doth not only signifie the grace whereby the inferiour or sensuall parte of the soule is amended, but also containeth a full reformation of all the parts. And therefore Paul doth command, not onely that our grosse appetites be brought to naught, but also that we our selues be renewed in the spirite of our mind, as likewise in an other place he biddeth vs to be transformed in newenesse of minde. Whereupon followeth, that the same part, wherein most of all sinne the excellencie and noblenesse of the soule, is not onely wounded, but also so corrupted, that it needeth not onely to be healed, but in manner to put on a newe nature. Howe farre sinne posseseth both the understanding minde and the heartes, wee will see hereafter. Here I onely purposed shortly to touch that the whole man from the head to the foote is so ouerwhelmed as with an overflowing of water, that no parte of him is free from sinne, and that therefore whatsoever proceedeth from him is accompred for sinne, as Paul sayth, that all the affections of the fleshe or thoughts, are enmities against God, and therefore death.
Now let them go, that presume to make God author of their sins, because we say that men are naturally finnefull. They doe wrongfully seeke the worke of God in their owne filthyneffe, which they ought rather to have sought in the nature of Adam, while it was yet sounde and vn-corrupted. Therefore our destruction commeth of the fault of our owne flethe and not of God, forasmuch as we perished by no other meane but by this, that we degenerated from our first estate. But yet let not any man here murmur and say, that God might have better foresene for our salvation, if he had provided that Adam should not have fallen. For this obiection both is to be abhorred of all godly minde, for the too much presumptuous curiosity of it, and also pertaineth to the secret of predestination which shal 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 deede it is, that the same deadly wound fiketh fast in nature; but it is much materiall to knowe, whether it came into nature from else where, or from the beginning hath rested in it. But it is evident that the wounde was given by sinne. Therefore there is no cause why we should complain but of our faules; which thing the Scripture hath diligently noted. For Ecclesiasstes faith: This haue I founde, that God hath made man righteous, but they have sought many inventions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as having gotten uprightneffe by the goodness of God, hee by his owne madneffe is fallen into vanitie.

We say therefore that man is corrupted with faultinesse naturall, but such as proceeded not from nature. Wee deny that it proceeded from nature, to make appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiall property that hath bin put into him from the beginning. Yet we call it Natural, that no man should think every man geteth it by evil custome, whereas it holdeth al men bound by inheritably descending right. And this we do not of our own heads without authority. For, for the same cause the Apostle teacheth, that we are all by nature the children of wrath. How could God, whom al his meanest workes do please, be wrathful against the noblest of all his creatures? But he is rather wrathful against his corruption of his work, than against his work it selfe. Therefore if for that mans nature is corrupted, man is not vnfitly faide to bee by nature abominable to God, it shalbe also not vnaptly called naturally per-terfe and corrupted. As Augustine faideth not in respect of nature corrupted, to call the sinnes naturall, which doe necessarily reign in our flethe where the grace of God is absent. So vaniseth away the foolish trifling de- wife of the Maniches, which when they imagined an evilneffe having substance in man, presumed to forge for him a newe Creator, lest they should seeme to assigne to the righteous God the cause and beginning of euill.

The 11. Chapter.

That man is now spoil'd of the Freedom of will, and made subject to miserable bondage.
Sith we have scene, that the dominion of sinne, since the time that it helde the first man bound vnnto it, doth not onely reigne in all mankinde, but also wholly poesfeth euerie soule: nowe must wee more neerely examine, since we are brought into that bondage, whether we be spoiled of all Freedome or no: and if yet there remaine any parcel, how farre the force there of proceeded. But to the end that the truth of this question may more easilly 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 errour, if the daungers be considered that are like to fall on both sides. For when man is put from al vprightnesse, by and by he thereby taketh occasion of slothfulnesse: and because it is said, that by himselfe he can do nothing to the studie of righteousnes, forthwith he neglecteth it wholly, as if it pertained nothing vnnto him. Againe, he can presume to take nothing vpon himselfe, be it neuer so little, but that both Gods honour shalbe thereby taken from him, and man himselfe be overthrown with rash confidence. THEREFORE to the end we strike not vpon these rocks, this course is to be kept, that man being enformed that there remaineth in him no goodnes, & being on every side compassed about with most miserable necessitie, may yet be taught to aspire to the goodnes whereof he is void, and to the libertie whereof he is depruied, and may be more sharply stirred vp from slothfulnes, then if it were faine that he is furnished with greatest power. Howe necessarie this second point is, euerie man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controuersie, it ought then plainly to stand for truth, that nothing is to be taken away from man of his owne, as farre as it behoeth that he be thrown downe from false boasting of himselfe. For if it were not granted to man to glory in himselfe 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, sith for his vnthankfulnesse hee is thrust downe from his glorie into extreme shame? At that time (I say) when he was aduounced to the hieft degree of honour, the Scripture attributeth nothing else vnnto him, but that hee was created after the image of God, wherby it secretly teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remaineth nowe, but that he being naked and destitute of all glorie, doe acknowledge G O D, to whose liberalitie he could not be thankfull when hee flowed full of the riches of his grace: and that now at length with confession of his owne pouerie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Alfo it is as much for our profitte, that all praise of wisdome & strength be taken from vs as it pertaineth to the glorie of G O D that they joine our ruine with the robberie of God, that gire vnto vs any thing more than that which is true. For what is els done when wee are taught to fight of our owne force, but that we be lifted vp on his on staffe of a reede, that it may by and by breake, and we fall to the ground? ALBEIT, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men have imagined and do babble of them. WHEREFORE, not without cause is this excellent sentence oft repeated by Augustine, that free will is rather thrown downe headlong,
than stablifhed by them that defend it. This I thought needesfull to speake before, as by way of preface for many mens sakes, which when they heare mans power overthrown from the ground, that the power of God may be buylded 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 haue a little before saide, that in the vnderstanding mind, & in the heart are placed the powers of the soule, now let vs confider what they both are able to do. The Philosphers in deede with great content do imagine that in the vnderstanding minde fitteth reason, which like a lampe gueht light to all counsels, & like a Queene gouerneth the will, for they say that it is endued with divine light, that it can giue good counsels, & fo excelleth in lucely force that it is able well to gouerne. On the other side, that fene is dull & bleare eyed, that it alway creepeth on y ground, & walloweth in groffe objectts, and neuer fitteth vp it felle to true inlight. That the appettite, if it can abide to obey reason, and do not yeld it felle to fene to be sub-dued, is caried on to the studie of vertues, holdeth on the right way, & is transformed into will; but if it giue it felle subiect into the bondage of fene, it is by it corrupted and peruerced, so that it degendreth into luft. And whereas by their opinion there do sit in the soule those powers that I haue spoken of before, vnderstanding, fene, appettite or will, which worde will is nowe more commonly vfed, they say that vnderstanding is endued with reafon, the beft gouernesse toward good and blessed life, so that it do hold it felle within his owne excellencie, & shew forth the force that is naturally giuen it. But that inferiour motion of it, which is called fene, wherewith man is drawn to error & deceite, they say to be such, that it may be tamed with the rod of reafon, & by little & little be vanquished. They place will in the midst betweene reafon & fene, as a thing at her owne ordering, & hating libertie whether it liift to obey to reafon, or giue forth it felle to be rauished by fene.

3. Sometime in deede they do not deny, being overcome by verie experience, how hardly man stablisitheth reason to raigne as Queene within him felle, while sometime he is tickled with entuimentes of pleasures, sometime decuited with false semblance of good things, sometime importunately stiaken with immorderate affections, & violently haled out of the way as it were with ropes or stringes of finowes, as Plato saith. For which reason Ciceron faith, that these spakes giuen by nature, are with peruerse opinions & euill maners by and by quenched: But when such diseases have once gotten places in the mindes of men, they grant that they doe more outrageouslie ouerflow, than that they easliy may be restrained: and they stiuke not to compare them to wild horfes which throwing away reason as it were casting y Chariot druen, do range vnrulely & without measure. But this they make no question of, that vertues and vices are in our owne power. For if (say they) it be in our choiwe to do this or that, then is it also in our choiwe not to do. Now if it be in our choiwe not to do, then is it also to do, but of free choiwe we seeeme to do those things that we do, and to forbear those things that we forbeare. Therefore if we do any good thing when we liift, we may like-wisie leave it vndone: if we do any euil, we may also eschew the same. Yet

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some of them have burst forth to great licentiousnesse, that they have boasted that it is in deed God's gift that we live, but our own that we live well & holly. And thence commeth that saying of Cicero in the person of Cotta: because every man himselfe getteth vertue to himselfe, therefore nouer any of the wise men did thank God for it. For (faith he) for vertue wee be praised, & in vertue we glorie, which should not be if it were the gift of God, and not of our felues. And a little after: This is the judgement of all men that fortune is to be asked of God, but wisedome to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers, that the reason of mans understanding is sufficient for right gouernance: that Will being subject to it, is in deed mov'd by Sense to euill 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 haue bene none that did not acknowledge both that the soundnesse of reason in man hath beene fore wounded by sinne, and his will exceedingly entangled with perverse desires, yet many of them haue too much assent to the Philosophers, of which the ancient, as I thinke, did so much advaunce the strength of man, vpon this consideration, lest if they should haue expressly confessed his weakesnesse, first they should haue made the Philosophers, with whom they then contended, to laugh at them; and then least they should giue to thy fleshe, which of it fleshe was dull to goodnes, a new occasion of slothfulnesse. Therefore because they would not teach any thing that were an abfurditie in the common judgement of men, their studie was to make the doctrine of the Scripture haile to agree with the teachings of the Philosophers. But that they principally regarded that second point, not to make place for slothfulnesse, appeareth by their owne wordes. Chrysostom hath in one place: Because God hath put both good and euill things in our owne power, hee hath giuen vs Freedom of election, and he withholdeth not the vnwilling, but embraceth the willing. Again, Oftentimes he that is euill, if he will, is turned into good, and he that is good by slothfulnesse falleth and becommeth euill, because God made our nature to haue free will, and he layth not necessitie vpon vs, but giuing convenient remedies, suffreth all to lye in the mynde of the patient. Again, As vnlesse wee be holpen by the grace of God, wee can neuer doe any thing well: so vnlesse wee bring that which is our owne, wee cannot obainline the fauour of God. And hee had saide before, that it shoulde not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeth that which Hierom sayeth, that it is our parte to begin, but Gods to make an ende: our parte to offer what we can, his to fulfill what wee cannot. You see nowe that in these sayings they gaue to man towards the studie of vertue more than was meete, 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 handeling they haue done the same, we shall after see. Surely that the sayings which we haue rehearsed are most false, shall by and by appeare, Now although y Grecians more than other
and among them principally Chrysostome have passed measure in advancing the power of mans will, yet all the olde writers, except Augustine, do in this point fo either vary, or waier, or speake doubtfully, that in manner no certainty can be gathered of their writings. Therefore we wil not tary upon exact reckening of every one of their sayings, but here and thare wee will touch out of every one of them fo much as the plaine declaration of the matter shall seeme to require. As for them y followed after, while every one for him selfe sought praise of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came to faire, that man was commonly thought to be corrupted only in his sensual parte, and to haue reason altogether, and wil for the more part vn-corrupted. In the meane time this flew about in all mens mouths, that the natural gifts were corrupted in man, and the supernatural were taken away. But to what meaning that tended, scarcely the hundreth man did even sleightly vnderstand. As for my part, if I would plaineely shew of what sort is the corruption of nature, I could be easely contented with these wordes. But it is much materiall that it be hee defully weyed what a man, being in all partes of his nature corrupted and spoile of his supernatural gifts, is able to doe. They therefore which boasted themselves to be the Disciples of Chrifl, spake of this matter too much like Philosophers. For the name of Freewill still remained among the Latines, as if man had still abiden in vn-corrupted state. And the Grecians were not ashamed to 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 of himselfe. Because therefore al, even to the common people, had receiued this principle, that man was endued with Free will, & many of them that would seeme excellent, can not tel how far it extendeth: first let vs search out the force of the word it selfe, & then let vs procede on by the simplicitie of the Scripture, to shewe what man is able to doe of his owne nature, toward good or euill. What Free will is, where as it is a word commonly found in all mens writings, yet few haue defined. Yet it feemeth that Origen rehearsed that thing whereof they were all agreed, when he sayd, that it is a power of reason to discern good or euill, and a power of will to choose either of them. And Augustine varieth not from him, when he teacheth that it is a power of reason and will, whereby good is chosen while grace assisteth, and euill when grace ceaseth. Bernarde, while he meaneoth to speake more suttely, speaketh more darkely, which saith, that it is a consent by reason of the liberty of will that can not be loft, & the judgement of reason that can not be auoied. And the definition of Anfelmus is not familiar enough, which saith that it is a power to kepe vprightnesse for it selfe. Therefore Peter Lombard and the other Scholemen, haue rather embraced Augustines definition, because it was plainer and did not exclude the grace of God, without the which they saye that will was not sufficient for it selfe. But they bring alfo of their owne such things as they ought either to be better, or to serve for playner declaration. First, they agree that the name of Arbitrium, that is free choyse, is rather to be referred to reason, whose part is to discern between good and euill things: and the adiection Free, pertayneth properly to will, which may be turned
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to either of both. Wherefore fith Freedome properly belongeth to will, Thomas faith that it would very well agree, if Free will be called a power of choosing, which being mixt of understanding & appetite, doth more encline to appetite. Nowe haue we in what thinges they teach that the power of Free will confineth, that is to say, in reason and will. Nowe remayneth that we shortly see how much they giue to either part.

5 They are commonly wonte to make fubiect to the free determination of man, thinges mean, by which belong not to the kingdome of God: but they doe refere true righteousness to the special grace of God and spirituall regeneration. Which thing while the author of thy booke Of the calling of the Gentiles meane he shewe, he reckeneth vp three fortes of Willes, the first Sensitue, the second Naturall, the third Spirituall, of which he fayth, 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 entretained in place for it, for now my purpose is but shortly to rehear the opinions of other, and not to confute them. Hereby it commeth to passe, that when writers speake of free will, they principally feke not what it is able to do to ciuil or outward doinges, but what it can doe to the obedience of the law of God. Which later point I thinke so to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shal shewe a good reason. There hath bin a distinction receiued in Schooles, that reckeneth vp three fortes of freedomes, the first from necessitie, the second from sinne, the third from miserie. Of which the first so naturally ticketh fast in man, that it can by no meane be taken away: the other two are lost by sinne. This distinction I willingly receive, sauing that there necessitie is wrongfullly confounded with compulsion: benewe which two how much difference there is, and how necessarie that difference is to be considered, shal appear in an other place.

6 If this be receiued, then shall it be out of controuersie that man hath not free will to do good workes, vnlesse he be holpen by grace, and that by speciall grace, which is giuen to the onely elect by regeneration. For I doe not passe vpone these phrenetike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether depruied of power to doe well, or whether he haue yet some power, although it be but little & weake, which by it selfe in deedes can doe nothing, but by helpe of grace doth also her part. While the Maitre of the Sentences goeth about to make that plaine, he saith there are two fortes of grace necessarie for vs, whereby we may be made mee te to doe a good worke: the one they call a Working grace, whereby wee effectuall will to doe good: the other a Together working grace, which followeth good will in helping it. In which diuision this I dislike, that whilst he giueth to the grace of God an effectuall desire of good, he secretly sheweth his meaning that man already of his owne nature, after a certaine maner, desirith good though vneffectuall. As Bernard affirming that good will is in deede the worke of God, yet this he granteth to man, that of his owne motion he desirith that good will. But this is farre from the meaning of Augustine, from whom yet Lombard would seems to have borrowed this diuision. In the second
second part of the division, the doubtfulness of speech 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 voyde the First grace by refusing it, or to confirme 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 see 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 bin done. These two things I had will to note by the way, that nowe, reader, thou mayest see how much I differ from the foundest force of the schoolemen. 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 force as it is, we perceiue by this division, after what maner they haue giuen Free will to man. For at length Lombard faith, that we haue not free will therefore, because we are alike able either to do or to thinke good and euill, but onely that we are free from compulsion: which freedome is not hindered, although wee be peruerse and the bondmen of sinne, and can doe nothing but sinne.

7 Therefore, man shalbe saied to haue free wil after this sort, not because he hath a free chiose as well of good as of euill, but because he doth euill by Will, and not by compulsion. That is very well said: but to what purpose was it to garnish so small a matter with so proude 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 holden fast bounde with the fetters of sinne. Truly I do abhorre hating about wordes wherewith the Church is vainely wearied: but I thinke that such wordes are with great religious carefullnes to bee taken heede of, which founde of any abfurdiety, especially where the error is hurrful. Howe fewe I pray you, are there, which when they heare that Free will is assignedit to man, do not by and by conceive, that he is lord both of his owne minde and will, and that he is able of himselfe to turne himselfe to whethet part he will? But some one will say: that peril shalbe 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 falsity, he will sooner conceive an error of one litle word, than a trueth out of a long tale. Of which thing we haue a more certaine experience in this very word, than is to be wished. For omitting that expostion of the old writers, all they in maner that came after, while they sticke upon the natural signification of the word, haue bin caried into a truft of themselves that bringeth them to destruction.

8 But if the authority of the fathers doe moove, they haue in deed continually word in their mouth: but they do withall declare, how much they esteeme y vse of it. First all Augustine, which sticke not to call it Bonde will. In one place he is angry with them that deny free wil: but he declareth his chiefe reason why, when he sayeth oneley, Let not any man be so bolde to deny the freedome of will, that he go about to excuse sinne. But surly in an other place he confeseth, that the will of man is not free without the holy Ghost; forasmuch as it is subiect to lustes that doe binde and conquere it.
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Againe, that when will was overcome with sinne whereto it fell, nature began to want freedome. Againe, that man having ill used his free will, lost both himself & it. Againe, free will is become captive, that it can do nothing toward righteousness. Againe, that it cannot be free, which the grace of God hath not made free. Againe, that the justice of God is not fulfilled when the law commandeth, and man doth of his owne strength, but when the holy Ghost helpeth, and mans will not free, but made free by God, obeyeth. And of all these things he shortly rendereth a cause, when in another place he writeth, that man receiveth great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had showed that free will is stablified by grace, he sharply inueth 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 owne strength if they be already made free? And they marke not that in the verie name of free will, is mention of freedome. But where the spirit of the Lord is, there is freedome. If then they be the bondmen of sinne, why do they boast them of free will? For of whom a man is overcome, to him he is made bond. But if they be made free, why do they boast them as of their owne worke? Are they so free, that they will not be his bond-servants, which faith: Without me ye can do nothing? Beside that also in another place he seemeth sportingly to mocke at the vse of that worde, when he sayde, that will was in deede free, but not made free, free to righteousnesse, but the bond-servant of sinne. Which saying in another place he repeated 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. He that doeth testifie, that the freedome of man is nothing else but a freemaking or manumission from righteousness, seemeth trimly 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 shoulde turne to a great benefite to the church, if it were, abolished: neither will I my selfe vse it, and I would with other, if they aske me counsell, to forbeare it.

9 I may seeme to haue brought a great prejudice against my selfe, which haue confessed, that all the ecclesiasticall writers, except Augustine, haue spoken so doufully or diversely in this matter, that no certeintie can be had out of their writings. For some will so construe this, that I meant therefore to thrust them from giving any voyce herein, because they are all against me. As for me, I mean: it to no other end but this, that I simply and in good faith would haue godly wittes prouided for, which if they wittie vpon those mens opinions in this point, they shall alway water uncertaine. In such sort do they sometime reach, man being spoyled of all strength of free will, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeare, that in such doutfulness of speech, they nothing, or verie little esteeming mans strength, haue given the praise 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 oft repealeth, that we ought to
glory of nothing, because we have nothing of our own, but that man wholly
deyouled in himselfe, may learne to hang al vpoun God. What meaneth
that saying of Augustine and Eucherius, when they expound, that Christ is
the tree of life, to whom he that reacheth his hand, shall live? and y the tree
of knowledge of good & euel, is the free choice of will, wherof who so tasteth,
forstaking the grace of God, he shall dye: What meaneth that of Chrysostom,
that every man is naturally not onely a sinner, but also altogether finne? If
we have no good thing of our owne: If man from top to toe be altogether
sin: if be not lawfull to attempt how much the power of free will is able to
doe, how then may it be lawfull to part the praise of a good worke betweene
God & man? I could rehearse of this sort very many sayings out of other, but
least any man should cauall, that I choose out those things only that make
for my purpose, and do crassely leaue out such things as make against mee,
therefore I doe forbeare such rehearfall. Yet this I dare affirme, howsoever
they be sometime too busie in aduancing free will, y this yet was their pur-
posed marke, to teach man being altogether turned away from truft of his
owne power, to have his strength reposed in God alone. Nowe come
I to the simple setting forth of the trueth, in considering the nature of
man.

But I am here constrained to repeal that, which in the beginning of
this chapter, I spake by way of preface. As any man is most discouraged
and thrown downe with conscience of his owne miserie, neediness, na-
kednesse and flame, so hath hee best profited in knowledge of himselfe.
For there is no danger to be feared, least man will take too much from him-
selfe, so that hee learne, that what he wanteth is to be recovered in God, but
to himselfe he can take nothing more than his own right, be it never so little,
but that he shall destroy himselfe with vaine confidence, and conveying the
honor of God to himselfe, become guilty of hainous sacriledge. And truely so
oft as this lust invadeth our minde, y we desire to have somwhat of our own,
which may rest in our selves rather then in God, let vs know y this thought
is ministrd vs by no other counsellor, but by him that perswaded our first
parentes, to have a will to be like vnto Gods, knowing both good and e-
uill. If it be the word of the deuill that rafeth vp man in himselfe, let vs
give no place vnto it, vnsesse we lift to take counsell of our enemy. It is
pleasent in deede, for a man to haue so much strengthe of his own, y he may
rest in himselfe. But that we be not allured to this vaine affiance, let so many
fore sentences make vs afrayde, by which we be thrown downe:
Cur-
sed is he which trusteth in man, & letteth flesh to be his arm. Again, y God
hath not pleasure in the strength of a horse, neither deliteth in the legs of
man, but deliteth in them that feare him, & attend vpon his mercy. Again,
that it is he which gieusth strengthe vnto him that faineth, & vnto him y hath
no strengthe, he encreaseth power, even the young men shall faint and be
weary, and the yong men shall stumble and fall, but they that wait vpon the
Lord, shall renue their strengthe. All which sayings tend to this end, that we
leane not vpon any opinion of our owne strengthe, be it never so little, if wee
meane to haue God fauorable vnto vs, which resifteth the proud, & giueth
Cap. 2. Of the knowledge of grace to the humble. And then againe, let these promises come into our remembrance. I will poure out water vpon the thristie, and Floudes vpon the drye ground. Againe, All ye that thrist, come vnto the waters. Which promises do testifie, that none are admitted to receive the blessings of God, but they that pine away with feeling of their owne pouertie. And such promises are not to be pasted ouer, as is that of Elay: Thou shalt haue no more sunne to shine by day, neither shal the brightnesse of the Moone shine vnto thee: for the Lord shall be thine everlastinge light, & the God thy glory. The Lord in deede doth not take away the shining of the Sunne or Moone from his seruantes, but because he will himselfe alone appeare glorious in them, hee calleth their confidence far away, euen from those things, that are counted in their opinion most excellent.

11 Truely, that saying of Chryfoftome hath alway exceedingly well pleased me, that the foundation of our Wisdome is humility: but yet more that saying of Augustine, As (fayth he) that same Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the second, he aunswered Pronunciation: and what was the thirde, he aunswered Pronunciation: so if one ask mee of the rules of Christian religion, the Firft, the Second, and Thirde time, and alwayes I would answere Humilitie. But he meaneth not humilitie, when a man knowing some little vertue to be in himselfe, abstaineth from pride and haughtinesse of minde, but when he truely feeleth himselfe to bee such a one, as hath no refuge but in humilitie: as in another place he declareth. Lette no man (fayth he) flatter himselfe: of his owne he is a deuill. That thing whereby he is blessed, he hath of God onely. For what haft thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteousness is Gods. Againe, why is the possibility of nature so presumed on? it is wounded, maymed, troubled and loft, it needeth a true confession, and not a falle defence. Againe, when every man knoweth that in himselfe he is nothing, and of himselfe he 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, shiuered 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 fcour and tenne Psalme hee forbiddeth vs to remember our owne righteousness, that wee may acknowledge the righteousness of God: and he sheweth that God doth so commend his grace vnto vs, that we may knowe our selues to be nothing, that we stande onely by the mercie of GOD, when of our selues we are nothing but euill. Let vs not therefore striue here with God for our right, as if that were withdrawn from our saluation which is gien to him. For as our humblenesse is his hienesse, so the confession of our humblenesse hath his mercy ready for remedy. Neither yet do I require that man not convinced should willingly yeeld himselfe: nor if he hath any power, that he should turne his minde from it, to bee subdued vnto true humilitie. But that laying away the diseafe of selfe loue and desire of victorie, wherewith being blinded, hee thinketh too highly of himselfe, he shoule well consider himselfe in the true
And the common saying which they have borrowed out of Augustine pleaseth me well, that the natural gifts were corrupted in man by sinne, and of the supernatural he was made empyre. 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 felicity. Therefore banishing himselfe from the kingdom of God, he was also deprifed of the spiritual gifts, wherewith he had been 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, untill by grace of regeneration he recover them. Of that sort are faith, the love of God, charity toward our neighbours, the studie of holinesse and righteousness. All these things, because Christ restorthe them unto us, 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 found and perfect, which is both feeble and drowned in many darkenes. And as for our will, the peruerse ones thereof is more than sufficiently known. Sith therefore reason, whereby a man discerneth betwene good and euill, 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 doth John say, that the light thineth yet in darknesse, but the darknesse comprehended it not. In which words both things are plainly expressed, that in the peruerse & degendred nature of man, there thineth yet some sparks that shew that he is a creature having reason, and that he differeth from brute beastes, because he is endued with understanding, and yet that this light is choaked with great thickenesse of ignorance, that it can not effectuallly gette abroade. So will, because it is inseparable from the nature of man, penthed not, but was bound to perturbe desires, that it can etuer no good thing. This in deede is a full definition, but yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talk may proceede according to that first distinction, wherein we divided the soule of man into understanding and will, let vs first examine the force of understanding. So to condemn it of perpetuall blindenesse, that a man leasse vnto it no manner of skill in any kindes of thinges, is not onely against the worde of God, but also against the experience of common reason. For we see that there is planted in man a certaine desire to search out truth, to which he would not aspire at all, but hauing felt some favour thereof before. This therefore is some light of mans understanding, that he is naturally drawn with love of truth, the neglecting whereof, in brute beastes produceth a grosse sense without reason, albeit, this little desire, such as it is, fainteth before it entereth the beginning of her race, because it by and by fallenth into vanities. For the witte of man can not for dulnesse keepe the right way to search out truth.
truth, but strayeth in diverse errors, and as it were grooping in darkness, oftentimes stumbleth, till at length it wander and vanisheth away; so in seeking truth, it doeth betray howe untruth it is to seeke and finde truth. And then it is sore troubled with an other vanity, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to bend to itselfe, and therefore it tormenteth itselfe with fonde curiosity, in searching out th' things superfluous and nothing worth; and to things most necessary to be known, it either taketh no heed, or negligently or feeldome turneth, but scarce at any time applieth her studie earnestly vnto them. Of which peruerfenesse, whereas the prophane writers doe commonly complain, it is found, that all men haue entangled themselves with it. Wherefore Salomon in all his Ecclesiastes, when hee had gone through all these studies, in which men thinke themselves to bee very wise, yet he pronounceth that they are all vaine and trifling.

Yet doe not all travailes of Witte so alway become void, but that it attaineth somewhat, specially when it bendeth it selfe to these inferior things. Yea and it is not so blockish, but that it tasteth also some little of the hier things, howefore it more negligently apply the searching of them, but yet not that with like power of conceiving. For when it is carried vppe aboue the compasse of this present life, then is it principally concluded of her owne weakenesse. Wherefore, that we may the better see howe farre according to the degrees of her ability, it proceedeth in euery thing, it is good that I putte forth a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, another of heavenly things. Earthly things I call those that do not concerne God and his Kingdom, true righteousness, and the blessednesse of eternal life, but haue all their respect and relation to this present life, and are as it were contained within the bounds thereof. Heavenly things, I call the pure knowledge of God, the order of true righteousness, and the mysteries of the heavenly kingdom. Of the first fort are policie, gouernance of householde, all handy craftes, and liberaall Sciences. Of the second fort are the knowledge of GOD and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confesse, because man is a creature by nature gien to live in companies together; he is also by natural instinct bent to chearifie and to preserve the fellowship of these companies, therefore wee see that there are in the mindes of all men innumerall impressions of a certaine cuill 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 conceiue not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men vsnto lawes, because the seeds thereof are naturally planted in all men without any teacher or lawmaker. And I wyse not the diffensions and fightinges that afterward arise while some desyre to peruerse lawe and right, the loose absolute gouernement of Kinges, that lust straieh abroade in stead of right, as theewes and robbers, some
some (which is a fault more than common) thinke that to be vniust, which other haue stablishvd for iust: and on the other side stifferly say, that to bee laudable, which other haue 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 iust, doe fight against manifest reason, and for their fault doe abhorre that, which in under standing of minde they allowe. The latter sorte of it striving in such, that taketh not awaye the first concerning of equitie. For when men do strive among themselves, concerning the pointes of lawes, they agree together in a certaine summe of equitie. Wherein is proved the weaknesses of mans wit, which even then when it seemeth to follow the right way, yet halteh and staggereth, but stil this remaineth true, that there is found in all men a certaine seede of politike order. And that is a large profe, that in the ordering of this life, no man is voide of the light of reason.

14 Now doe followe the artes, both the liberall, and the handie craftes, in learning whereof, because there is in vs all a certaine aptnesse, in them also doeth appeare the force of mans witte: but albeit, all men be not apt to learne them all, yet is this a token certayne enough of the common naturall power, that there is almost no man founde, whose conceite of witte doeth not in some arte or other shewe forth it selfe. Neither haue they onely a power or facultie to learne, but also to devisse in euerie arte some newe thing, either to amplifie or make perfecter that which hath beene learned of an other that went before, which thing, as it moued Plato erroneously to teach, that such conceyuing is nothing else, but a calling to remembrance, so by good reason it ought to compell vs to confess, that the beginning thereof is naturally planted in the witte of man. These poynthes therefore doe plainly testifie, that there is giuen to men naturally an vniuersall conceyuing of reason and of understanding. Yet is it so an vniuersall benefite, that therein euerie man ought for himselfe to acknowledge the peculiar grace of <GOD>. To which thankfulnessse the creator himselfe doeth sufficiency awake vs, when hee createth naturall fooles, in whom hee maketh vs to se with what giftes mans soule excelleth, if it bee not endued with his lighthe, which is so naturall in all men, that it is yet altogether a free gift of his liberalitie towards euerie man. But the inuention and orderly teaching of the same artes, or a more inwarde and excellent knowledge of them which is proper but to a fewe, is no perfecte argument of the common conceyuing of wit, yet because without difference it happeneth to the godlie and vn godlie, it is rightfully reckned among naturall giftes.

15 So often therefore as wee light vppon prophane writers, let vs bee put in minde by that maruellous light of trueth that shineth in them, that the wit of man, howe much soever it be perverted and fallen from the first integritie, is yet stil clothed and garnished with excellent giftes of God. If we consider that the spirite of God is the onely fountaine of trueth, wee will neither refuse nor dis praise the truth it selfe, wheresoever it shall appeare, except we will dishonourable vs the spirite of God: for the giftes of the holy Ghost
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Ghost cannot be set light by, without contempt and reproach of himselfe: And what? Shall we deny that the truth shined to the old Lawyers, which haue set forth Civil order and Discipline with so great equitie? Shall we say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall we say that they had no wit, which by setting in order the art of speach, haue taught vs to speake with reason? Shall we say that they were madde, which in setting foroth Phisicke, haue employed their diligence for vs. What of all the Mathematicall sciences? shall we thinke them doing errors of madde men? no, rather we can not reade the writing of the olde men, concerning these things, without great admiration of their wit. But shall wee thinke any thing praiie worthie or excellent, which we doe, not reknowledge to come of God? Let vs be ashamed of so great unthankfulnesse into which the heathen Poetes 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 naturall men, were of so sharpe and deepe sight in searching out of inferior things, let vs learne by such examples, howe many good things the Lorde hath left to the nature of man, after that it hath beene spoile of the true God.

16 But in the meane time yet let vs not forget, that these are the most excellent good giftes of the spirite of God, which for the common benefite of mankinde hie dealthe abroad to whome it pleaseth him. For it behoveth, that the vnderstanding and skil that was required for the framing of the tabernacle, shoulde bee powred into Befeelel and Oliab by the spirite of God, it is no maruell if the knowledge of those things which are most excellent in mans life, be vayne to bee communieated vnto vs by the spirite of God. Neither is there cause why any man should ask, what haue vs wicked to doe with Gods spirite, which are altogether estranged from God. For where it is saide that the spirite of God dwelleth in the faithfull onely, that is to be vnderstanded of the spirite of sanctification, by the which we are confecrate to God himselfe, to bee his temples: yet doeth hee neverthelesse fill, move and quicken all things with the virtue of the same spirite, and that according to the propertie of cuerie kinde which he hath giuen to it by law of creation. If it haue beene the Lordes will that we shoulde bee helpen by the trauell and service of the wicked in naturall Philosophie, Dialecticke, the Mathematicall knowledges, and other: let vs see it, leafte if wee neglect the giftes of God, willingly offered in them, wee suffer justie punishment for our thoughtfullnesse. But leaft any shoulde thinke a man to bee blessed, when vnder the elementes of this worlde there is granted vnto him so great an abilitie to conceive truth, it is also to bee added that all this power to vnderstande, and the vnderstanding that followeth thereof, is a vanishing and transientie thing before God, where is not a steedfast foundation of truth. For Augustine reacheth most truerlie, whom (as we haue faide) the Mafter of the Sentences, and the other Scholmen are compelled to assent vnto, as the free giftes were taken from man after his fall, to these naturall giftes which remained, were corrupted. Not that they be defiled of themselues in as much as they come from God, but because they
they cease to be pure to a defiled man, that he should have no praise of the.

17 Let this be the summe: that it is seen, that in all manke, is reason which is proper to our nature, which maketh vs to differ from brute beasts, as brute beasts doe differ in fente from thingses without life. For whereas there be borne certaine natural fools and idiots, that default of sense not the generall grace of God: But rather by such fite we are put in mind, that what is left unto our felues, ought fully to bee ascribed to the kindnesse of God, because if he had not spared vs, our rebellion had drewne with it the dettruction of our whole nature. But whereas some doe excell in sharpenesse of conceit, some other doe paffe in judgement, some have a quicker wit to learne this or that arte: in this varietie GOD setteth forth his grace vnto vs, that no man should claim to himselfe as his owne, that which floweth from Gods meere liberalitie. For how becommeth one more excellent than another but that in common nature might appeare: above other the special grace of God, which in omitting many, faith openly that it is bound to none. Beside that, God poureth in singular motions, according to the calling of every man, of which thing we meete with many examples in the books of the Judges, where it is said, that the spirit of the Lord clad them, whom he called to rule the people. Finally, in every noble act there is a special instruction. By which reason the strong men followed Saul, whose hearts the Lord had touched, and when his miniftring in the kingdom was prophesied of, Samuel faide thus: The spirit of the Lord shall come vpon thee, and thou shalt be an other man. And this was continued to the whole course of government: as after it is spoken of David, that the spirit 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 faide to excell in witte, not only as Jupiter hath dealt to every man, but also as the time required. And truely experience teacheth, while many times such men stand amased as were most sharp and deepe witted, that the wittes of men are in the hande and will of God to rule them at every moment: for which reason it is said, that he taketh wit from the wife, that they may wander out of the way. But yet in this diversitie we see remaining some marks of the image of God, which doe make difference betwene al mankeinde and other creatures.

18 Now is to be declared what mans reason feeth, when it commeth to the kingdom of God, and to that spiritual insight, which consistseth chiefly in three things: to know God, and his fatherly fauour toward vs, where in our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second, 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 fauour of a certaine giddie imagination. The Lord gave them in deed, as is above said, a little raft of his godhead, that they should not pretend ignorance to colour their vngodliness: and many times he moved them to speake many things, by confession whereof themselves might be convinced: But they so fawe the things that they saw, that by such seeing they were not directed to the truthe, much leffe did attaine.
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unto it, like as a wayfaring man in the midst of the field, for a sodaine moment, feeth faire and wide the glistering of lightening in the night time, but with such a quickly vanishing light, that hee is sooner couered againe with the darkenesse of the night, than he can stirre his foot, so far is it of that he can be brought into his way by such a helpe. Beside that, those small droppes of truth, wherewith as it were by chance, they sprinkle their bookes, with how many and how monstruous lies are they defiled? Finally, they neuer so much as smelled that assurednesse of Gods good will toward vs, without which mans witse must needs be filled with infinite confusion. Therefore mans reason neither approcheth, nor goeth toward, nor once directeth sight vnto this truth, to understand who is the true God, or what a one he will be toward vs.

19 But because we being drunke with a false persuasion of our owne deepe insight, doe very hardly suffer our selues to be persaued, that in matters of God it is vterly blinde and dull: I think it shalbe better to confirme it by testimonies of Scripture, than by reasons. This doth John very well teach in that place which I even now allcaged, when he writeth, that life was in God from the beginning, and the same life which should bee the lightes of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in deccde, that mans foule is lightened with the brightness of Gods light, so that it is neuer altogether without some small flame, or at least some parcle of it, but yet, that with such a light he comprehended not God. And why so? because mans quicknesse of witte, as toward the knowledge of God, is but meere darkenesse. For when the holy Ghost calleth men darkenesse, he at once spoileth them of all abilitie of spiritual understanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of blood, or of the will of the fleshe, or of man, but of God. As if he should say: flesh is not capable of so his wisdom to conceite God and that which is Gods, vnlesse it be lightened with the spirit of God. As Christ testified, that this was a speciall ruelation of the father, that Peter did know him.

20 If we were persaued of this which ought to be out of all controversy, that our nature wanteth all that, which our heauenly father giueth to his elect by the spirit of regeneration, then here were no matter to doubt upon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing, when he faith y no man can call Iesus the Lord, but in y holy Ghost. And John Baptift seeing the dulnesse of his disciples, cryeth out, that no man can receive any thing, vnlesse it be given him from aboue. And that he meaneth by giue a speciell illumination, and not a common gift of nature, appeareth hereby, y he complaineth that 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 understanding by his spirit: Yea and Moses, when he reprocheth the people, with theirs forgetfulness, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefite of GOD. Thine eies (faith he) have seen those
those great tokens and wonders, and, The Lord hath not given thee a heart to understand, nor ears to hear, nor eyes to see. What should he express more, if hee called vs blockes in considering the worke of God? Whereupon the Lorde by the Prophete promiseth for a great grace, that hee will giue the Israelites a heart, that they may knowe him: signifying thereby, that mans wit is onely so much spiritually wise, as it is lightened by him. 

Therefore he could not better shew what our power is to knowe GOD, than when hee faith, that wee haue 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 will vnto men? And did hee not faithfully doe his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inwarde scholemaster, the holy Ghost, set open the way to our minds. Therefore none come to him, but they that haue hearde 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 formeth the cares to heare, and the mindes to vnderstande. And least that should feeme straunge, hee alleageth the Prophecie of Esay, where when he promiseth the repairing of the Church, that they which shall be gathered together to salvation, shall be taught of the Lorde. If God there foresheweth some peculiar thing concerning his electes, it is evident that hee speaketh not of any kind of learning that was also common to the wicked and vngodly. It remaineth therefore that wee must vnderstande it thus, that the way into the kingdom of God is open to no man, but to him to whom the holy ghost by his enlightning shal make a new minde. But Paul speaketh most plainly of all, which of purpose entring into discourse of this matter, after hee had condemned all mens wiSdom of follie and vanitie, & vterly brought it to naught, at the last concludeth thus: that § natural man can not perceive those things that are of the spirite of God: they are foolishnes vn to him, and he cannot vnderstande them, because they are spiritually judged. Whome doeth he call natural? Even him that stayeth vpon the light of nature. Hee I say comprehendeth nothing in the spirittual mysteries of God. Why so? is it because by slouthefullnesse he negleggeth it? Nay, rather although he woulde trauell never so much, hee can doe nothing, because forsooth they are spiritually 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 reckened for follie where the spirite of God giueth not light. Before he had announced those things that God hath prepared for them that love him, above the capacitie of eyes, eares & mindes. Yea he testifieth that mans wisdome was as a certaine veil, whereby mans minde was kept from seeing God, What meaneth wee? The Apostle pronounceth, that the wisdome of this worlde is made follie by God: & shal we forsooth giue vnto it sharpenes of understanding, whereby it may pærce to the secret places of § heavencly kingdom? Fare be such beastlines fro vs.
And so that which here he taketh away from men, in another place in a prayer, he giueth it to God alone. God (faith he) and the father of glory giueth to you the spirit of wisedome and revelation. Nowe thou hearest that all wisedome and revelation is the gift of God. What followeth? and lighten the eyes of your minde. Surely if they need a newe revelation, then are they blinde of themselves. It followeth after: That ye may know what is the hope of your calling. &c. Therefore he confesseth, that the wittes of men are not capable of so great understanding, to knowe their owne calling. And let not some Pelagian babble here, for God doth reme ride that dulness or vnskillfullnese, when by the doctrine of his wordes hee directly mens understanding, whither without a guide hee coulde not have attreynd. For David had a lawe, wherein was comprehended all the wisedome that may bee desired, and yet not contented with that, hee requireth to haue his eyes opened, that hee may consider the mysteries of the same lawe. By which speech truely he secretly faith, that the sunne riseth uppon the earth where the wordes of God shineth to men: but they get not much thereby, vntil hee himselye, that is therefore called the father of lightes, doe giue them or open their eyes, because wherefo euerm hee shineth not with his spirit, all thinges are possetled with darkenesse. So the Apostles were well and largely taught by the best scholmastery: yet if they had not needed the spirit of truth to instruct their minde in that same doctrine which they had hearde before, hee would not haue bidden them looke for him. If the thing that we aske of God, we do thereby confesse that we want: and God in that that hee promiseth it vs, doeth argue our neede, let no man doubt to confesse that he is so much able to understande the mysteries of God as he is enlightened with his grace. He that giueth to himselye more understanding, is so much the more blinde, for that hee doeth not acknowledge his owne blindnesse.

Nowe remaineth the thirde pointe, of knowing the rule of well framing of life, which wee doe rightly call the knowledge of the worke of righteousnesse, wherein mans wit is meteth to bee of somewhat more sharpe sight, then in the other two before. For the Apostle testifiseth, that the gentiles which haue no lawe, while they doe the worke of the lawe, are to themselves instead of a lawe, and doe shewe the lawe written in their harts, their consciences bearing them wittnes, and their thoughtes accusinge them within themselves or excusinge them before the judgement of God. If the Gentiles haue righteousnes naturally graven in their minde, surely we cannot say that we are altogether blinde in the order of life. And nothing is more common, than that man by the lawe natural, of which ye Apostle speakes in that place, is sufficiently instructed to a righte rule of life. But let vs weye to what purpose this knowledge of the lawe is planted men: then it shall by and by appeare, howe farre it bringeth them toward 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 delayd a little before, that they which sinned in the lawe, are judged by the lawe, they that haue sinned without lawe doe perish without lawe. Because this might seeme vnrea sonable, 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 therefore is sufficient for their just damnation. Therefore the end of the law natural is, that man may be made incapable. And it shall be defined not ill after this sort, that it is a knowledge of conscience, that sufficiently differenceth between just and unjust, to take away from men the pretence of ignorance, while they are probed guilty by their own testimony. Such is the tenderness of man toward him selfe, that in doing of evils, he always turneth away his mind 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 deed were fitly said of him, if mens hypocrisie went so farre in hiding of vices, that the minde might not know it selfe guilty before God. But when the sinner seeking to elude the judgement empiinted in him, is now & then drawn backe vnto it, and not suffereth so to winke, but that he be compelled whether he wil or no, sometime to open his eyes: it is falsely said that he finneth onely by ignorance. 

23 Themistius faith more truly, which teachteth vnder standing is sel- dome deceived:that it is blindnesse when it goeth any further, that is, when he commeth down to the special case. Every man, if it be generally asked, will affirm, that manslaughter is evil: but he confirseth to kill his enimies, 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 special case forgetteth the rule, that he had lately agreed vpon in the general question. Of which thing Augustine difcourseth very finely in his exposition of the first verse of the lvij. Psalm: albeit the same thing is not continual. For sometime the shamefulness of the evil deepe do pretseth the conscience, that not deceiving him selfe vnder false resemblance of a good thing, but wittingly & willingly he runneth into evil. Out of which affection came these sayings: I see the better & allow it, but I follow the worse. Wherefore, me thinketh, Aristotle hath very aptly made distinction betweene Incontinence and Temperance. Where incontinence reigneth, he faith, that there by reason of troubled affection or passion, knowledge is taken away from the minde, that it maketh not the evil in his owne act, which it generally feeth in the like: and when the troubled affection is cooled, repentance immediately followeth. But temperance is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conceived choice of euell.

24 Now when thou hearest judgment vniuercally named in the difference of good and euell, thinke it not euery sound and perfect judgement. For if mens hearts are furnished with choice of just and unjust, only to this end, that they should not pretend ignorance, it is not then needful to see the truth in euery thing. But it is enough, and more, that they understand so farre that they cannot escape away, but being consuited by witness of their conscience, they even now already begin to tremble at the judgement seat of God. And if we wil trie our reason by the law of God, which is the exampler of true righteousnesse, we shall find how many ways it is blind. Truely it attaineth not at all to those that are the chief thvgngs in the first table, as of confidence in God, of giving to him the praise of strength and riches righteounesse,
What soule ever by natural sense did smell out, that the lawfull worshipping of God consisteth in these things? For when profane men will worship God, although they be called away an hundred times from their vaine trifles, yet they alwaies slide backe thither againe. They deny in deed that sacrifices do please God, yet there be adiomed a purenesse of minde whereby they declare, that they concieve somewhat of the spiritual worshipping of God, which yet they by and by corrupt with false inventions. For it can never be perfuaded them, that all is true that the law prescribeth of it. Shall I say, that that wit excelleth in any sharp understanding, which can neither of it selfe be wise, nor harken to teaching? In the commandments of the Second table it hath some more understanding, by so much as they came nearer to the preseruation of civil fellowship among men. Albeit euery herein also it is found many times to faile. To euery excellent nature it feemeth most vnreasonable, to suffer an vnjust, & too imperious a maner of governing over them, if by any meane he may put it away: and the judgement of mans reason is none other, but that it is the part of a ferteile & base courage, to suffer it patiently: and againe, the parte of an honest & free borne heart, to shake it off. And revenge of injuries is reckened for no fault among the Philosophers, But the Lord condemning that too much noblenesse of courage, commanded his to keepe the same patience that is so ill reported among men. And in all the keeping of the lawes, our understanding marketh not desire of minde at all. For a natural man suffereth not himselfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choked vp, before that it come to the first entrie of this bottomlesse depth. For when the Philosophers note immoderate motions of minde for faults, they meane those motions that appere and shew forth themselves by grofe tokens, but they make no accompt of those cuil desires that do gently tickle the minde.

25 Wherefore, as Plato was worthily found fault with all before, for that he imputed all sinnes to ignorance, so is their opinion to be resiected, which teach that purposed malice and frowardnesse is vised in all sinnes. For we finde it too much by experience, how oft we fall with our good intent. Our reason is overwhelmed with so many sordes of being deceived, is subject to so many errors, stumbleth at so many stayes, is entangled with so manye straitnesse, that it is farre from sure directing. But how little it is esteemed before the Lord in all partes of our life, Paul sheweth when he layeth, that we are not sufficient to think any thing of our selues, as of our selues. Hee speaketh not of wil or affection, but he taketh also this away from vs, that we should not thinke that it can come in our minde how any thing is to be done well. Is our diligence, insight, understanding, and heede so corrupted, that it can Denise or thinke upon nothing that is right before the Lord? that feemeth too hard to vs, that do unwillingly suffer our selues to be spoyle of the sharpe beste of reason, which we accompt a most precious gift. But to the holy Ghoft it feemeth most full of equitie, which knoweth that all the thoughts of wise men are vaine, and which pronounce eth plainly, that all the invention of mans heart is onely vaine. If all that our witt conceiued, deu-
God the Redeemer.

Lib. 2.

N 2

Nuniseth vpon, purposeth and goeth about, is alway euill, how can it come in our minde to purpose that which pleaseth God, to whom eoyly holines and righteousnesse is acceptable? So is it to be scene, that the reason of our mind, which way so ever it tume it selfe, is miserably subject to vanitie. David knew this weakenesse in him selfe, when he prayed to haue understanding giuen him, to learne the Lordes commandements aright. For he secretly fayth therein, that his owne wise sayeth him not, which desireth to have a new giuen him. And that he doth not eonely once, but almost tenne times, in one Psalm, he repebeth the same prayer. By which repebeth he principally declareth, with how great neede he is driven to pray it. And that which he prayeth for him selfe alone, Paul commonly vieth to pray for the Churches. We cease not (faith he) to pray for you, and to desyre that ye may be filled with the knowledge of God in all wisdome and spirittuall understanding, that ye may walke worthy of God. etc. But so oft as he maketh that thing the good gift of God, let vs remember, he doth withall telles, that it lieth not in mans power. And Augustine forsooth acknowledgeth this deuault of reason to understand those things that are of God, that he thinketh the grace of illumination to be no lesse necessarie for our mindes, than the light of the funne is for our eyes. And not conuenent with y, he addeth a correction of that, saying, that we lefte vp our eyes to see the light, but the eies of our mind lie shut, vntele the Lord open them. And the Scripture teacheth that our mindes are not enlightened one day alone, that they may afterward see by themselves: for that which I euen now alleged out of Paul, belongeth to continual procedinges and encreaseinges. And this doth David expressely set out in these wordes: With my whole heart I haue sought thee, make me not to stay from thy commandements. For when he had bene re-generated, and had not slenderly profited in true Godlienesse, yet he confesseth, that for every moment he needeth continual direction, lest he should swarue from the knowledge wherewith he is endued. Therefore, in another place he prayeth to haue the right spiritu reued, which he had lost by his owne faulte, because it belongeth to the same G O D to restore vnto vs the same thing being lost for a time, which himselfe gave at the beginning. 26 Nowe is will to be examined, whether standeth the cheshe libertie of free choise, for it hath bin already scene, that choise dooth rather belong to will, than to understanding. First, y this thing which the Philosophers haue taught, & is received with common consent, that is, y all things by natural instinct desire that which is good, may not seeme to belong to y vp rightnesse of mans will: Let vs marke that the force of free wil, is not to be considered in such appetite, as rather proceedeth of y inclination of the essence, than of the aduiment of the understanding minde. For euen the scholemen doe confess, that free will hath no action, but when reason uneth it selfe to objects, whereby they meaneth that the object of appetite must be such, as may be subject to choise, and goe before deliberation, which prepareth the way for choise. And truely, if a man consider what is the natural desire of good in man, he shall finde that it is common to him with beasts. For they also desire to be well, and when any shew of good appeareth that moveth their sense, they followe it. But man doth neither choise by reason, y he

Gen. 6. 1. and 3. 21.

Psa. 119. 34.

Phil. 4.

Col. 1.

Aug. lib. 2.

De peccati. mer. et remii.

cap. 5.

Psa. 119. 10.

Psa. 51. 12.
may folow with diligence that thing which is in deede good for him, according to the excellencie of his immortall nature, nor taketh reason to counsel, nor bendeth his minde, but without reason, without counsel, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a man by senfe of nature be caried to desire that which is good: but this is requisite, that he discerne 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 leaft any man should doubt, there is to be noted a double sophistical argument. For appetite is not here called the proper maner of will, but a naturall inclination: and good is called not as of vertue or justice, but of estate, as we say: This man is well, or in good case. Finally, although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternal bleffe is not pleafant, yet is there none that aspireth vnto it, but by the moving of the holy Ghost. Wherefore, fith the naturall desire in men to be well, maketh nothing to proue the freedome of will, no more than in metals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other thinges, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euill: or whether it keepeth still any parcel vnhurt, from whence do growe good desires.

27 They that do attribute to the firft grace of God, that we will effectually, see me on the other side to say secretly, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it can not growe to a perfect affection, or raife vp any endured. And there is no doubt that the scholemen haue commonly embraced this opinion, or which was borrowed by Origen and certaine of the olde writers; for somuch as they are wont to consider man in pure naturall thinges, (as they terme it) such a one as the Apostle describeth him in these wordes: I do not the good y 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 y Paul there followeth, altogether wrongfully perverted. For he entreateth of the Christi-an wafeling (which he shortly toucheth to the Galatians) which the faithfull continually feele within themselves, in the battell 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 sayd, that there dwelleth no goodnesse in him, he addeth an exposition, y he meaneth it of his flesh. And therefore he saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in me, that is, in my flesh? Even as much as if he had faide thus: God dwelleth not in me of my selfe, for there is no good to be founde in my flesh. Hereupon foloweth that maner of excuse: I my selfe doe not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which doe with the chief part of their soule tende vnto good. Nowe, the conclusion that is adjoyned after, declareth all this matter evidently. I am de-lected (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 strauning in himself, but he that being regenerate by the spirit of God, carieth

Rom. 7.15

Gal. 5.17.

Rom. 7.22.
carieth the leauings of his flesh about with him? Therefore Augustine, whereas once he had thought, that that had beene spoken of the nature of man, reuoked his exposition as false, and all agreeing together. And truely, if we allow this, that men without grace haue some motions to good, though they be but small, what shall we answere to the Apostle which layeth, that wee are not sufficient so much as to thinke any good? What shall wee answere to the Lorde that pronounceth by Moses, that every intention of mans heart is onely euill? Wherefore, Sith they haue stumblid by false taking of one place, there is no cause why we should stay vppon their judgement. Let rather this sayyng of Christ preuaile. He that doeth sinne, is the seruant of sinne. We are all sinners by nature, therefore we be all Holden under the yoke of sinne. Nowe if whole man be subiect to the dominion of sinne, then must it needes be, that the will it selfe which is the chiefe seate thereof, be bound fast with most straignt bondes. For otherwise the sayyng of Paul would not stande together, that it is God which worketh will in vs, if any will did go before the grace of the Holy ghost. Away therefore with all that many haue triullingly spoken concerning preparation. For although sometime the faithfull do praye to haue their heart formed to the obedience of the lawe, as Dauuid doeth in many places: yet it is to be noted, that euens that desire of praying is from God. Which we may gather of his wordes, for when he wisseth to haue a cleane heart created within him, surely he taketh not on him selfe the beginning of creation. Therefore lerther this sayyng of Augustine haue place with vs: God will preuent thee in all things: And sometime preuent thou his wrath. Howe? Confesse that thou hauest all these thinges of God, that what so euer good thou haue, is of him: what soeuer euill, it is of thy selfe. And a little after: Nothing is ours but sinne.

The iij. Chapter.
That out of the corrupt nature of man prooedeth nothing but damnable.

But man cannot be any way better knowne in either part of his soule, than if he come fouerth with his titles wherewith the Scripture dooth set him out. If he be painted whole in these wordes of Christ, That which is borne of flesh, is flesh: as it is easie to prooue, then is he prooued to be a verie miserable creature. For the affections of the flesh, as the Apostle witnesseth, is death, for as much as it is enmity against God, and so is not subiect, nor can be subiect to the law of God. Is flesh so perturbe, that with all her affections shee continually vseth enmity against God: that she cannot agree with the rightousnesse of the law of God? Finally, that she can bring fouerth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth onely to the sensuall, and not the higher parte of the soule. But that is sufficiently confounded by the wordes of Christ, and of the Apostle. It is the Lordes argument, that man must bee borne againe, because he is flesh. He commandeth not to be borne againe, according to the body. But in minde he is not borne againe, if a parte of
it be amended, but when it is all renewed. And that doeth the comparison, set in both places, conforme. For the spirite is so compared against the fleshe, that there is left no meane thing betweene them. Therefore whatsoever is not spirituall in man, is after the same reason called fleshy. But wee haue nothing of the Spirit but by regeneration. It is therefore fleshe whatsoever wee haue of nature. But of that matter, if of otherwise we could haue any doubt, that is taken away from vs by Paul, whereafter he had described the olde man, whom he had said to be corrupt with concupiscences of error, he biddeth vs to be renewed in the spirite of our minde: you see he doth not place vnlawfull and euill lustes onely in the seruiciue part, but also in the very minde, and therefore requireth a renewing of it. And truely a little before he had painted out such an image of mans nature, as did shewe that there was no part wherein we were not corrupted and peruered: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in understanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindenesse of their heart: it is no doubt that this is spoken of all them whom the Lorde hath not reformed to the righteousness both of his wisedome and justitie: 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 worde we gather, that the grace of Christ is the onely remedie whereby we are deliuered from that blindenesse, and the euils that ensueth thereof. For so had Efaie also prophesied of the kingdome of Christ, when he promiseth, \\nthat the Lorde should be an everlafting light to his Church, when yet darkenesse covered the earth, and a mift the peoples. Whereas he teftifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darkenesse and blindenesse. I will not rehearse particularlie such things as are written euerie where, specially in the Pfalmes and in the Prophetes against the vanitie of man. It is a great thing that Davi did writeth, if he be weyed with vanitie, that he shall be vayne, more than vanitie it selfe. His wit is wounded with a greevous weapon, when all the thoughtes that come out of it, are scorned as foolish, trifling, madde and peruerse.

No easie is the condemnation of the heart, when it is called guilefull and peruerse above all thing: but because I studie to be short, I will be contente with one place alone, but such a one as shall be like a most bright looking glasse, wherein we may beholde the whole image of our nature. For the Aposttle, when he goeth about to throw downe your arrogancy 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, Alare gone out of the waye, they are made vnprofitable together, there is none that doeth good, no not one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poiyon of Serpentes 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 vnhappiness, which haue not the feare of God before their eyes: With these thunderboltes hee inueth, not against certaine men, but against the whole nation of the sonnes of Adam. Neither declineth he against the corrupt manners of one or two ages.
ages, but accused the continual corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to reach rather that all men are opprest with calamities, impossible to be overcome, from which they can not get up againe, unless they be plucked out by the mercie of God. And because, that could not be proved unless it had beene by the overthrowe and destruction of nature, he brought rooth these testimonies whereby is proved that our nature is more than destroyed. Let this therefore remaine agreed, that men are such as they be here described, not onely by faultes of euill custome, but also by corruptnesse of nature. For otherwise the Apostles argument can not stand, that there is no saluation for man but by the mercie of God, because he is in him selfe utterly lost and past hope. I will not here buie my selfe in proving the applying of these testimonies, that no man shoulde thinke them vntruth vulsed. I will so take them as if they had bin first spoken by Paule, 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 understanding, he prooueth by Apostasie or departing from God, whome to seke is the first degree of willedome. But that want must needs happen to them that are fallen away from God. He sayth further, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adiyneth the haynous faultes, wherewith they dele their members that are once let loose into wickednesse. Last of all he testifieth that they are voyde of the feare of God, after whose rule our steppes should haue bin directed. If these be the inheritable giftes of mankinde, it is in vaine to seke for any good thing in our nature. In deed I grant that not all these faultes doe appeare in every man: yet can not be denied that this Hydra lurketh in the heartes of all men. For as the body while it already oftentimes enclosed within it, the cause and matter of disease, although the paine be not yet vehement, can not be called healthye; no more can the soule be reckned sounde, while it swarmeth full of such diseases of vices, albeit the similitude doth not agree in all points. For in the body be it nouer so much diseased, there remaineth a quicknesse of life: but the soule being drowned in this gulfe of destruction, is not onely troubled with vices, but also altogether voiue of all goodnesse.

3. The same question in a manner which hath bin before assayed, nowe riseth vp againe of newe. For in all ages there haue bin some, which by guiding of nature haue bin bent to vertue in all their life. And I regarde it not, though many slippinges may be noted in their manners: yet by the very study of honestie they haue shewed a prove, that there was some purenesse in their nature. What reward such vertues haue before God, although we will more fully declare when we shall speake of the merites of workes, yet we must somewhat speake in this place: so farre as is necessarie for making plauns of this presente argument. These examples therefore seeme to put vs in minde, that we should not thinke mans nature altogether corrupte, 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 behaued themselves most honestly. But here we must thinke, howe in this corruption of nature there
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 lose reines to rumne wildly into all fortes of lustes, without doubt there would be no man, but he would in plaine experience make vs beleeeue, that of those euils wherewith Paul condemneth all nature, are most truely sayde of him. For what? Canst thou exempt thy selfe out of the number of them, whose feete are swift to shed bloude, their handes defiled with robberies and manslaughters, their throtes like vnto open Sculpchres, their tongues deceitfull, the lippes venimous, their workes vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwarde are peruerfenes, whose eyes are bent to entrappings, their hartes like vp diptoeously to triumph ouer other, and all the partes of them applied to infinite mischiefes. If every soule be subject to all such monsters, as the Apostle boldely pronounceth, truely we see what would come to passe, if the Lorde would suffer the luft of man to wander after his owne inclination. There is no made beast that is so hedlong carried away, there is no streame be it neuer so swift and strong, whereof the overfloving is so violent. The Lorde healeth these diseases in his elect by this meanes that we will by and by sette forth. In some he only restraine them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreleeth to be expedient for preferuing of the vniversite of things. Hereby some are holden in by shame, some by feare of lawes, that they burst not souer into many fortes of filthinesse, howbeit they doe for a great part not hide their uncleanesse. Some becaues they thinke that an honest trade of life is good, doe after a certaine forte aspire toward it. Some rise vp aboue the common sorte, that by their maiestie they may keepe other in their dutie. So God by his prouidence bridleth the peruerfenes of nature, that it breake not souer into doinge: but he cleanseth it not within.

4. But yet the doubt is not dissoled. For either we must make Camillus like vnto Catilie, or els in Camillus we shall haue an example that nature, if it be framed by diligence, is not altogether without goodnesse. I graunt in deede that those goodly gifts which were in Camillus both were the gifts of GOD and seeme worthy to be commended, if they be weyed by themselves, but howe shall they be proues of naturall goodnesse in him? must we not returne to the minde, and frame our argumente in this sorte? If a natural man excelled in such vproightnesse of manners, then nature is vndoubtedly not without power toward the studie of vertue. But what if the minde were peruerse and crooked, and following any thing rather than vproight streightnesse? And that it was such, there is no doubt, if you graunt that he was a natural man. Nowe what power of mans nature to goodnesse will you rehearse vnto mee in this behalfe, if in the greatest shewe of purenesse it be founde that he is alwaye carried to corrupcion? Therefore, leaft ye commend a man for vertue, whose vices deceiue you vnder vertues Image, do not so giue vnto the will of man power to desire goodnesse, so long as it remaineth faft in his owne peruerfenesse. Albeit this is a most sure and easie solution of this question, that these are not common gifts of nature, but special graces of God, which he diversely & to a certaine...
certaine measure dealeth among men that are otherwise vn godlie. For
which reason we feare not in common speach to call one man well natu-
red, and another of euill nature; and yet we caufe not to include them
both vnder the vniversall state of mans corruption, but we shewe what spe-
ciall grace God hath bestowed vpon the one, which hee hath not vouch-
faued to give 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, sayth that Kingses fonnes are created notable by some
singular marke, because God prouiding for mankinde, furniseth thefe with
a princely nature whome hee appointeth to beare government: and out of
this store house came all the great Captaines which are renowned in histories.
The fame is also to be thought of private men. But because as euere man
hath most excelled, so his ambition hath most moued him forwarde (with
which spottes all vertues are desiled, so that they lose all fauour before God)
it is to bee accomplished nothing worth, whatsoever seemeth praife worthie
in vngodly men, beside that the cheife part of vprighteoufnes faileth, where
there is no studie to advance the glorie of God, which all they want whom
he hath not regenerate with his spirit. Neither is it vainely spoken in Es-
ray, that vpon Christ refeth the spirit of the feare of God, whereby we are
taught, for many as are strange frō Christ are without it, fear of God, which
is the beginning of wisdome. As for the vertues that deceiue vs with vaine
fnew, I grant they shall have praife in the court of policie, & in the common
fame of men, but before the heauenly judgement fenate, they shalbe of no va-
lue to deferue righteousnesse.

With fuch bondage of finne therefore as Will is deteyned, it cannot
once moue it selfe to goodnesse, much leffe applie it felfe. For such mouing
is the beginning of turning to God, which in Scriptures is wholly imputed
to the grace of God. As Jeremie prayeth to the Lorde to turne him, if he will
have him turned. Wherevpon the Prophet in the fame Chapter, describing
the spiritual redemption of the faithfull people, faith that they were re-
deemed out of the hand of a stronger meaning with howe freight fetters a
finner is bound fo long as being forsaken of the Lorde, hee liueth vnder the
yoke of the Deuill. Yet Will still remaineth, which with moft bent affecti-
on is both inclined and hafteth to finne. For man was not depruied of Will
when he did caft him selfe into this necessitie, but of the foundnesse of Will.
And Bernard faith not vnaply, which teacheth that to Will is in vs all: but
to Will good is a profiting, to Will ill is a defect: and therefore simply to
Will, is the worke of man: to Will euill, of corrupte nature: to will well, of
grace. Nowe whereas I fay, that will put from libertie is by necessitie drawe
or led into euill, it is mercell if that should seeme a hard speach vnto any ma,
which neither hath any absurdity in it, nor varieht from the vie of holy men:
But it offendeth them that can make no difference betweene necessitie and
compulsion. But if a man asketh them, is not God of necessitie good? is not
the diuell of necessitie euill? what can they answeare? For so is goodnesse
knit with gods diuinitie, that it is no more necessarie that he bee God than
that hee bee good. And the diuell is by his fal so estranged from partaking
of goodnesse, ye he can do nothing but euill. But nowe if any robber of God

N 5  do
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do buke against this and say, that God deserveth small prayle for his good-
ness, which hee is compelled to keepe: shall not this be a readie answere
to him, that it commeth to passe by his infinite goodness and not by vi-
lent impulsion, that he can not do euill. Therefore if this, that it is of neces-
sitie that God doe well, doe not hinder the free will of God in doing well,
it the deuill which cannot doe but euill yet willingely sinneth, who shall then
say that a man doeth therefore lette willingly sinne for this that hee is sub-
ject to necessitie of sinning: This necessitie, whereas Augustine ech where
speaketh of it, even then also when he was enuiously pressef with the cau-
lation of Celestius, hee sticke not to affirme in these worde, 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
falke into mention thereof, hee doueth not to speake in this manner of
the necessarie bondage of sinne. Therefore let this summe of that distinti-
on be kepe, 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 for-
ren constraint: but yet of such peruersenesse of nature as he is, hee cannot
but be moued and driven to euill. If this bee true, then surely it is plamely
expressed that he is subject to necessitie of sinning. Bernarde agreeing to Au-
gustine wrote thus, onely man among all living creatures is free: and yet
by meane of sinne, hee also suffereth a certaine violence, but of will & not
of nature, that een thereby also hee shoulde not be depruied of freedome,
for that which is willing is free. And a little after, will beinge chaunged in
it selfe into worse, by I wot not what corrupt & maruellous maner, so maketh
necessitie y very necessitie for as much as it is willing, cannot excuse will, &
wil forasmuch as it is drawn by allurement, cannot exclude necessitie, for
this necessitie is after a certaine maner willing. Afterward he saith y we are
pressef down with a yoke, but yet none other but of a certaine willing bon-
dage, therefore by reason of our bondage we are miserable, by reason of
our will wee are inexusable, because will when it was free, made it selfe
the bondfervant of sinne. At length hee concludeth, that the soule is so after
a certaine marvellous and euill manner holden both a bond fervant & free,
under this certaine willing and ill free necessitie: a bondfervant by rea-
son of necessitie, free by reason of Will, and that which is more marvellous
and more miserable, therein guiltie wherein it is free, therein bond where-
in it is guiltie, and so therein bond wherein it is free. Hereby truely the rea-
ders doe perceive that I bring no newe thing, which long agoe Augustine
brought forth out of the consent of al godly men, & almost a thousand yeres
after was kept still in monkes Cloyfeters. But Lombard when he could not
distinguish necessitie from compulsion, gaue matter to a perritious er-
roure.

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 & hea-
led. For whereas the Lord in helping vs, giueth vs that which wee want,
when we shall know what his worke is in vs, it will streight way appeare on
the other side what is our neediness. When the Apostile faith to the Phi-
Philippians, that he trusteth that he which began a good worke in them, will performe it vnto the day of Iefus Chrift: it is no doubt, that by the beginning of a good worke, hee meaneth the very beginning of conversion, which is in will. Therefore God beginneth a good worke in vs by stirring vp in our heartes the loue, desire and endeuer of righteousness, or (to speake more properly) in bowing, framing and directing our heartes to righteousness: he endeth it in confirming vs to perseverance. And that no man should cauill that good is begunne by the Lorde, when will being of it selfe weake is holpen: the holy Ghost in an other place declareth what will is able to doe being left vnto it selfe. I will giue you (faith he) a newe heart. I will put a newe spirite in the middes of you. And I will take away the stonie heart from your fleste, and I will giue you a heart of fleste. And I will put my spirite in the middes of you, and I will make you to walke in my commandementes. Who shall say that the weaknesses of man's will is strengthened with helpe, whereby it may effectuallly aspire to the choise of that which is good, when it must be whole transformed and renewed? If there be any softenesse in a stone, which by some helpe being made tenderer will abide to be bowed every way, then will I grant that the heart of man is pliable to obey that which is right, so that that which in it is perfect, be supplied by the grace of God. But if he meant to shewe by this similitude, that no goodnesse could euer be wrung out of our heart vnlesse it bee made throughly newe: let vs not part betweene him and vs, that which he challengeth to himselfe alone. If therefore a stone be transformed into fleste, 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 bee, but that it be turned from an euill wil into a good. And this I affirm to be wholly done by God, because we are not able fo much as to thinke, as the same Apostle witnesseth: therefore in an other place he faith, that God doth not onely helpe our weake will, or amend our peruersu will, but that he worketh in vs to will. Whereupon is safely gathered, that which I said before, that whatsoever good is in will, it is the worke of onely grace. In which sense in an other place he faith, that it is God that worketh all in all. Neither doth he there intreate of the vniversall gouvemement, but giueth vnto God alone the praise of all good things that the faithfull haue. And in saying all, truly he maketh God the author of Spirituall life, even from the beginning to the ende. Which felde same thing he had taught before in other worde, saying that the faithfull are of God in Chrift, where he plainly maketh mention of the new creation, wherein that which was of common natur, before, is destroyed. For there is to be understood a comparison betweene Adam and Chrift, which in an other place he more plainly expresseth, where he teacheth that we are the worke of God created in Chrift to good workes, which he hath prepared that wee should walke in them. For he goeth about by this reason to proue, that our salvation is of free gift, because the beginning of all goodnesse, is at the second creation, which
which we obtain in Christ. But if there were any power of our soleues, were it never so small, we should have also some portion of merit. But hee to prooue vs altogether nothing worth, reasoneth that we have deferred nothing, because we are create in Christ to good works, which God hath prepared. In which wordes he signifieth againe, that all partes of good works, even from the first motion, are proper to God onely. For this reason, the Prophet after he had saide in the Psalm that we are the workmanship of God, that there should be no partition, addeth by and by, We made not our soleues. That he speaketh there of regeneration, which is the beginning of spiritual life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now, how he not contented simply to have given to God the praise of our salvation, doth expressly exclude vs from all fellowship with him, as if hee would say, that there resteth no peece, be it never so little, for man to glory in, because it is all of God.

7 But there be some peraduenture that will grant, that Will being of her owne nature, turned away from good, is converted by the onely power of the Lord; but so that being prepared before, it hath also her owne part in doing, as Augustine teacheth, that grace goeth before every good workes, but so, that will doth accompanie it and not leade it, as a waying maide after it, and not a foregoer. Which thing being not euill spoken by the holy man, Peter Lombard doth disorderly wirthe to this purpose. But I affirm, that as well in the wordes of the Prophet which I have alledge, as in the other places, these two things be plainly signified, that the Lord doth both correct our corrupted will, or rather destroy it, and also of himselfe putth in place thereof a good will. In as much as it is prevented by grace, in that respect I gie you leave to call it a waying maide: but for that being reformed, it is the worke of the Lorde, this is wrongfullly given to man that hee 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 very well it seife, as euyn now we have seene by Paul. Neither was it Augustines purpose, when he called mans will the waying maide of grace, to assigne unto 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 cause of salvation in mans desyreing; therefore hee stooode onely upon this point, that grace was before all desyereing: which was sufficient for the matter. He then had in hand, not medling in the same time with his other question, concerning the perpetuall effect of grace, which yet in an other place he excellently well handeth. For sometime when hee saith, that the Lord doth prevent the willing that hee may will, and followeth the willing that hee will not in vaine, hee maketh him altogether the whole authour of the good worke. Albeit his sentences touching this matter, are too plaine to neede any longe arguing upon them. Men ( faith he) doe labour to finde in our will something that is owne and not of God, but howe it may bee found I knowe not. And in his first booke against Pelagius and Celestius, where hee doth expound that saying of Chrift, Every one that hath heard of
my father commeth to mee, he faith: Freewill is so holpen not onely that it may knowe what is to be done, but also may doe it when it hath known it. And so when God teacheth, not by the letter of the lawe, but by grace of the spirite, hee so teacheth, that hee that hath learned, doeth not onely see it in knowing, but also desire it in willing, and performe it in doing.

8 And because wee are now in hande with the chiefe point whereupon the matter hangeth, let vs goe forward and prove the summe thereof to the readers, onely with a few and the most plaine testimonies of the Scripture. And then, lest any man should accuse vs of wrongfull wresting the Scripture, let vs shewe that the truth which wee affirmee beeing taken out of the Scripture, wanteth not the testimony of this holy man, I meane Augustine. For I thinke it not expedient, that all the things be rehearsed that may bee brought out of the Scriptures, for confirmation of our meaning; so that by the most chosen that shall bee brought forthe, the way may bee prepared to understande all the rest that are here and there commonly read. And again, I thinke it shall not be vnfitely done, if I openly shew that I agree well with that man whom worthy is the conscience of godly men both much elsew. Surely it is euident by plaine and certaine proofs, 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 another reason not unlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to bee scene 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 mere grace of God, when we, which are with al 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 bee done away, that we may be conuersted to righteousnesse: and that whatsoeuer commeth in place thereof, is from himselfe. And he uttereth not this in one place only. For he faith in Jeremie: I will give them one heart and one way, that they may feare me all their dayes. And a little after, I will give the seare of my name into their heart, that they depart not from me. Againe in Ezechiel: I wil give them one heart, and I wil give a newe 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 euidently claime to himselfe, & take from vs whatsoever is good and right in our will, than when he declareth that our conversion is a creation of a new spirite, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

9 And so read wee the prayers of holy men made to that effect, as, The Lorde encline our heartes to him ( faith Salomon) that we may keepe his commandements. He sheweth the frowardnesse of our heart which naturally reioyceth to rebell against the Lawe of God if it bee not bowed. And
And the same thing is in the Psalm: Lord incline my heart to thy testimonies. For the comparison of contrarieties is always to be noted, which is between the perversity of the heart whereby it is carried to obstinacy, and this correction whereby it is led to obedience. When David feeling himself for a time without the directing grace, prayeth God to create a new heart within him, to renew a right spirit within his bowels: doth he not acknowledge that all the parts of his heart are full of uncleanness, and his spirit written with crooked perverse states? and in calling the cleanliness which he prayeth for, the creature of God, doeth he not attribute it wholly to God? But if any man take exception and say, that the verie prayer is a token of a godly & holy affection: our answer is readie, that though David were by that time somewhat come to amendment, yet doeth he still compare his first state with that sorrowful fall that hee had felt. Therefore taking upon him the person of a man estranged from God, he for good cause praieth to have given him all these things? God giveth to his elect in regeneration. And so being like a dead man, he will then himselfe be created of newes: that of the bond slue of Sathan, he may be made the instrument of the holy Ghost. Marvelous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that we should most religiously keepe his Sabbath, that is in restfull from our owne works, but of vs nothing is more hardly obtained, than bidding our owne works farewell, to give due place to the works of God. If fuggishNettie hindered not, Christ hath givem testimonium evident enough of his graces to make them not to be enioytly suppressed. I am (faith he) the Vine, you be the branches: My father is a husbandman. As the branch cannot beare fruite out of it selfe, vnlesse it abide in the Vine, no more can you, vnlesse you abide in mee. For without mee you can doe nothing. If we beare fruite none other wise than a branch buddeth being plucked out of the grounde and without moisture: wee neede no more to secke what is the aptnesse of our nature to goodnes. And this is a plaine conclusion: Without mee you can do nothing. He doth not say that we are too weake to be sufficient for our selues: but in bringing vs to nothing, hee excludeth all opinion of power be it ever so little. If we being grafted in Christ, beare fruite like a Vine, which taketh her efficacie of fuculenesse both from the moisture of the earth, and from the dewe of heauen, and from the cherishing of the sunne: I see nothing remaine for vs in doing a good worke, if we keepe whole for GOD that which is his. The fonde siller deceit is alleaged inayne, that there is iyue already enclosed within the branch, and a certayne power to bring forth fruite, and that therefore it taketh not all from the earth or from the firste roote, because it bringeth somewhat of her owne. For Christ doeth meane nothing else, but that we are a drie sticke and nothing worth, when wee beecnuered from him, because our selues being separeate, wee haue no power to doe well: as also in another place hee faith: Euerie tree that my Father hath not planted shall bee rooted vp. Wherefore the Apostle ascribeth all the whole unto him in the place already alleaged. It is God (faith he) that worketh in vs both to will and to performe.
The first part of a good worke is wil: the second is a strong endeauour in doing it: the author of both is God. Therefore we steale it from G O D, if we take to our selues any thing, either in will or in effectuall working. If it were saide that God doth helpe our weake will, then somewhat were left for vs. But when it is saide that he makest will, now all the good that is in it, is set out of vs. And because the good wil is yet still oppressed with weight of our fleth that it can not rise vp: He said further, that to overcome the hardnesse of that battell, there is ministred vnto vs steadfastnesse of endeauour, even to the effect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all thinges in all, wherein we haue before taught that the whole course of spiritual life is comprehended. For which rea:son, David, after he had prayed to haue the wales of the Lord opened vnto him, that he might walke 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 minde, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had prayed to haue his steppes directed to keep e the worde of God, hee requireth also to haue strength given him to fight. Let not any iniquitie (sith he) beare rule over me. After this sort therefore doth the Lord both beginne and ende a good work in vs: that it may all be his work, that wil conceive a loue of that which is right, that it is enclined to the desire thereof, that it is stirr'd vp & mov'd to endeauor of following it. And then that our choie, desire, and endeauor faint not, but do proceede even to the effect: or, of all, that man goeth forward constantly in them, and continueth to the end.

And hee moueth the wil, not in such foras as hath in many ages bin taught & beleued that it is afterward in our choie, either to obey or withstand the motion, but with mightily strengthening it. Therefore that must be receiued which Chrysostom so oft repeatest, whom he draweth, the draweth being willing. Whereby he secretly teacheth that God doth onely reach out his hand to see if we wil holpe by his aide. We grant that such was the state of man while he yet stooode, that he might bow to either part. But sith he hath taught by his example how miserable is free will, vnlesse God both will and can in vs: what shal become of vs, if he giues vs his grace according to that small proportion? But rather wee doe obscure and extenuate it with our unthankfulnes. For the Apostle doth not teach, that the grace of a good wil is offered vs, if we doe accept, but y he wil performe it in vs which is nothing else, but that the Lord by his spirit doth direct, bowe and govern our heart, & reigneth in it as in his owne possession. Neither doth he promise by Ezechiel, that he wil giue to the elect a new spiritone onely for this end, that they may be able to walke in his commandementes, but to make them walke in deedes. Neither can Christ saye, (Every one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of G O D is effectuall of it selfe: as Augustine also affirmeth. Which grace God vouchesfaeth not to giue to all men generally without regard, as that saieing (as I thinke) of Occam, is commonly spoken among the people, that it denieth nothing to him y doth what lieth in him. Men are in deede
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deed to be taught y Gods goodnes is laid open for al men, w/out exception
that seeke for it. But forasmuch as they onely begin to seeke for it, whom
the heavenly grace hath breathed vpon, not so much as this little peece
ought to be plucked away from his praise. Truly this is the prerogatiue of
the elect, that being regenerate by the spirite of God, they are moued and
gouerned by his guiding. I therefore Augustine doth worthy as weel mock
them, that claime any part of willing them to themselues, as he doth repre-
hend other which thinke that, that is generally giuen to all men, which is
the special testimonie of free election. Nature, (faith he) but not grace, is
common to all men. Calling it a bricke subdettie of witte like glasse, that
glistereth with meere vanitie, where it is generally extended to all which
God giueth onely to whom it pleaseth him. And in an other place: Howe
camest thou? by beleeting. Feare thou, lest while thou takest vpon thee
that thou haft found the iust way, thou perish out of the iust way. I came
(saiest thou) by Free will, I came by mine owne will, why swellest thou? wilt
thou heare that this also is giuen thee? Hear euen him that calleth:No man
commeth to me vnlesse my Father draw him. And it is without controversie
gathered out of Johns wordes, that the heartes of the godly are so effe-
ctuallly gouerned by Gods working, that they follow with an vnchangeable
affection. He that is begotten of God(faith he) can not sinne, because the
seed of God abideth in him. For we see that the humane motion which
the Sophisters imagine, which we at our libertie may either obey or refuse, is
openly excluded, where an effectuall constancie to continue is affur-
med.

Of continuance there should no more doubt haue bin made, but
that it should haue bin taken for the free gift of God vnlesse the most wicked
errour had grown in force, that it is distributed according to the defert of
men, as every man hath shewed himselfe not vnthankful to the first grace.
But forasmuch as this errour hath grown vpon that point, that they
thought it to be in our hand to refuse or receive the grace of God offred,
that opinion being dried away, this other doth also fall of it selfe. Albeit
herein they erce two manner of wayes. For beside this that they reache
that our vnthankfulnesse toward the first grace and our lawfull vse thereof,
are rewarded with the latter gifts: they addde also, that nowe grace alone
doth not worke in vs, but that it is onely a worke together with vs. Of
the first this we ought to beleue, that the Lord while he daily enricheth &
heapeth his seruants with newe gifts of his grace, because he liketh and fa-
uoureth the worke which he hath begun in them, findeth in them some-
what whereupon to bestowe greater graces. And here to stete those say-
inges, To him that hath, haue giuen. Againe: Oh, good seruant, because
thou haft bin faithful in fewe thinges, 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 alwaies to be rewarded with the later graces, nor it bee so counted a
rewarding, that it ceale to be reckoned the free grace of God. I grant
therefore, that this blesting of God is to be looked for of the faithful, that
howe much the better they haue vfed the first graces, they shall bee encrea-
sed with so much the greater. But I say, that this vse also is of the Lorde,
and that this rewarding is of his free good will. And they see no lesse wrongfully than unhappily that olde destruction of working and together working grace. Augustine vsed the same in deed, but delaying it with a fit definition, that God in together working with vs doth end, that which in working he begin neth, and that it is still the same grace but changeth name, according to the diverse manner of effect. Whereupon followeth, that he doth not part it betweene God & vs, as if there were a mutuall meeting together by the motion of both, but only noteth the multiplication of grace. To which purpose belongeth that which in another place he teacheth, that many gifts of God do goe before the good will of man, amonie the which the selfe same is one. Whereupon followeth, that he leaueth nothing that it may claime to it self. Which thing Paul also hath namely expressed: For when he had sayd y it is God, which worketh in vs both to will & to performe, he by & by addeth, ye he doth them both of his good will, declaring by this word, that it is his free goodnesse. Wheras they are wont to say, that after we haue once giuen place to the first grace, our owne endeauours do now worke together with the grace that followeth. To this I answer: If they mean that we, after we haue ben once by the power of the Lord brokene to y obedience of righteousnesse, do of our own accord go forward, and are inclined to follow the working of grace, I speake nothing against it. For it is most certain, that there is such a readiness of obeying, where the grace of God reigneth. But whence commeth that, but from this, that the spirts of God alway agreeing with it selfe, doth cherish and confirm to steadfastnesse of continuinge the same affection of obeying, which it selfe engendred at the beginning. But if they meane that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most peltently deceived.

12 And to this purpose is that faying of the Apostle wrongfully wrested by ignorance. I haue laboured more than they all: not I, but the grace of God with me. For they take it so: that because it might 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 worker together with grace. It is maruell that so many which otherwise were not euil men, haue stumbled at this straw. For the Apostle doth not write that the grace of the Lord labour eth 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 haue laboured, but the grace of God that was with me. But the doutefulness of the speach deceased 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 that grace, that was with him, was the worker of all. And the same thing doth Augustine teach, not darkly, though shortly, where he thus faith: The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: Psa. 59. 11. His mercy hath preuented me: and his mercy shall folow me. It preuenteth man not willing, to make him willing, and foloweth him willing. Yf he wil not in Ser. 2. in vaine. With whom Bernard agreeth bringing in the church speaking thus: Cant. O. Drawe.
Cap. 3. Of the knowledge of

Drawe me in a maner vnwilling, that thou maist make me willing; drawe me lying flightful, that thou maist make me runne.

13 Now let vs heare Augustines speaking in his owne worde, leaft the Pelagians of our age, that is to say, the Sophisters of Sorbon, shou'd as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father Pelagius, by whom long ago Augustine was drawn forth into the same contention. In his booke of Correption & Grace written to Valentine he entreateth largely that which I will reheare shortly, but yet do it in his owne worde: that to Adam was giuen the grace of continuing in good if he would: and to vs is giuen to will, and by will to overcome concupiscence: that he 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 finde, ours is much greater, not to bee able to finde. And leaft he should be thought to speake of the perfection to come after immortality (as Lombard wrongfully dreweth it to that meaning) within a little after he plucketh out this dout. For (faith he) the will 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 weake, in which yet behoueth the power to be made perfect, for repressing of pride, their owne will were left vnito 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 will shou'd needs fall downe for weake, and therefore could not continue. Therefore is succour giuen to the weake weake of mans will, that it shou'd be mowed without swarming or seuering by the grace of God, and therefore shou'd 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 draw men in deedes with their owne will, but with such as he himselfe hath wrought. Now haue we that thing testifi'd by Augustines mouth, which we principally desire to obtaine, that grace is not onely offered by God to be receiued or refused at euery mans Free electio, but also that grace is the same, that formeth the election & wil in the heart: so that euery good worke that followeth after, is the fruite and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his worde out of another place, that nothing but grace maketh euery good worke in vs.

Epi.100.5. 14 But whereas he faith in another place, that will is not taken away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawen, that without any motion of heart he is caried as by an outward impulsion, but that he is inwardly so affected, that from his very heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus vnto Boniface: We knowe that grace is not giuen to all men, and to them whome it is giuen, it is not giuen according to the merites of worke, nor according to the merits of wil, but of free fauour: and to them to whom it is not giuen, we knowe that it is by the iuft 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
is given to the desertings of men, because in not refusing the first grace, they fliowed themselves worthy. For he will have Pelagius graunte, that grace is necessarie to vs for euery of our doings, and is not given in recom pense to worke, that it may be grace in deede. But the matter can not be comprehended in a shorter summe, than out of eight chapter of his booke to Valentine of Correption and Grace, where first he reacheth that mans will obtaineth not grace by liberty, but liberty by grace: and that by the fame grace, by affection of delite printed in him, it is framed to continuance, that it is strengthened with incincible force: that while grace governeth, it never falleth away: when grace forsaketh, it by and by tombleth downe. Epift. 46. That by the free mercy of God it both is converted to good, and being converted abideth in it, that the direction of mans wil to good, and stedsaftines after direction, hangeth vpon the onely will of God, and not vpon any me rite of his owne. And so to man is left such a free wil, if we lift so to call it, as he writeth 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 iiiij. Chapter.

_How God woorke in the hearts of men._

_It is sufficiently proved, as I thinke, that man is so holden captive with the yoke of sinne, that of his owne nature he can neither aspire by desire, nor travaale by endeauour to goodnesse: beside that, wee haue re heard a distinction betweene compulasion and necessitie, whereby it might appeare, that when hee sinneth of neceffitie, yet neverthelesse he sinneth willingly. But forasmuch as while he is subie&; in bondage to the Deuill, he femeeth rather to be ledde by the devils wil than his owne, it resteth nowe to bee declared of what for are both kindes of working. And then is this queation to be affoiled, whether in euill worke there be any thing to be attributed to G O D: in which the Scripture sheweth that there is vsed some working of his. In one place Augustine compar eth mans will to a horfe, which is ready to be ruled by the will of his rider: and God and the Duill he compar eth to riders. If God (s fayth he) fit vp on it, he like a sober and cunning rider, gouerneth it temperately, spurreth it forward if it be too lowe, plucketh it bace if it be too quicke, refrayneth the wantonneffe and wildneffe of it, tameth the stubbornneffe of it, and guideth it into the right way. But if the Deuill haue posseffed it, he like a foolish and wanton rider, violently carieth it through places where no way is, driueth it into ditches, rolleth it downe steep places, spurreth it forward to stubbornneffe and fearcenesse: which similitude we will for this time be contended with, ther is commeth not a better in place. Where it is sayde that the will of naturall man is subie&; to the rule of the Deuill, so bee ftruk by him, it is not ment thereby that man as it were struing against it, and resifting is c6pelled to obey, as we compel bondflaus against their wil, by reason of being their lorde, to do our commandementes: but that being bewitched with the deceites of Satan, it of neceffitie yeldeth it selfe obedien to every leading of him. For whome the Lorde voucblaueth not to rule._
rule with his spirit, them by just judgement he sendeth away to be mouted of Satan. Wherefore the Apostle saith, that the God of this world hath blinded the minds of the unbelievers ordained to destruction, that they should not see the light of the Gospel. And in another place: That he worketh in the disobedient children. The blinding of the wicked, & all the wicked deeds that follow thereupon, are called the works of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which ariseth the root of evil, wherein reflect the foundation of the kingdom of Satan, which is Sinne.

2 But farther 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 herdmen, and like enemies in warre, drove away his cattle for booties. Now is their wicked deed plainly scene, and in that worke Satan is not idle, from whom the Historic faith, that all this did proceeds. But Job himselfe did acknowledge the worke of the Lord: in it, whom he fayth to have taken away from him those things, that were taken away by the Chaldees. How can we referre the selfe same worke to God, as author, to Satan as author, and to man as author of it, but we must either excuse Satan by the company of God, or report God to be the author of evil? Very easily: if first we looke vpon the end, why it was done, and then the manner how. The purpose of the Lord is by calamity to exercise the patience of his servant: The devil goeth about to drive him to despair. The Chaldees against right & lawe, seek gaine of that which is an other mans. Such diversity in purposes, maketh great difference in the worke. And in the manner of doing there is no lesse diversity. The Lord leaueth his servant to Satan to be afflicted: and the Chaldees, whom he did chose for ministers to execute it, he did leave & deliver to him to be driven to it. Satan with his venemous stings, pricked forward the minds of the Chaldees which otherwise were peruerse of themselves to do such mischief: they furiously runne to do wrong, and do binde & desize all their members with wicked doing. Therefore it is properly said, that Satan doth worke in the reprobate, in whom he exerciseth his kingdom: that is to say, the kingdom of wickednesse. It is also said that God worketh in them after his manner, because Satan himselfe, forasmuch as he is the instrument of his wrath, according to his bidding and commandement, turneth himselfe hither and thither to execute his just judgements. I speake not here of Gods vniversal mowing, whereby as all creatures are sustaine, so from whence they take their effectuall power of doing any thing. I speake onely of that special doing, which appeareth in euery special act. We see therefore that it is no absurdity, that one selfe act be ascribed to God, to Satan, and to man: but the diversity in the end and manner of doing, causeth that therein appeareth the justice of God to be without fault, and also the wickednesse of Satan and man, bewrayeth it selfe to their reproch.

3 The old writers in this point also, are sometime precipitely afraid, simply to confesse the truth, because they feare lest they should ope open a window to wickednesse, to speake irreverently of the worke of God. Which sobriety as I embrace, so I thinke it nothing daungerous, if we simply hold what the
the Scripture teacheth. Augustine himself sometime was not free from superstition, as where he faith, that hardning & blinding, pertaineth not to the worke of God, but to his foreknowledge. But the phrares of Scripture allow not these sutletries, which phrares do plainly shewe that there is there-in somewhat else of God, besides his foreknowledge. And Augustine himself in his first booke againste Julianus, goeth earnestly about with a long prose to prove that sinnes are not only of the permission or sufferance of God, but also of his power, that so former sinnes might be punished. Likewise, that which they bring forth, concerning permission, is too weake to stand. It is oftentimes said, that God blindeth and hardeneth the reprobate, that hee turneth, boweth, & moueth their heartes as he hate else where taught more at large. But of what manner that is, it is never expressed, if wee flee to free foreknowledge or sufferance. Therefore we answere that it is done after two manners. For first, where as when his light is taken away, there remaineth nothing but darknesse & blindnesse whereas when his spirit is take away, our hearts wax hard & become stones: where as when his direction cesseth, they are wrested into crookednesse, it is well said that he doth blind, harden & bow them from whom he taketh away the power to see, obey & do rightely. The second maner, which commeth neere to the propertie of the words, is that for the executing of his judgments by Sathan the minister of his wrath, he both appointeth their purposes to what end it pleaseth him, and stirreth vp their wills, & strengtheneth their endeavours. So when Moses reheareth that king Schod did not give passage to the people, because God had hardened his spirit, & made his heart obstinate, he by and and by adiyneth the end of his purpose; that he might (faith he) give him into our hands. Therefore because it was Gods will to haue him destroyed, the making of his heart obstinate, was Gods preparation to his destruction.

4. After the first manner this freemeth to be spoken. He taketh away the lip from the speakers of truth, and taketh away reason from the Elders. He taketh the heart away from them that are set ouer the people, hee 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 howe he performeth his worke in them. But there are other testimonies that go further: as are these of the hardening of Pharao. I will harden the heart of Pharao, that he do not heare you, & let the people go. Afterward he faith, that he hath made heavy & hardened his heart. Did he harden it, in not susteyning it? That is true in deed: but he did somwhat more, that he committed his heart to Sathan to be confirmed with obstinacy. Wherupon he had before said: I wil hold his heart. The people went out of Aegypt, the inhabitants of that countrey came forth & met them like enemics. By whom were they stirred vp? Truely Moses affirmeth to the people, that it was the Lord that had hardened their heartes. And the Prophet reciting the same history, faith, that he turned their heartes, that they should hate his people. Now can you not say, that they stumbled being left without the counsell of God. For if they be hardened & turned, then they are of purpose bowed to that selfe thing. Moreover so oft as it pleased him to punish the transgressours of the
people, how did he performe his worke in the reprobate? So as a man may see, that the effectuallnes of working was in him, and they onely did service as ministrers. 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 Sennacherib an Axe, which was both directed & driven by his hand to cut. Augustine in one place doth not amisse appoint it after this fort: that inasmuch as they sinne, it is their owne: inasmuch as in sinning they do this or that, it is of the power of God, that caused the darknesse as pleaseth him.

5 Now the ministerie of Satan is vied to pricke forward the reprobate, so as the Lord by his providence appointeth them to this or to that, may sufficiently be proved, though it were but by one place only. For it is oftentimes said in Samuel, that the euill spirit of the Lord, and an euill spirit from the Lord, did either violently cry or leave Saul. To say that this spirit was the holy Ghost, is blasphemous. Therefore the unclean spirit is called the spirit of God, because it answereth at his commandement & power, being raather his instrument in doing, than an author of it selfe. This is also to be added withall, which Paul teacheth, that the efficacie of error & deceiving is sent by God, that they which have not obeyed the truth, may beleeue lies. But there is alway great difference in one selfe fame worke; betweene that which the Lord doth, and that which Satan & the wicked goe about. He maketh the euill instruments that he hath vnder his hand, & may turne whither he list, to serue his iustice. They, in as much as they are euill, do bring forth in effect the wickednesse that they have conceiued by corruptnesse of nature. The rest, of such things as serue for to deliuer the maiestie of God from flander, & to cut off all shifting from the wicked, are already set forth in the chapter concerning Providence. For in this place my purpose was only to shewe how Satan reigneth in the reprobate man, and how God worketh in them both.

6 Although we haue before touched, yet it is not plainly declared what libertie man hath in those doings, which are neither iust nor faultie of them selues, and belong rather to the bodiely than the spirituall life. Some in such things have granted him free election, rather, as I thinke, because they would not sttue about a matter of no great importance, than that they minded certainly to prowe the same thing that they granted. As for me, although I confess that they which do hold that they have no power to righteouenesse, 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 know 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 enclinheth thereunto: againe, so oft as our wit & mind echeueth that which else would haue hurt vs. And the force of Gods providence extendeth thus farre, not onely to make the successe of things to come to passe, as he shall foresee to be expedient, but also to make the willes of men to tend the same. Truly, if we consider in our wit the administration of outward things, wee shall thinke that they are so farre vnder the will of man: but if we shall give credit to so many testimo-
testimonies, which cry out that the Lord doth in these things also rule the hearts of men, they shall compell us to yeilde our will subiect to the special mouing of God. **Who did procure the good willes of the Egyptians to the Israelites, to lende them all their most precious jewels? They would never haue found in their hearts to haue so done of their owne accord. Therefore their heartes were more subiect to the Lord, than ruled by them selues:** And truely if Iacob had not beene perswaded that God put into men divers affections as pleseth him, he would not have said of his sonne Ioseph, whom he thought to be some Heathen Egyptian: God graunt you to finde mercy before this man. As also the whole Church confesseth in the Psalme, that when it pleased God to haue mercy vpon it, he meekened the heartes of the cruel nations. Againe, when Saul so waxed on fire with anger, that he prepared him to warre, the cause is expressed, for that the spirit of God did enforce him. Who turned away Absolons minde, from embracing the counsel of Achitophel, which was wont to be holden as an oracle? Who inclined Rehabeam to be perswaded with the yong mens advice? Who made the nations that before were great, to be afraid at the comming of Israell? Truely the harlot Rahab confesseth, that it was done by God. Againe, who through downe the heartes of Israel with dread and fearfulness, but he that in the lawe threatened that he would give them a fearefull heart?  

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things universally ought not to be reduced. But I say, that by these is sufficiently proued that which I affirme, that God so oft as he meanceth to prepare the way for his providence, euen in outwarde things doth bow and turne the willes of men, and that their choice is not so free, but that God will beareth rule over the freedome thereof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choice, this dayly experience shall compell thee to thinke whether thou wilt or no; that is, for that in things of no perplexitie thy judgement and will faileth thee, in things not hard to be done thy courage fainteth: againe in things most obscure, by and by present advice is 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 Lord worketh both. **For I take it that hee speaketh not of the creation, but of the speciall grace of ving them**. And when he writeth that the Lord holdeth in his hand and boweth whether 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 vioeth as it were a kingdom vpon the willes of other: but if the will of the King be ruled with the hande of God, no more than our wil be exempted from his same estate. Vpon this point there is a notable sayling of Augustin: **The Scripture if be diligently looked vpon doth shew, that not onely the good willes of men which hee for maketh good, and so being made by him selfe doth direct to good doinges and to eternall life, but also these willes that preferre the creature of the world, are so in the power of GOD, that hee maketh them to be inclined**  

Lib. de gra-  

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lent: cap. 20.
whether he will & when he will, either to do benefits, or to execute punishments, by a judgement most secret in deed, but the same most righteous.

8 Here let the Readers remember, that the power of man's will is not to be weyed by the success of things, which some vsrilful men are vnorderly wont to do. For they see me to them selves to proue trimly and wittily that mans will is in bondage, because eu'en the highest Monarch es haue not all thingse flowing after their owne desire. But this power whereof we speake, is to be considered within man and not be measured by outwarde success. For in the disputacion of freewill, this is not to the question, whether man may for outwarde impedimentes, performe and put in execution all those things that he hath purposed in mind: but whether he haue in euery thing both a free election of judgement, and a free affection of will, which both if man haue, then Attilius Regulus, enclosed in the narrowenesse of a tonne, set ful of sharpe prickes, shall no leffe haue free will than Augustus Cæsar, governning a great part of the world with the beck of his countenance.

The v. Chapter.

A controversie of the objections that are vsed to be brought for defence of Free will.

It might seeme that we haue saide enough already, concerning the bondage of man's will, if they that with false opinion of libertie, labour to throw it down hedlong, did not on the contrarie part pretend certain reasons to affaille our meaning. First they heap vp together divers absurdities, whereby they may bring it in hatred as a thing abhorring from common reason: afterwarde they fet vp on it with testimomies 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 auoyded. These were also the weapons of Pelagius to affaille Augustine, with whose name we will not yet haue them oppress'd, till we haue satisfied them, concerning the matter it selfe. I deny therefore that sinne ought the leffe to be imputed, because it is necessarie. I deny againe that this doth follow which they conclude, that it may be auoyded, because it is voluntarie. For if any man wil dispute with God, and seek to escape from his judgement by this pretence, because he could none otherwise do: God hath that answer 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 euil. For whence cometh this want of power which y wicked would gladly pretend, but vs this, y Adam of his owne accord made himselfe subject to y tyranny of the Deuill? Hereupon thence grew the corruption, with the bonds whereof we are holden fast tyed, for that the first man fell from his creator. If all men be justly holden guilty of his falling away, let them not thinke themselves excused by necessity, in which it selfe they haue a moost evident caufe of their damnatiō. And this I haue aboue plainly set forth, and I haue giuen an example in the Deuill himselfe, whereby it might appeare, y he which necessarily sinneth, doth neverthelesse willingly sinne: as againe in the elect Angels, where as their will can not decline from
from good yet it ceaseth not to be a will. Which same thing Bernard also Ser. 81, in aplly teacheth that we are therefore the more miserable, because our necessity is voluntariable, which yet holdeth vs so subject unto it, that we see the bondslaves of sinne, as we haue before rehearsed. The second part of their argument is faultie, because from voluntariable it straightway leapeth to free: but we haue before prooved, that it is voluntarily done which yet is not subject to free election.

2. They further say that if both vertues and vices procede not of free choice of will, it is not reasonable that either punishment should be laide upon man or reward given to him. This argument, although it be Aristotle's, yet I grant is in some places vfed by Chryssostome and Hierome. But that it was a common argument with the Pelagians, Hierome himselfe hindereth not, & also rehearseth it in his owne words. If the grace of God work in vs: then it, not we that labour, shall be crowned. Of punishments I answer, that they are justly laid upon vs from whom the guiltines of sin procedeth. For what matter maketh it, whether sinne bee done by free or bond judgement, so it be done by voluntariable lust: specially if man is hereby prooued a sinner, for that he is under the bondage of sinne? As to the rewards of righteousness: a great absurdity forsooth it is, if we confesse that they hang rather upon God's bountifulnesse, than upon our owne deserverings. Howe oft finde we this thing repeated in Augustine: that God crowneth not our deseruerings, but his owne gifts: and that they are called rewardes, not as due to our deseruerings, but such as are rendered to the graces already bestowed upon vs: Wisely in deed they note this, that nowe there remaineth no place for deseruerings, if they come not out of the fountaine of free will: but where they reckone that which we say so far differing from truth, they are much deceived. For Augustine doubteth not, commonly to teach for necessarie, that which they thinke so vnlawful to confesse, as where he faith: What bee the merits of any men whatsoever they be: when hee commeth, not with due reward, but with free grace, then he alone being free, and that maketh free from sinne? Hee findeth all men sinners. Again, If that shall be render'd to thee that is due to thee, thou art to bee punished: what is done then? God hath not given thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deseruerings. Again: Thou art nothing of thy selfe. Sinnes are thine, but deseruerings are God's, punishment is due to thee: and when reward commeth, hee shall crowne his owne gifts, and not thy deseruerings. And in the same meaning in an other place, he teacheth that grace is not of deseruerings, but of grace. And a little after hee concludeth, that God with his gifts goeth before all deseruerings, that out of the same he may gather his owne deseruerings, and doth giue altogether freely, because he findeth nothing whereupon to faue. But what neede is it to make a longer register, when such sentences are often found in his writings? But the Apostle shall yet better deliuer them from this error, if they heare from what beginning hee conuicieth the glorye of the Saintes: Whome he hath chosen, them he hath called, whome he hath called, them he hath justified: whome he hath justified, them hee hath glorified. Why then, as witnesses the Apostle, are the faithfull crowned.
ned: because by the Lords mercie and not by their owne endeuer they are both chosen and called and justified. Away therefore with this vaine feare, that there shal no more be any defervings, 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 he) thou haft receiued all things, why glorifh thou, as if thou haddest not receiued them? Thou feest that for the fame caufe he taketh all things from free will, to leaue no place for defervings: but as the bountifulnesse and liberalitie of God is manifold, and imipoffible to be spent out, those graces which he beftoweth on vs, because he maketh them ours, he rewardeth as if they were our owne vertues.

3. Moreover they bring forth that which may feeme to be taken out of Chrysfotome: If this be not the power of our will, to choose good or eui, then they that are partakers of the same nature, must either all be eui or all be good. And not farre from that is he, whatfoever he was, that wrote the booke Of the calling of the Gentiles, which is carried about under the name of Ambrose, when he maketh this argument, that no man should ever depart from the faith, vnde the grace of God did leave who vs vs the state of immutabilitie: wherein it is maruell that so excellent men fell before themselves. For how chanceth it came not in Chrysfotoms 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 affirmeth, that all together are peruerse and giuen to wickednesse, but with him we adioyne this that by Gods mercie it commeth to passe that all abide not in peruerfenes. Therefore whereas naturally we are all sick of one disease, they one ly recover health vpon whom it hath pleased God to lay his healing hand. The rest whom by just judgement he paffeth ouer, pine away in their owne rottennesse till they are consumed. Neither is it of any other caufe, 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 dealeth it to whom it pleaseth himselve. If a man aske for a caufe of the difference, why some continue constantly, and some faile by vnstedfastnes, we know none other caufe but that God sylveineth the one fort strengthened with his power that they perish not, and doth not giue the fame strength to the other fort, that they may be examples of inconstancie.

4. Further they preffe vs, saying, that exhorations are vainely taken in hande, that the vie of admonitions is superfluous, that it is a fond thing to rebuke, if it be not in the power of the finner to obey. When the like things in time past were objected against Augustine he was compelled to write the booke of Correction & Grace. Where although he largely wipe them away, yet he bringeth his aduersaries to this fumme: O man, in the commandement learne what thou oughtepest to doe: in correction leanlne that by thine owne fault thou haft it not: in praine learneth whence thou maist receiue that which thou wouldest haue. Of the same argument in a manner is the booke of the Spirite and Letter, where he teacheath that God measureth not the commandementes of his lawe by the strength of man, but when he hath commanded that which is right, hee freely gueueth to his elect power
power to fulfill it. And this is no matter of long disputatiun: First wee are not onely in this cause, but also Christ and all the Apostles. Nowe let the other looke howe they will get the maisterie in straunding, that match themselves with such adueraries. Doeth Christ, which testifieth that we can do nothing without him, any thing the lesse rebuke and chastise them, y without our help in vall: Doeth he lesse exhort every man to appeale himselfe to good workes? Howse severely doeth Paul inuey against the Corinthians for neglecting of charitie; and yet hee prayeth for charitie to bee given to the same men from God. He testifieth in the Epistle to the Romanes, that it is neither of him that willeth, nor of him that runneth, but of God: hast mercie, and yet hee causeth not afterward to admonishe, to exhorte and to rebuke. Why doe they not therefore speake to the Lord, that he doe not so lose his labour in requiring of men those things which hee himselfe alone can give, & in punishing those things which are done for want of his grace? Why doe they not admonish Paul to spare them, in whose power it is not to will or to runne, in the mercie of God, going before them which nowe hath forsaken them? As if the Lord had not a very good reason of his doctrine, which offereth it lesse readily to be founde of them that recently seeke it, but howe much doctrine, exhortation and rebuking doe worke of themselves, to the chaunging of the minde, Paul declareth, when hee wright that neither hee that planteth is any thing, nor hee that watereth, but the Lord that giueth the increase onely, effectually worketh. So wee see that Moses severally stablisheth the commandementes of the Law, and the Prophectes doe sharply call vpon them, and threaten the transgressors, whereas they yet confesse, that men doe then onely waxe wise, when a hart is giuen them to understand, that it is the proper worke of God to circumcise his heartes, and in stead of stonge heartes to giue heartes of fleue, to write his lawe in the bowelles of men; finally, in renewing of soules to make that his doctrine may be effectuall.

5 Wherefore then serue exhortations? For this purpose: if they bee despised of the wicked with an obstinate heart, they shall be for a witnessse vnto them when they shall come to the judgement seate of the Lord, yea and even now already they beat and strike their conscience: for howsoeuer the most frowarde man laugheth them to scorn, yet can he not disprove them: but thou wilt say, what may fille miserable man do, if the softnesse of hart, which was necessarly required to obedience, be denied him? Nay rather, why doeth he excuse himselfe, when hee can impute the hardnesse of hearte to none but to himselfe? Therefore the wicked that are willingly ready to mocke them out if they might, are thrown downe with the force of them whether they will or no. But the cheefe profite towards the faithful is to be considered: in whom as the Lord worketh all things: by his spirit, he leaueth not the instrument of his word, and vtheth the same not without effect. Let this therefore stand, which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I wil giue them a new hart, r they may walke in them. But thou wilt say, Why are they now admonished of their duetie, and not rather left to the direction of the holy Chrift? why are they moved with exhortation, sith they can make
make no more haste than the stirring forward of the holy ghost worketh; why are they chastised if at any time they be gone out of the way, such they fell by the necessarie weakenesse of the flesh? O man, what arte thou to appoint a lawe 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 godlie, but to rebuke them of sinne, they were euen for that thing onely to be compt not altogether vnprofitable. Nowe, forasmuch as by the holy Ghost working inwardly, they much auail to enflame the desire of goodnesse, to shake of sluggisshesse, to take away the pleasure and venymous sweetnesse of wickednesse, and on the other side to engender a hatred of irreformableness thereof: who dare cauall that they are superfluous? If any man require a plainer answer, let him take this: God worketh after two fortes in his elect, inwardly by his spirite, outwardly by his word: By his spirite, by enlightning their mindes, by framing their heartes to the loue and keeping of justice, he maketh them a new creature: By his word, he stirreth them to desirre, 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 hee fendeth the same wordes to the reprobate, though not for their amendsment, yet he maketh it to serve for an other use: that both for the present time they may be presse with witnesse of conscience, and may against the day of judgement be made more inexcusable. So though Christ pronounce that no man commeth to him, but whome the Father draweth, and that the elect doe come when they have hearde and learned of the Father: yet doth not he neglect the office of a teacher, but with his voice diligently calleth them, whome it necessarily behaueth 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 favour to God.

6 They be verie laborious in heapine together of testimonies of scripture: and that they doe of purpose, that when they can not oppresse vs with weight, they may yet with number. But as in battells, when it commeth to hande strokes, the weaker multitude howe much pompe and shewe foueuer it hath, is with a fewe stripes discomfited and put to flight: so shall it be verie caipe for vs to ouerthowe them with all their route. For, because the places that they abuse againste vs, when they are once dividde into their orders, doe meete upon a fewe speeclall points, wee shal with one aunfwere satisfie many of them therefore it shal not bee needfull to carrie ypon dissouling euerie one of them particullarly. Their chiefes force they fet in the comandementes, which they thinke to be so tempered to our stren-thes, that what foouer is proved to bee required by the one, it necessaril-ly followeth that it may be performed by the other. And therefore they runne through euerie of the comandementes, and by them doe measure the proportion of our strengthes. For (say they) either God mocketh vs when hee chargeth vs with holinesse, godlinesse, obedience, chaftitie, loue and meekenesse: and when hee forbiddeth vs uncleannesse, idolatrie, vncraft-nesse,
neffe, wrath, robbery, pride, and such like: or he requireth only those things that are in our power. Nowe, we may deuide into three sorts in maner all the commandementes that they heape together. Some require our first connexion 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 speciall fortes.

To extend the power of man to the commandementes of the lawe, hath in deed long ago began to be commone, & hath some shew: but it proceeded from most rude ignorance of the lawe. For they y thinke it a heinous offence, if it be said that the keeping of the lawe is impossible, doe rest forsooth upon this most strong argument, that else the lawe was giuen in vaine. For they speake in such sorte, as if Paul had no where spoken of the lawe. For I beseeche them, what meaneth these sayings, that the lawe was set because of transgressions: That by the lawe is the knowledge of sinne: That the lawe maketh sinne; that the lawe entred, that sinne might abound: was it meant that the lawe was to be limited to our strengthes, let it should bee giuen in vaine? or rather that it was set farre aboue vs to conscience our weakenesse? Truely by the fame mans definition, the end and fulfilling of the lawe is Charite. But when he wiseth the mindes of the Thefaulonians to be filled with charitie, he doth sufficiently confesse, that the lawe foundeth in our eares without profite, vnlesse God inspire the whole summe thereof in our heartes.

7 Truely, if the Scripture did teache nothing else, but that the lawe is a rule of life whereunto we ought to frame our endeouyr, I would also without delay agree to their opinion; but whereas it doth diligently and plainly declare vnto vs the manifold vse of the lawe: it is convenient rather to considerby 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, and therefore mouth vs to pray, whereby wee may require to have it giuen vs. If there were onely the commandement and no promise, then were our strength to be tried whether they were sufficient to assuere the commandement, but if there are promises joyned withall, which cries out, y not onely our aide, but also all our whole power consisteth in help of Gods grace, they doe testifie ynoough and more, that we are altogether vnfit, much more insufficient to keepe the lawe. Wherefore let this proportion of our strengthes with the commandementes of Gods 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 weakenesse. Rather by his promises we ought to consider, how vready we are of our felues which in every behalfe do so much neede his grace. But who (say they) shall be persuaded that it is like to be true, that the Lorde appointed his lawe to stones? Neither doth any man go about to perswade it. For the wicked are neither stones nor stones: when being taught by the lawe that their lustes doe strue against God, they are prooued guilty by their owne witnes. Nor yet the godly, when being put in minde of their weakenes they flee vnto grace. For which purpose serene these sayings of Augustine. The Lorde com-
commandeth those things that we can not doe, that we may knowe what we ought to ask of him. Great is the profite of the commandements, if so much be giuen to free will, that the grace of God bee the more honoured. Faith obteineith that which the lawe commandeth, yea the lawe therefore commandeth, that faith may obteine that which was commanded 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 he commandeth, and command what he will.

8 That shall more plainly be seene in rehearsing the three Forbes of commandements which we touched before. The Lord oftentimes commandeth both in the lawe and in the Prophetes, that we 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 vn-circumcised skanne of our heart: and by Moses he declareth that this circumcision is done by his owne hande. He each where requireth newnesse of heart, but in an other place he testifieth that it is giue 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 promiseth, or betwene the commandements and grace. Now let them goe, 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 serve and cleave vnto his will, to keepe his commandements, to followe his doctrine. But there are innumerable places that doe testifie that it is his gift we are righteously, holiness, godliness or purity 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 strenght of constancie is to be had, the same Paul teacheith in an other place. That remaineth, saith he, brethren, be ye strong throughout the Lorde. In an other place he forbiddeth vs, that wee doe not grieue the spiritu 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 wifheth it to the Thessalonians, from God, namely that he would reckon them worthy of his holy calling, & fulfil al the purpose of his goodnes, and the worke of faith in them. Likewise in the second Epistle to the Corinthians, entreating of almes, hee oftentimes commendeth their good and godly will, yet a little after, he thanketh God that put it in the heart of Titus, to take vpon him to giue exhortation. If Titus could not so much as ye the office of his mouth, to exhort other, but onely so far as God did put vnto him, how should other have bin willing to do, vnlesse God himselfe had directed their hearts?

9 The crasier sort of them do cauin 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-
Prophets, where the effect of our conversion seemeth to be parted in halfe betweene God and vs. Turne ye to me, and I will turne to you. What manner of helpe the Lorde bringeth vs, wee haue aboue shewed, and it is not needesfull here to repete it. This one thing I woulde haue granted mee, that it is vaine lyther gathered that there is required in vs a power to fulfill the law,because God doth commande the obedience of it: For as much as it is euident, that for the fulfilling of all the commandements of God, the grace of the law giveth is both necessarie for vs and promised vnto vs. Thereby the it appeareth, that at the leaft there is more required of vs than we are able to pay. And that saying of Hieremie can not bee wiped away with any cautiullions; that the couenaunt of God made with the auncient people was voide, because it was onely litterall, and that it coulde no otherwise be stablished, than when the spirite commeth vnto it, which frameth the harts to obedience. Neither dooth that saying, Turne ye to me, and I will turne vnto you, fauour their errour. For their is meant, not that turning of God, wherewith he renueth our hearts to repentance, but wherewith he by prospere of things doth declare himselfe favorable and mercifull: as by adueritie he sometime theweth his displeasure. Where as therefore the people being vexed with manie sorts of miseries, and calamities, did complain that God was turned away from them: he aunswereth, that they shall not be destitute of his fauour, if they returne to vprightnesse of life, and to him selfe that is the paterne of righteounesse: Therefore the place is wrongfully wrested, and it is drawn to this purpose, that the worke of our conversion shoulde seeme to bee parted betweene God and men. These things we haue comprehended so much the shortlier, because the proper place for this matter shall be where we entreat of the law.

10 The seconde sort of their argumentes is much like vnto the first, They alledge the promises whereby God doth couenaunt with our wil, of which sorte are: Seeke good and not euill, and yee shall liue. If ye will and doe heare, yee shall eate the good thinges of the earth: but if yee will not, the sworde shall deouer you, because the Lords mouth hath spoken it. Againe, If thou put away thine abominations out of my sight, then shall thou not bee druen out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and do all his commandements which I commaunde thee this day, then the Lorde thy God wil set thee on hie above all the nations of the earth. And other like. They doe inconueniently and as it were in mockerie thinke, that these beneiftes which the Lorde doth offer in his promises, are assigned to our owne wil: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lord 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 liberalltie of GOD shoulde bee a goddly thing forthof, if hee so set his beneiftes before vs that wee haue no power to vse them: and a meruellous affrightnednesse of his promises, which hange vpon a thing impossible, so as they might never bee fulfilled. But of such promises as haue a condition adjoinned, wee will speake in an other place: So that it shall bee playne,
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that there is no absurdity in the impossible fulfilling of them. And for so much as concerneth this place: I deny that God doth gently mock vs, when hee mouth vs to doseth his benesites, whome he knoweth to be ver-
tely unable to do it. For whereas the promisses are offered both to the faith full and to the wicked, they have their vs with both sortes. As God with his commandementes priceth the confciences of the wicked, that they should not too sweetly take pleafure in their skinnes, without any remember-
braunce of his judgementes: so in his promisses hee doth in a manner take
them to witnesse, howe vnworthie they are of his goodnes. For who can
denie that it is most rightfull and convenient, that the Lorde doe good to
them of whom he is honoured, and punish the despriers of his Maiestie,
according to his {seueritie? Therefore God doeth well and orderly when in
his promisses he adjoineth this condition to the wicked that are bound with
the fettres of sinne, that they shall then onely enjoy his benesites, if they
depart from their wickednesse: or for this purpose onely, that they maye
vnderstande that they are worthily excluded from these things, that are
due to the true worshippers of God. Againe, because hee seeketh by all
meanes to stirre vp the faithfull to call vpon his grace, it shall not bee in-
conuent, if hee attempt the same thing also by promisses, which we haue
shewed that he hath done to great profite with commandements towardc
them. Being enformed of the will of God, by his commandementes, wee
are put in minde of our miferie, which doe withall our heart too farre dif-
uent from the fame, and we be therewithall pricked forward to call vpon his
Spirit, whereby we may be directed into the right way. But because our flug-
giuehnesse is not sufficiently sharpened with commandementes, there are
added promisses which with a certaine sweeteness may allure vs to the loue
of them. And that the more desirous that wee haue of righteousnesse, wee
may be the more furent to seek the favour of God. Loe howe in these re-
queftes, (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 sorte of their argumentes, hath also great affinitie with
the two former. For they bring forth the places wherein God reprocheth
the vthankefull people, and faith that they themselves onely were the
cause that they receiued not of his tender loue all kinde of good things.
Of which sort are the places: Amaleck and the Chananee are before you,
with whose swords you shall fall, because yee would not obey the
Lorde, because I called and yee aunswered not. I will doe to this house as I did to
Silo. Againe, this nation hath not hearde the voyce of the Lord their Gods,
nor hath receiyed discipline, therefore it is cast away from the Lorde.
Againe, because ye haue hardened your heart and woulde not obey the
Lorde, all these euilles are happened vnto you. Howe (say they) could
such reproches be laide against them which might readily aunswer? As
for vs, wee loued prosperitie, and feared adueritie. But where as for to
obtaine the one and auoide the other wee obeyed not the Lord, nor heart-
kened to his voyce: this was the cause thereof, for that it was not at our li-
bertie so to do, because we were subiect to to the dominion of sinne. Vaine-
ly
Ly therefore are these evils laid to our charge, which it was not in our power to avenge. But leaving the pretence of necessity, wherein they have but a weak and sickly defence, I ask of them whether they can purge them selves of all fault. For if they be found guilty of any fault, then the Lord doth not without cause reproach them, that it came to pass by their peruersties, that they felt not the fruiture of his clemencie. Let them answer therefore, whether they can deny, that their froward will was the cause of their stubbornesse. If they finde the spring head of the cuil within themselves, why gape they to finde out foreign causes, that they might seeme not to have bene authors of their own destruction? But if it be true that by their owne fault, and none others, sinners are both deprived 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 obstinatly forward in their faults, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vnintent cruelty: that if they have not cast off all willingness to learne, they may be wery of their sinnes, by the deferuings whereof they see themselves miserable & vndone, and may retorne 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 vs we see an example in the Jewes, to whom the Hieremie is commanded to declare the cause of their miseries, whereas yet it should not have fallen otherwise than the Lord had foresaid. Thou shalt speake vnto them all these words, 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 underftand? it was true that they heard, that it were wicked sacrilege if they should lay upon God the blame of their evils which rested in themselves. By these fewe solutions thou maist easily deluer thy selfe from the infinite heap of testimonies, which, for to create 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 profcssors of the law. It is reprochfully spoken in the Psalm concerning ye Jewes: A froward generation that have not made their heart strait. Also in another Psalm, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacie remaineth in the peruerstie 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 faith: I have enclined my heart to kepe thine commandements: because he had willingly and with a chearfull earnest affection of minde added himselfe to God, and yet he doeth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Psalm 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 salvation with fear and trembling, because it is the Lord that worketh both the willing and the perfoming. In deede he affigneth them offices, to be doing, that they should not give themselves to sluggisht-
fluggishnesse of the flesh: but in that he commandeth them to have feare & carefulnesse, he do humbleth them, that they may remember that the same thing which they are commanded 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 ministred them from heauen, that they should claim nothing at all to themselves. Wherefore when Peter exhorteth vs that we should add power in faith, he granteth not vnto vs a second office, as if we should do any thing feuerally by our selues, but onely he awaketh the slothfulnesse of the flesh, wherewith commonly faith it selfe is choked. To the same purpose seemeth that saying of Paul: Extinguith not the spirit, for slothfulnesse doth oftentimes creep upon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their own choice to cherish the light being offred them, his ignorance shall be easily confused: because the selfe same diligence that Paul requireth, commeth onely from God. For we are also oftentimes commanded to purge our selues from all filthinesse: whereas the holy Gost 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 plainly by the words of John: Whosoever is of God, saueth himselfe. The aduauncers of freewill take holde of this saying, as if we were faulted partly by the power of God, and partly by our owne: as though we had not from heauen the very same safe keeping, whereof the Apostle makest mention. For which cause, Christ also prayeth his Father to saue vs from euil, and we knowe that the godly, while they warre against Satan, doe get the victorie by no other armour and weapons, but by the armour and weapons of God. Wherefore when Peter commandeth vs, to purifie our soules in the obedience of truth, hee by & by addeth as by way of correction, (by the holy Ghost,) Finally, how mans strength are no force in the spirituall battell, John briefly comprehended, when he sayeth, that they which are begotten of God, cannot sinne, because the seed of God abideth in them. And in another place, he rendereth a reason why: that for our faith is the victorie that ouercommeth the world.

Yet there is alleged a testimonie out of the law of Moses, which seemeth to be much against our salvation. For after the publishing of the lawe, he protesteth vnto the people in this manner. The commandement that I commaund 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 grant they be of no small weight to this present matter. For though it were ease to mocke it out with saying, that here is spoken not of the easinesse and readiness of &beration, but of knowledge: Yet euens so, peraduenture it would also leaue some doubt. But the Apostle which is no doubtfull expositor, taketh away all doubt from vs, which affirmeth that Moses here spake of the doctrine of the Gospell. But if any obstinate man will say, that Paul violently wrested those words, they might be drawn to the Gospell, although his boldnes so to say that not be without impietie, yet is there sufficient matter beside the authoritie of the Apostle to convince him withall. For if Moses spake
speake of the commandementes onely, then he puffed vp the people with a most vaine confidence. For what should they els haue done, but thrown them selues downe hedlong, if they had taken vppon them the keeping of the law by their owne strength, as a thing not hard for them? Where is then that so ready eafinesse to keepe the law, where there is no accesse vnto it, but by a hedlong fall to destruction? Wherfore there is nothing more certain, than that Moses in these wordes did meane the covenant of mercy, which he had publisht together with the streight requiring of the lawe. For in a fewe yeres before he had taught, that our heartes must be circumcised by his hand of God, that we may loue him. Therefore he placed that eafinesse, whereof he freightway after speaketh, not in the strengt of man, but in the helpe & succor of his holy Ghost, which performeth his worke mightely in our weaknesses. Albeit his place is not simply to be vnderstanding of the commandements, but rather of the promises of the Gospel, which are so farre from establishing a power in vs to obtaine righteousnesse, that they utterly ouerthrowe it. Paul considering that same, proueth by this testimony, that salvation is offered vs in the Gospel, not vnder that hard and impossible condition, where with the lawe dealteth with vs, that is, that they onely shall attaine it which haue fulfilled all the commandements, but vnder a condition that is easie, ready, and plaine to come vnto. Therefore this testimony makest nothing to challenge freedom to the will of man.

Osee. 5.14.

Deue. 30. 8.

13 There are also certaine other places wont to be objected, whereby is shewed that God sometime, withdrawing the succor of his grace, trieth men, and waiteth to see to what ende they will apply their endeavours, as is that place in Osee: I will go to my place till they put it in their heart & seke my face. It were a fond thing (say they) if the Lord should consider whether Israel would secke his face, vs that their mindes were pliable that they might after their own wil incline themselves to one side or the other. As though this were not a thing commonly vsed with God in the Prophets, to make a shewe as if he did despise and cast away his people, till they haue amended their life. But what will the aduerfaries gather out of such threatninges? If they mean to gather, that the people being forfaken of God, may purpose their owne saluation: all the Scripture shall cry out against them in so doing. If they confesse that the grace of God is necessarie to conversion, why situeth they with vs? But they doe grant it necessarie, that still they will haue mans power preferred vnto him. Howe proue they that truely not by this place, nor any like to it. For it is one thing, to depart aside from man, and to looke what he will do being giuen ouer and left to himselfe, and an other thing to help his little strengt after the measure of his weaknesses. What then (will some man say) do these maners of speaking mean? I answere that they are as much in effect, as if God had sayde: Forasmuch as I preuaile nothing with this stubborne people by admonishing, exhorting and rebuking, I will withdrawe my selfe a while: and sitte still and suffer them to bee afflicted: I will see if at length, after long miseries, they will begin to remember me, to secke my face. The Lordes going farre away, signifieth the taking away of Prophecy: his looking what men will doe, signifieth that hee keeping silence, and as it were hiding himselfe, doeth for a time exercise them
them with diverse afflictions. Both these things he doth to humble vs the
more. For we should sooner be dulled than amended with the scourges of
adversity, vnlesse he did frame vs to that tractableness by his Spiritu. Now
whereas the Lord being offended, and in a manner wearied with our obsti-
nate stubbornnesse, doth not for a time leave vs (that is by taking away his
word in which he is wont to giue vs a certaine presence of himselfe) & doth
make a proue what we would doe in his absence, it is falsely gathered here-
of that there is any strength of free wil that he should beholde and trie, for-
asmuch as he doth it to no other ende, but to drive vs to acknowledge our
owne being nothing.

14. They bring also for their defence the continual manner of speaking,
that is vsed both in the Scriptures and in the talke of men. For good works
are called ours, and it is no lesse saide that wee doe the thing that is holy
and pleasing to God, than that we committe finnes. But if finnes be justly
imputed to vs, as proceeding from vs, truely in righteous doings also some-
what by the same reason ought to be asigned vnto vs. For it were against
reason that it should be saide that we doe those things, to the doing where-
of being vnable of our own motion, we are moved by God like stones. Ther-
fore though we giue the chiefe part to the grace of God, yet these manners
of speaking doe shewe that our endeavour hath also yet a second 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 we pray to haue gi-
uen vs of God. What will they get by the title of possession, but that by the
bountifullnesse and free gift of God, the same thing becommeth ours, which
otherwise is not due vnto vs? Therefore either let them laugh at the same
absurdity in the Lordes prayer, or let them not recketh this to be laughed
at, that good workes are called ours, in which we haue no property, but by
the liberallie of God. But this is somewhat stronger, that the Scripture of-
tentimes affirmeth that we our selues do worship God, obey his lawe and ap-
ply good workes. Sith these are the dueties properly belonging to vs, and
will: how could it agree that these things are both referred to the ho-
ly Ghost, and also attributed to vs, vnlesse there were a certaine communi-
cating of our endeavour with the power of God? Out of these snares we shall
easily vnwinde our selues, if we well consider the manner howe the spirite of
the Lord worketh in the holy ones. The similitude wherewith they enuiously
preffe vs is from the purpose, for who is so fond to thinke that the mouing
of man differeth nothing from the casting of a stone? Neither doth any such
thing followe of our doctrine. We reckne among the naturall powers of
man, to allowe and refuse, to will and not wil, to endeavour and to resit,that
is, to allowe vanity and to refuse perfect goodness, to wil euill and to be vn-
willing to good, to endeaveour our selues to wickednes and to resit righteous-
nesse. What doth the Lord hercin? If it be his wil to vse that peruerseuenesse
as an instrument of his wrath, he directeth and appointeth it to what end he
will, that he by an euill hand may execute his good workes. Shall we then
compare a wicked man that so merueth the power of God, whose labour he onely
to obey his owne lust, to a stone that is being thrown by the violence
of an other, is caried neither with moving nor sense nor will of his owne?
We see how much difference there is. But what doth he in good things, of which is our principal question? when he executeth 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 holiness and righteousness, he boweth, frameth, fashioneth and directeth it to the rule of his righteousness: and if it should not stumble or fall, he doth establish and confirm it with the strength of his spirit. For which reason Augustine faith: Thou wilt say vnto me: then are we wrought & worke not. Yea, thou both workest & art wrought, and thou workeft well when thou art wrought of that which is good. The spirit of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first parte he teacheth, that mans working is not taken away by the moouing of the Holy Ghost, because will is of nature, which is ruled to aspire to goodnesse. But where he by and by ad- deth, that by the name of helper, may be gathered that wee also doe work somewhat, we ought not so to take it, as if he did giue any thing severally to vs: but because he would not cherish 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, Vnleffe God help vs, wee shall not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct & gouerne the will of man. And it cannot gouerne it, vnleffe it correct it, reforme it, and renewe it (from whence we say that the beginning of regeneration is, that that which is ours might be destroyed) and vnleffe it move it, stirre it, drive it forward, carry it and hold it. Whereupon we do truely say, that all the doings that proceede from it, are wholly the onely worke of the same grace. In the mean time we deny not that it is very true that Augustine teacheth, that will is not destroied by grace, but rather repaired. For both these things stand very well together: that mens will be said to be restored, when the faultinesse and peruerstinesse 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 vttterly to put on a new nature. Now is there no cause to the contrary, but that we may well be said to do the same thing that the spirit of God doeth in vs, although our own will do of it selfe giue vs toward it nothing at all, that may be seuered from his grace. And therefore we must keepe that in minde, which wee have elsewhere alleged out of Augustine, that some do in vaine trauaile to find in the will of man some good thing that is properly her owne. For whatsoeuer mixture men trauayle to bring from the strengthe of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dittie and bitter water. But although whatsoeuer good is in the wil of man, it procedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to will, it is not without cause said, that we doe those things whereof God chalengeth the praise to himselfe. First, because it is ours whatsoeuer by his goodnesse he worketh in vs, so that we understand it to be not of our selues: and then because the mind is ours, the will is ours, the
the endeavours which are by him directed to good.

16 Those other testimonies believe these, that they scrape together here and there, shall not much trouble even meanie writeth 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 upper hand in his minde, if he would labour in subduing of it. But we 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 reprove the wickednesse of envy 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 honor is gien but into righteouesnesse: the other, that he was too much unthankfull for the benefit of God which he had already received, which could not abide his brother, although he did him subject under his authoritie. But least we should seem 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 promiseth or commandeth that which he there declareth. If he commandeth, then we wee alreadie knewed that thereby followeth no proofe of the power of man. If he promiseth, where is the fulfilling of the promise? For Cain became subject to sinne, ouer which he shoule haue had dominion. They will say, that in the promise was included a secret condition, as if it had ben said, that he should have the victory if he would strive for it. But who will receive these crooked compasses? For if this dominion be meant of 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 and the order of Grammar do require, that there be a comparison made of Caine and Abel, because the elder brother should not haue ben set behind the younger, vnlesse he had become worse by his owne wicked doing.

17 They vse also the testimony of the Apostle, which faith, that it is not of him y willet, nor of him y runneth, but of God that hath mercy. Whereby they gather that there is somewhat by mans will and endeavour, which of itself though it be weak, being holpen by the mercy of God, is not without prosperous successe. But if they did soberly wey what matter Paul there intreate of, they would not so vnaduisedly abuse this sentence. I knowe that they may bring forth Origen and Hierome for mainteneers of their exposition: and I could on the other side set Augustine against them. But what they haue thought, it maketh no matter to vs, if we know what Paul meant. There he teacheth that satisfaction is prepared onely for them, to whom the Lord vouchsafe to graunt his mercy: and that ruine & destruction is prepared for all those that he hath not chosen. He had under the example of Pharao declared the state of the reprobate, and had also confirmed the afflic- rednesse of free election by the testimony of Moses, I will haue mercy vpon whom I will haue mercy. Now he concludeth, that it is not of him that will, or of him that runneth, but of God that hath mercy. If it be thus vnunder- standed, y will or endeavours are not sufficient, because they are too weake for
To great a weight, that which Paul sayth, had not bin aptly spoken: Therefore away with these suttleties, to say: It is not of him that willeth, nor of him that runneth, therefore there is some will, there is some running. For Pauls meaning is more simply, thus: It is not will, it is not running ye get vs the way to salvation, herein is onely the mercy of God. For he speaketh no otherwise in this place than he doth to Titus, where he wrieth, that ye goodnesse and kindnesse of God appeareth not by the works of righteousness, which we have done, but for his infinite mercy. They themselves that make this argument, that Paul meant that there is some will and some running, because he saith, ye 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 done some good works, because Paul sayth, that we have not attained the goodnesse of God by ye good works we have done. If they see a fault in this argument, let them open their eyes, and they shall perceive that their own is not without the like deceit. For that is a sure reason that Augustine resteth upon, if it were therefore sayd, that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient: Then it may be turned on the contrary part that it is not of the mercy of God, because it alone worketh not. Sith this second is an absurdity, Augustine doth right fully conclude, that this is spoken to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that we ought both to wil and to runne, but because God worketh both in vs. No lesse vnaply do some wrest that sayinge of Paul: Wee are the workers with God, which out of doute ought to be refrayned onely to the ministres: and that they are called workers with him, not that they bring any thing of themselves, but because God vlieth their servise, after that he hath made them meete and furnished with necessarie gifts.

18 They bring forth Eccelsiausticus, who, as it is not vknown, is a writer of whose authority is doubted. But although we refuse it not (which yet we may lawfully doe) what doth he resifie for free will? He sayth, that man so soone as he was created, was left in the hande of his owne counsell: that commandementes were given him, which if he observerd, he shoulde againe be preferued by them: that before man was set life and death, good & euill: that whatsoever he would, should be giuen him. Be it, ye man received from his creation power to obtaine either life or death. What if upon the other side we answere that he left it? Truely my minde is not, to speake against Salomon, which affirmeth that man at the beginning was create upright, and he forged vnto himselfe many inventions. But because man in swartning, lost as it were by shipwracke both himselfe and all his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them only, but also to Eccelsiausticus himselfe whatsoever he be. If thou meanest to instruct man, to seeke within himselfe power to attaine salvation, thy authority is not of so great force with vs, that it may be any prejudice, be it never so small, against ye vndouted word of God. But if thou only study to restraine the malice of the flesh, which in laying the blame of her owne euills vpon God, vseth to seeke a vaine defence for it selde, and therefore thou answrest
that uprightness was given unto men, whereby it may appear that himselfe was cause of his owne destruction, I willingly agree unto it: so that againe thou agree in this with me, that now by his owne fault he is spoyled of those ornaments, wherewith God had clothed him at the beginning: & that so we confesse together, that now he more needeth a Phisitian than a defender.

19 Yet they have nothing of offence in their mouth than the parable of Christ of the wayfaring man, whom theues laid abroad halfe head in that way. I know it is common almost with all writers, that the calamity of mankind is represented vnder the figure of that wayfaring man. Thereupon doe our aduersaries gather an argument, that man is not so maymed with that robberie of sin and the Deuil, but that he keepeth still remaining the leauings of his former good things, forasmuch as it is said, that he was left halfe alife. For where is that halfe life, vnlesse some portion both of right reafon and will remained? First if I would not give place to their allegroy, I beseech you, what would they doe? For there is no doubt that it was devised by the fathers beside the natural sense of the Lords words. Allegories ought to go no further than they have the rule of Scripture going before them: so farre is it of, that they be by them seules sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, overthrow this devise, for the word 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 speaketh of our redemption, doth not say that we were healed, when we were halfe dead & halfe alife, but that we were raised vp againe when we were dead. He calleth not upon them that are halfe alife to receive the light of Christ, but them that sleepe and are buried. And in like maner speakest the Lorde himselfe, when he sayth, that the houre is come when the dead shall arise againe at his voyce. With what face would they set this light allusion against so many plaine sentences? But let this allegory haue the force of a certaine testimony, yet what shall they wring out of vs thereby? Man is halfe alife, therfore he hath somwhat left safe. I grant: he hath a wit capable of vnderstanding, although it pearce not to the heauenly and spirituall wisdome: he hath true judgement of honesty: 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? Truly they bring not to passe the same saying of Augustine be taken from vs, which is also approved by common consent of his Scholes: that after mens fall the freely given good things, whereupon salvation hangeth, are taken away from him, and that his natural gifts are corrupted & defiled. Lette therefore this truth remaine with vs vn doubted, which can be shaken by no engines, that the minde of man is so estranged from the righteounesse of GOD, that it conceieth, coveteth, and enterpriseth all wickednesse, filthinesse, uncleannesse, and mischiefe: that his heart is so throughly loaked in poisen of sinne, that it can breath out nothing but corrupt sinke: But if at any time they doe utter any goodnesse in shewe, yet still the minde remaineth alway wrapped in hypocriſfe and deceitfull crookednesse, and the heart entangled with inward peruerſenesse.

The
Sith all mankind hath perished in the Person of Adam, that excellence and nobilitie of beginning which wee have spoken of woulde so little profire vs, that it woule rather turne to our greater shame, till God appeare the redeemer in the person of his onely begotten Sonne, which acknowledgment not men defiled and corrupted with sinne to bee his worke. Therefore sith we are fallen from life into death, all that knowledge of God the creature whereof we have entreated, were unprofitable, vnlesse there followed also faith setting forth God a father vnfo vs in Christ. Truely this was the natural order that the frame of the world should be a Schoole vnto vs to learne godliness, from whence might be made a passage for vs to eternall life and perfect felicite: but since our falling away, whether foucer we turne our eyes, upwarde & downwarde, the curse of God still presenth itself vnto our sight, which while it possesth and enwrappeth innoccent creatures by our fault, must needes overthrow our owne foules with despiration. For although Gods will is that his fatherly favour tawarde vs doe still many ways appeare: yet by beholding of the worlde wee cannot gather that hee is our Father when our conscience inwardly prickt vs, & sheweth that there is in sin just cause of forsaking, why God should not accompte or reekon vs for his children. Beside that there is in vs both bloudfulness and vnhankfulnesse: becausse both our minds, as they bee blinded, doe not see the truth, and also as all our senses be peruerse, we mali-cioufly defraude God of his glorie. Therefore wee must come to that saying of Paul: becausse in the wisdome of God, the worlde knew not God by wisdome, it pleased God by the foolishnesse of preaching to saue them that believe. The wisdome of God hee calleth this honourable stage of heauen and earth, furnisshed with innumerable miracles, by beholding whereof wee ought wisely to haue known God. But because we so ill profited therein, he calleth vs backe to the faith of Christ, which for that it speedeth, is called the foolishnesse, the vnbelieuers do disdain. Wherefore although the preaching of the crosse do not agree with mans wit, yet ought we humblie to embrace it, if we desire to returne to God our creator and maker, that he may beginne againe to be our father. Truely since the fall of the first man, no knowledge of God auailed to saluation, without the Mediator. For Christ speakeith not of his owne age onely, but comprehende all ages, when he faith that this is the eternall life, to knowe the father the one true God, and him whome he hath sent Iesus Christ. And so much the fowler is their sluggishnesse, which take vpon them to set open heauen to all prophane & vnbelieuers, without his grace, whom the Scripture calleth to be the onely gate whereby wee enter into saluation. But if any will restraine that saying of Christ onely to the publishing of the Gospell, wee haue in readiness 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, and pronounced accursed, & the children
of wrath, can not please God. And here may be also alleged that which Christ answered to the woman of Samaria: Ye worship what ye know not, but we worship that which we know: because the salvation is from the Jews. In which words he both condemneth of falsehood 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 fel from it, we must returne to the same fountain Christ. And therefore Christ, in so much as he is the reconciler, affirmeth himselfe to be the life. And true the entrance of heaven belongeth to none, but to the children of God. But it is not meete that they be accompted 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 himselfe mercifull to the olde 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 faithfull were openly and plainly taught, that salvation is no where else to be sought, but in the cleansing which was performed by Christ alone. Only this I say, y the blessed and happy state of the church hath ben alway grounded upon the person of Christ. For though God comprehended all the issue of Abraham in his covenant, yet doeth Paul wisely reason, that Christ is properly that seed in whom all nations were to be blessed, forasmuch as we knowe that not all they were reckenned his seede that were begotten of him according to the flesh. For (to speake nothing of Ismael and other) howe came it to passe that of the two spawning of Isaac, that is Esau and Iacob, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refuseth? Yea howe came it to passe that the elder was reiectted and the yonger only tooke place? And howe also came it to passe, that the greater part should be forfaken? It appeareth therefore, that the seede of Abraham was principally reckenned in one person, and that the promised salvation did 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 not in so plaine wordes 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, Hanna the mother of Samuel entreating of the felicity of the godly, euen then saide thus in her song: God shall give strength to his king, and shall exalt y horne of his anointed. In which wordes the meaneth that God shall blesse his Church. Wherewith also agreeth y oracle that is within a little after adjoyned: The Priest whom I shall appoint shall walke before mine anointed.
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 bid them to kiss the Sonne. Wherewith this saying of the Gospel also agreeth: He that honoureth not the Sonne, honoureth not the father. Therefore although by falling away of ten tribes the kingdom decayed: yet it behooved the covenant to stand which God had made in David and his successors: as also he said by the Prophets: I will not altogether cut of 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 expressly 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 vppe a Sonne and to keepe Hierusalem in safety. Now when the state grew toward destruction, it was said againe: God would not scatter Judah for David his servants sake, because he had spoken that he would give a light to him and his sons for ever. Finally this is the summe, that all other being past over, only David was chosen, vpon whom the good pleasure of God should rest. As in another place it is said: He hath refused the tabernacle of Silo, and the tabernacle of Tophet, and he hath not chosen the tribe of Ephraim, but he hath chosen the tribe of Judah the mount Sion which he hath loved. Hee hath chosen his Servant David to Sceed Jacob his people, and Israel his inheritance. To conclude, it pleased God so to saue his church, that safety and preservacion thereof should hang vpon that one head, and therefore David crieth out, The Lord, the strength of his people, the strength of the salvation of his Christ. And by and by he addeth a prayer: Saue thy people & bless thine inheritance: meaning that the state of the Church is with unseparable knot JOINED to the government of Christ. And in the same meaning in another place: Lord saue vs; Let the king heare vs in the day that we shall call vpon him. In which words he plainly teacheth, the faithful did vpon none other confidence flee to the helpe of God, but because they were hidden under the succour of the king. Which is gathered by an other Psalm. Lord saue vs: Blessed is he that commeth in the name of the Lord. Where it is plainly inough, the faithful are called back into Christ, that they may hope they shall be saue by the hand of God. The same respect hath other prayer, where the Church calleth vpon the mercie of God. Let thy hand be vpon thy man of thy right hand, vpon the Sonne of man, whom thou hast preferred (or appointed) to thy selfe. For though the author of the psalme bewaileth the scattering abroad of his whole people, yet he praieth for their restitutio in the head alone. Where, when the people was led away into exile, the land wasted, and all things to mans reasoning destroied, Jeremy lamenteth the owrthrowe of the Church, he doth principally complaine that by destruction of the kingdom all hope was cut off from the faithful. Christes (faith hec) the spirite of our mouth is taken in our finnes, to whom we said: In thy shadowe we shall live among the nations. Hereby now it sufficiently appeareth that because God can not be mercifull to mankinde without the Mediatour, therefore Christes was alway set before the holy fathers in time of
of the law to whom they might direct their faith.

Nowe, where comfort is promised in affliction, specially where the deliverance of the Church is described, there the banner of affiance and hope is avanced in Christ alone. God went out to the sauing of his people with his Messiah, faith Habacuc. And so oft as the Prophets make mention of the restoring of the Church, they call backe the people to the promise made to David, concerning the euerlafting continuance of the kingdom. And no maruell. For otherwise there had bin no assurance of the covenant. For which purpose serveth that notable answere of Esay. For when he saue that y vnbelieving king Achaz refused that which he had declared to him of the raising of the siege of Hierusalem and of present fafetie, as it were soberly, he passt over to Messias. Behold a virgine shall conceiue and bring forth a son, meaning indirectly that though the king and 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 covenant should not be void, but that the Redeemer should come at his appointed time. Finally it was the care of all the Prophets, to the ende they might shewe that God would be mercifull, alway to set out that kingdom of David, whereupon hanged the redemption and euerlafting saluation. So Esay saith: I will make a covenant with you the faithfull mercies of David. Behold I haue given him for a witneffe vnto nations, that is, because the faithfull when their state is at the worst, could not otherwise have any hope, but by the meanes of him being witneffe, that God would bee appeasable toward them. Likewise Hieremy, to raise them vp being in despaire, faith: Beholde the daies come, wherein I will raise vp vnto David a righteous branche, and then shall Juda be saued, and Israel shall dwell in fafetie. And Esay. Behold I will raise vp one sheepheard ouer my sheepe, even David my feruant. I the Lord will be a God to them, and my feruant David for a sheepeheard. And I will make a covenant of peace with them. Also in an other place, after he had entreated of the incredible rening, he faith: my feruant David shall be their king, and there shalbe one sheepeheard ouer all, and I will make an euerlafting covenant 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 hereunto, as it is saide in Osee. The children of Juda and the children of Israel shalbe gathered together, and shall appoint to themselves one head. Which he afterward more plainly expoundeth, The children of Israel shall returne, and shall secke for the Lord their God and David their king. And Michele speaking of the returne of the people expressly faith, The king shall go before them, and the Lord in their head. So Amos meaning to praise the rening of the people, faith: I will in that day raise vp the tabernacle of David that is fallen downe, and I will hedge vp the gappes, and raise vp the places ouerthrown, euen because that was the onely standard of saluation, to haue the royall glorie to rife vp againe on his in the stocke of David, which is fulfilled in Christ. Therefore Zacharie, as his age was nereer to the appearing of Christ, so doth he more plainly crie out: be glad
glad thou daughter of Zion, rejoice thou daughter of Hierusalem. Beholde thy king commeth, righteous and saue. Which agreeith with the place of the Psalm before allledged. The Lord exile the strength of the salutations of his anointed, Lorde saue vs. Where salutation is derived from the head to the whole bodie,

4 It was Gods will to have the Iewes instruxted with these prophécies, that to seeke for their deliverance, they should bend their eyes directly to Christ. And though they had shamefully swarued, yet could not the remembrance of the generall principle be abolished, that God by the hand of Christ, as he had promised to David, would be the deliuerer of his Church, and to the covenante should be of his owne free grant, 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, Hoftanna, to the sonne of David. For it appeareth that it was commonly knowne and spoken of, and according to common use that they sung that the onely pledge of Gods mercie remained 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 climeth vp from Christ to the father, yet hee meaneth that the same faith, albeit it rest vp on God, doth by little & little vanish away vnlesse he become a meane to holde it in an assured fidelitie. Otherwise the maiestie of God is too hie for mortall men, which creep vp the grondes like wormes, to attaine vnto it. Wherefore I allowe that common sayling, that God is the object of faith, but in such force 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 wee finde not God in Christ, saluation cannot be knowne vnto vs. For although among the Iewes, the Scribes and Pharisaees had darkened with false intentions, that which the Prophets had spoken concerning the Redeemer; yet Christ tooke it for a thing confessed as receiued by common consent, that there was none other remedie, in a dispered case, & none other meane of deliuering the Church, but by giving the Mediator. In deede that was not commonly known aamong the people as it ought to haue beene, which Paul teacheth, y Christ is the end of the lawe. But how true and assured it is, doth plainly appeare by the law & the Prophets. I speake not yet of faith, because there shall be elsewhere a more convenient place for it. One lie let the readers holde this as fast established, that the first degree of godlineffe be, to acknowledge God to be a Father vnto vs, to defende, gouerne and cherish vs, till he gather vs together into the everlastinge inheritance of his kigdom: & that hereby it plainly appeareth which we said euin now, y the knowledge of god which bringeth saluation, standeth not without Christ, and that therefore from the beginning he hath beene set forth vnto all the electe, that they should looke vpon him, and that in him should rest all their affiance. According to this meaning writeth Ireneus, that the Father which is vnmeasurabre, is in his Sonne measured, because he hath applied himselfe to y measure of our capacitie, least he should drowne our mindes with the vnmeasurablenes of his
Of the knowledge of his glory. Which thing the phrentike men not considering, doe write a pro-
fitable sentence to a wicked fantasie, as though there were in Christe but a
portion of the godheade derived from the whole perfection; whereas
it meaneth nothing else, but that God is comprehended in Christ alone.

That saying of John hath alwayes bene true: He that hath not the son, nei-
ther hath he the Father. For though in old time many did boast they wor-
shipped the soueraigne God, his maker of heaué & earth; yet because they had
no Mediator, it was impossible they should truely taste of his mericie of God,
& so be persuaded they he was their father. Therefore because they knew not
the heade that is Christ, the knowledge of God was but vaine among them:
whereby also it came to passe, that at length falling into groffe & filthie
superstitions, they bewrayed their owne ignorance. As at this day Turkish
although they report with full mouth, that the creator of heauen & earth
is their God, yet do they thrust an idle in place of the true God while they
swear from Christ.

The vii. Chapter.

That the lawe was given, not to holde still the people in it, but to nourish
the hope of salvation in Christ, until his comming.

By this continuall processse that we haue rehearsed, may bee gathered,
that the Law was added about foure hundred yeres after the death of Ab-
raham, not for this intent to lead away the chosen people from Christe:
but rather to keepe their mindes in expectation vntill his comming, to kin-
dle a desire of him, and to confirme them in looking for him, they should
not waxe faint with long taryance. I meane by this worde Law, not only the
ten commandementes, which prescribe a rule howe to live godliy and
righteously, but also the forme of religion deliuered by the hand of Moses.
For Moses was not made a lawgiver to abolish the blessing promisde to the
kinred of Abraham: but rather we see howe every where he putteth the
Iewes in remembrance of that free covenante made with their fathers whose
heires they were, as if he had beene sent to renewe the same. That was most
plainely set forth by the ceremonies. For what were more vaine & fonde,
than for men to offer vp lothsome flinke of the fat of cattell, to reconcilie
themselves to God thereby? to flee to the sprinkling of water or bloude to
wash away their filthinesse; Finally, all the service of God appointed in the
lawe (if it bee considered by itselfe, and doe not containe shadowes and
figures, which the trueh should anfwere vnto) shalbe but a verie mockerie.
Wherefore not without a cause both in Stephens sermon, & in the Epistle
to the Hebrewes is that place so diligently weyed. Where God command-
deth Moses to make all things pertaining to the tabernacle, according to the
paterne that had bene shewed him in the mount. For if there had not bene
some spiritual thing appointed they should tend vnto, the Iewes should
no lesse haue fondly spent their labour in them, than the Gentiles did in
their trifles. Prophane men yeuer earneftly applied the study of godlines,
canot without lothsome tediousnes abide to heare so many fuddrie fashions
of vsages: & they not only marvel why God wearied his people with such a
heape of
heape of ceremonies, but also they despise & scorn them as childrens plays. And the cause is, for that they consider not the end, from which if the figures of the law be severed, they must needs be condemned of vanity. But that same figure sheweth, that GOD did not therefore command sacrifices because he would heap them that worshipped him with earthly exercises, but rather to raise vp their minds hier. Which may also plainly appeare by his nature; for as he is spiritual, so he is delighted with no other worshipping but spiritual. This doth the sayinges of the Prophete testifye, wherein they rebuke the Jews of sluggishness, for that they thought that any sacrifices were of any value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expostitours of the law, so they would by this meanse have mens eies directed to the mark from which the common people strayed. Now by the grace offered to the Jews it is certainly gathered, that the law was not void of Christ. For Moses did set forth vnto them this end of the adoption, that they should become a priestly kingdome to God. Which they could not obtaine unless there were had for the means thereof a great and more excellent reconciliation, than by the blood of beasts. For what is leesse likely than Adams children, which by inheritably descending infection are al borne the bondflaues of sinne, to be advanced to royal dignitie, and to become partakers of the glory of God, unless that so excellent a benefit should come vnto them else where than from themselves? Also how could thy right of priesthood remaine in force among them, who by filthines of sins were abominable to God, vntil they had bin consecrate in a holy head? Wherefore Peter doth very aptly turn thy saying of Moses, where he teacheth, that the fulnes of grace, the taunt whereof the Jews had taken vnder the lawe, was giuen in Christ: Yea are (faith hee) a chosen kindred, a kingly priesthood. For to this end tendeth that turning of thy words, to shew that they, to whom Christ appeared by the Gospel, have obtained more than their fathers, because they are all endued both with priestly and kingly honour, that trusting upon their mediator, they may freely be bold to come forth into the sight of God.

2 And here by the way it is to be noted, that the kingdome which at length was erected in the house of Davud, is part of the law, & contained under the ministery of Moses. Whereupon followeth, that as well in the kindred of the Leuites as in the posteritie of Davud Christ was set before thy eies of the old people as in a double looking glasse. For, as I said cuen now, they could not otherwise be before God either kings or priests, which were both the bondflaues of sinne and of death, and defiled by their owne corruption. Hereby appeareth that that saying of Paul is most true, thy the Jews were holden as vnder the keeping of a Schoolemaster, till thy seed came for whose sake the promisse was giuen. For, because Christ was not yet familiarly knownen, they were like vnto children, whose weaknennesse could not yet beare a full knowledge of heavenly things, but how they were by ceremonies as it were lead by the hand to Christ, is spokien before, and may bee better understands by many testimonies of the Prophets. For although it was commandd to come daily with newe sacrifices to appease GOD: yet Epay promi-
promisseth that all their sinnes shalbe cleansed with one onely sacrifice. Wherewith Daniel agreeably faith: The Priestes appointed of the tribe of Levi, did enter into the Sanctuarie, but of the onely priest it was once faide, that by an oath he was chosen of God to be a priest for ever, according to the order of Melchisedec. At that time the anointing with oile was visible: but Daniel by his vision pronounceth that there shalbe an other manner of anointing. And because I will not tarie vpon many examples, the author of the Epistle to the Hebreus even from the 4. chapter to the 11. doth largely and plainly ynoweth, that the ceremonies are nothing worth and vaine till we come to Christ. As concerning the ten commandements: that lesion of Paul is likewife to be kept in minde, that Christ is the ende of the lawe vnto saluation, to euery one that beleueth: And an other lesion, that Christ is the Spiriteth that quickeneth the letter which of it selfe slaieth. For in the first of these two, he meaneth that righteousnes is vainly taught by commandements, vntill Christ doe 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 should nothing profite vs to knowe what God requireth of vs, vnlesse he did succour vs fainting and oppressed vnder the yoke and vntolerable burden. In an other place he teacheth that the lawe was made for transgressions, that is to bring men to humilitie being prooued guiltie of their owne damnation. And, because this is the true and onely preparation to feeke Christ, whatsoeuer hee teacheth in diuersse wordes doe all very wel agree together. But because he then was in contention with peruerse teachers, which fained that we doe deserue righteousnesse by the worikes of the lawe, to confute their error, he was compellid sometyme to speake precisely of the bare lawe, which yet otherwise is cloathed with the covenant of free adoption.

But now it is good to know, how being taught by the moral lawe, we are made more excusable, that our owne guiltinesse may mooue vs to crave pardon. If it be true that we be taught perfection of righteousnes in the lawe: then this also followeth, that the absolute keeping thereof is perfect righteousnes before God, that is, whereby a man may be deemed and accounted righteous before the heauenly throne of judgement. Wherefore Moses when he had published the law, doubted not to protest before heauen and earth, that he had set before Israel life and death, good and euill. And we may not dene, but that the reward of eternall salvation belongeth to the vpright obedience of the lawe, as the Lord hath promisid it. Againe yet it is good to examine, whether wee performe that obedience, vpon defect whereof we may conceive a truitt of that reward. For to what small purpose is it, to see the reward of eternall life set in keeping of the lawe, vnlesse wee further knowe whether we may by that way attaine to eternall life? But herein the weakenesse of the lawe doth shewe it selfe. For because that keepeing of the lawe is found in none of vs all, we are excluded from the promises of life, and doe fall into curse onely. I doe not nowe tell what doth come to passe, but what needes must so come to passe. For whereas the doctrine of the lawe is farre above the power of man, he may in decrea a far of, looke at the promises, but yet not gather any fruite of them. Therefore this one thing
...thing remaineth, that by the goodness of them he may the better waye his owne miserie, while he considereth, that all hope of salvation being cut off, death doth certainly hang over him. On the other side doe press vs vs ridiculous penall lawes, which doe hold entangled and fast bound not only a fewe of vs, but every one without exception: they press vs, I say, and doe pursue vs, with an vnapparent rigour, so that we may see most present death in the lawe.

4 Therefore if we looke only vpon the lawe, wee can doe nothing but be discouraged, be confounded, and dispeire, forasmuch as by it we are all damned & cursed, & kept farre off from the blessednesse that he offreteth to them that worship him. Wilt thou say then, Doth the Lord so mocke vs? For how finally doeth it differ from mocking, to shew forth a hope of felicitie, to allure and exhorte men vnto it, to protest that it is laid open for vs, when in the meanse season the entic vnto it is forloosed and impossible to be come to? I anfwered: although the promises of the lawe, in so much as they are conditionall, do hang vpon the perfect obedience of the lawe, which can no where be found, yet are they not giuen in vaine. For when we have learned that they shall be voyd and of no effect vnto vs, vnlesse God embrase vs with his free goodness without regard of our works, & vnlesse we doe imbrace by faith the fame goodness giue vs by the gospel, then want they not their efectualnes, yea with their condition annexed. For the he doth so freely giue all things vnto vs, that he addeth this also to the heape of his bountifulnesse, y not refusing our halfe full obedience, & remitting so much as it wanteth offull performance, he so maketh vs to enjoy the fruite of the promises of y law, as if we our selves had fulfilled the condition. But we wil at this present procede no further in this matter, because it shalbe more largely to be entreated of, when we shall speake of the Justification of faith.

5 Wheras we faide that it is impossible to kepe the lawe, that is in fewe wordes to bee 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 trueith. I will not here make longe circumstancies of diversee fortues of possibillities. I call that imposible,which both neuer hath beeene, and also is hindered by the ordinance and decree of God, that it neuer hereafter may be. If wee record from the farthest time of memorie, I say that there hath none of the holy men, that beeing clothed with the bodie of death, hath euer attained to that ful 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 by in none that hath not ben troubled with concipiscence. Who can say Nay? I see in deed what maner holy men foolish superstition doth imagine vnto vs, even such whole purenesse the heavenly Angels do fearfully contreuaile: but against both the Scripture and proofs 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 said, there is not a righteous man vpon the earth that sinneth not. And David saide: euery living man shall not bee...
Cap. 7.

Of the knowledge of

Gal. 3.10.

of the knowledge of

justified in thy sight. Job in 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 proueeth that, all that are vnder the law, are subiect to the curse. But because it is written, that cursed are all they that do not abide in all the commandements thereof: meaning, or rather taking it as a thing confessed, that no man can abide in them. And whatsoever is forespoken by the Scriptures, that must be holden for perpetuall, yea and necessarie. With such sutticcie did the Pelagians trouble Augustine, saying that there is wrong done to God, to say that he doeth command more than the faithfull are able by his grace to performe. Augustine, to aoid their caualiation confessed, that the Lorde might in deede, if he would, aduance a mortall man to the purenesse of Angels: but that he neither hath done so at any time, nor will do, because he hath otherwise affirmed in the Scriptures. And that I do not deny. But I add further, that it is inconuenient to dispute of his power against his trueth, and that therefore this sentence is not subiect to caualiations if a man should say, that that thing is impossible to be, whereof the Scriptures do pronounce that it shal not be. But if they dispute of the worde: when the Disciples asked the Lord, who may be saue, he answered: with men in deede it is impossible, but with God all things are possible. Alfo Augustine with a most strong reason stiftly defendeth, that in this flesh we never yeilde to God the due love that wee owe him. Love (faith he) so followeth knowledge, that no man can perfectly love God, but he that hath first fully known his goodnesse. We, while we wander in this world, see by a glaffe and in a darke speach: it followeth therefore, that our love is vnperfect. Let this therefore remaine out of controversie, that in this flesh it is impossible to fulfill the lawe, if we behold the weakenesse of our owne nature, as it shal yet also in another place be proued by Paul.

6 But that the whole matter may be more plainly set foorth: let vs in a compendious order gather vp together the office and vice of the lawe which they call Moral. Now, as farre as I understand, it is contained in these three partes. The first is, that while it sheweth to every man the righteousness of God, that is, the righteousness which only is acceptable to God, it admo- nish, censure, proue gilte, yea & condemne ev ery man of his owne vnrigh- teousnesse. For so is it needfull that man blinded & drunke with love of himselfe, be druen both to the knowledge & the confession of his owne weaknesse & vncleanenesse: for as much as if his vanity be not euidently convinced, he swellethe with mad affiance of his owne strength, and can never bee brought to thinke of the slendernesse thereof, so long as he measureth it by the proportion of his owne will. But so soone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For howsoever he before conceived a great opinion of it, yet by & by he feeleth it to pant vnder so great a burden, & then to thakle & folter, at last even to fall down & faint. So being taught by the schoolding of the lawe, he putteth off that arrogancie wherwith before he was blinded. Likewise he is to be healed of another disease of pride, whereof wee haue faide that he is sicke, so long as he is subject to stande to his owne judgements, and then he is therewith helped to approve his owne vnderstanding, as well in solemne matter of religion as in common and ordinary things.

Hypo-
Hypocrite in stead of righteousness, wherewith being contented, he is readie vp in courage, by I wote not, what forged righteousnesses, against the grace of God. But so soone as he is compelled to trie his life by the balance of the lawe, then leaving the presumption of the counteraffe righteousness, he seeketh himself to be an infinite space distant from holinesse: Again, that he floweth full of infinite vices, whereof before he seemed cleane. For the euils of lust are hidden in so deep and crooked priuie corners, that they easily deceive the sight of man. And notwithstanding, if this Apostle faith, that he knewe not lust, except the lawe had sayd: Thou shalt not lufe: 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 darte thereof.

So the lawe is like a certaine looking glasse wherein we behold, 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 spots of our face. For when power saileth man to follow righteousness, then must he needs strike fast in the mire of sinnes. And after sinne by and by followeth curse. And of how much the greater transgression the lawe holdeth vs guilty and curst, with so much the more greevous judgment it condemneth vs. For this purpose maketh the sayings of the Apostle, that by the lawe is the knowledge of sinne. For there he speaketh only of the first office of the lawe, the proofo whereof is in sinners not yet regenerate. And like to this are these two sayings, that the lawe entraile that sinne might abound, & therefore that it is the minimization of death that worketh wrath and flaireth. For without doubt so much more groweth iniquity, with how much more understanding of sinne the conscience is striken, because vs to 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 sinner, because of it selfe 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, onely to this end, to accuse vs and kill vs. And yet when this is sayd, neither is it lawe dishonored 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 onely knowledge of it were sufficient to saluation. But forasmuch as our fleshly and corrupt nature sighteth, as an enemie with the spiritual lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was giuen for saluation, (if it had found fit bearers) turneth to the occasion of sinne and death. For if so we are all proued transgressers of it, the more plainly that it openeth the righteousness of God, so much the more on the other side it discloseth our iniqutie: the more surely that it confirmeth the rewarde of life and saluation laid vp for righteousnes, so much the more assured it makest the destruction of the wicked. So farther is it of 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 peruerfenes, that wee enjoy not the bleffednesse of life set 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,
sweeter, & the mercy more louely that giueth it vnto vs, whereby we learne that he is never wearied with often doing vs good and heaping newegiftes vpon vs.

8 And whereas the iniquity and condemnation of vs all is sealed by the testimony of the lawe, it is not done for this purpose (if at leaft we well pro-

fit in it) to make vs fall downe with desperation, or with discouraged minde to tumble downe headlong. In deede the reprobate are amased after that ma-

ner, but that is by reason of their obstinacie, but with the children of God there behoueth to be an other ende of instruction. I grant the Apostle re-

fisteth that wee are all condemned by judgement of the lawe, that every

mouth may be stopped, and that all the world may become bounde vnto

Rom. 3.19.

God: but yet the same Apostle in another place teacheth, that God hath

concluded all vnder vnbelievence, not to destroy all, or to suffer all to perish, but

that he might haue mercy of all, that leaving the foolshe opinion of their

owne strength, they might understand, that they stand and are upheld by

the only hande of God: that they being naked and empty, may flie to his

mercy, that they may rest themselves wholly vpon him, hide themselves wholly

in it, take holde of it alone in stead of righteousness and merites, which

is laide open in Chri$t for al men who fouer they be that with true faith do

defire and looke for it. For God in the commandements of the lawe ap-

peareth but a rewarder of perfect righteousness, whereof we all are defi-

turate, and on the other side a rigorous judge of cuil doings. But in Chri$t,

his face shineth full of grace and lenity, cuen towards the wretched and vn-

worthy sinners.

9 Of profiting, to craue the grace of his helpe, Augustine speaketh oft,
as when he writeth to Hilarie, The lawe commandeth that endeavouring to
do the things commanded, and being wearied with our weakness under
the lawe, we should aucke the helpe of grace. Againe to Aselius:

Epist. 200. The profit of the lawe is to conuince man of his owne weakness, and com-
pell him to craue the Physike of grace that is in Chri$t. Againe to Inno-

cent of Rome: The lawe commandeth grace ministreth strength to do. A-
gaine to Valentine: God commandeth those things that we can not doe,

that we may aucke what to aucke of him. Againe: The lawe was
given to accuse you, that being accused you should feare, that fearing you
should craue pardon, and not presume of your owne strengthes. Againe:

The lawe was giuen for this purpose, of great to make little, to shewe that
thou haue not strength of thine owne to righteousnesse, that thou art poore,
vnworthy and needy, shouldst flee vnto grace. After, he turneth his speech
to God and sayeth: Doe so Lord, do so mercifull Lord, commande that which

can not be fulfilled: yea, commande that which can not but by thy grace
be fulfilled, that when men can not fulfill it by their owne strength, every
mouth may be stopped, and no man may thinke him selfe great. Let al be
little ones, and let all the worlde be guilty before thee. But I am not wise
to heap vp so many testimonies, I shal se holy man hath written a booke pro-

perly of that matter, which he hath intituled, Of the Spirit & Letter. The

seconde profiting he doth not so litley describe, either because he knewe

that it did hang vpon the former, or because he did not so wel understand it,
or because he wanted words wherewith 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 downe of their flesh they be renewed & flourish againe in the inward man, but amased with the first terrorre do lie still in desparation: yet it serueth to shewe 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. Nowe while the same is not yet opened, they yet so astonisshed with the testimonie of the lawe and their conscience do bewray in themselues what they haue descured.

10 The seconde office of the lawe, is that they which are touched with no care of that which is just & right, vnlesse they 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 inward mind is moved or affected with all, but because being as it were bridled, they withhold their hand from outward worke, and doe keepe in their peruersite within them, which otherwise they would have outragiously poured out. Thereby they become truely neither the better, nor the more righteous before God. For although being letted either by feare or by shame, they dare not put that in practice which they have conceived in their minde, 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 holde backe them selves, so much the strongerl with in they are kindled, they burn, they boile, readie to do any thing, & to break forth any whither, if this terror of the law did not stay them. And not that only, but also they most spirituall hate the lawe, and do detest God the lawmaker, so that if they could, they would very faine take him away, whome they cannot abide, neither when he commandeth rightfull things, nor when he reungeth him upon the despisers of his maiestie. 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 law not by willing submision, but resisting and against their willes, only by violence of feare. But this constrained and enforced righteousnes is necessarie for the publike common state of men, the quiet whereof is herein provided for, while order is taken that all things be not confounded with vprore, which would come to passe, if all things were lawful for all men. Yea, it is not vnprofitable for the children of God to be exercised with this Scholing, so long as they before their calling beeing 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 licentiousnes, by the terrorre of Gods vengeance, although for that they are not yet tamed in minde, they go for the present time but a little forward, yet they partly grow in vre to beare the yole of Christ, so that when they are called, they be not altogether rude and rawe to discipline, as to a thing uknownen. This office the Apostle feemeth properly to haue touched, when he faith that the lawe was not set for the righteous man, but for the vnrighteous & disobedient, wicked and sinners, euill doers and prophane men, slayers
flayers of their parents, & murthers, fornicators, Sodomites, robbers of children, liers & perjured 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 he faith in another place, that the law was to the Jewes a Scholemaster to Christ, for there are two sortes of men, whome with her schooling the leaddeth by the hand to Christ. The one sort of whome 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, vnlesse they be first emptied, therefore the lawe bringeth them downe to humility by knowledge of themselves, that so they may be prepared to desire that which before they thought they wanted not. The other sort needeth a bridle to be holden backe, lest they fo gue loose y reines to the wantonnesse of their flesh, that they fall of altogether from all studie of righteounes. For where the s spirite of God doth not yet gouerne, there sometime lustes do so boile, that it is in great perill least they throwe downe the foule that is subiect 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 whom he hath appointed to the inheritance of his kingdom, if he do not by and by regenerate them, he keepe them by the works of the lawe vnnder feare, vntill the time of his visitation, not that chaffe & pure feare such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be taught by introduction to true godlinesse. Of this we haue so many prooves, that it needeth no example. For whosoeuer 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 loue him.

12 The third vs, which is also the principal vs, & more nearly locketh vnto the proper end of the law, concerneth the faithful, in whose hearts alreadie liueth & reigneth the spirite of God. For although they have the lawe written & grauen in their hearts by the finger of God, that is to say, be so affectioned & minded by the direction of the spirite that they desire to obey God, yet do they still two wayes profit 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, & may be confirmed in vnderstanding thereof. As if a seruaunt be alreadie bent with all the affection of his heart, to please his Lord: yet hath he neede diligently to search out & marke the fashions of his Lord, that he may frame & apply himselfe vnto them. And let none of vs esteem himself from this neede. For no man hath hitherto attained to so great wildefome, but that he may by daily instruction of the law get newe profit in proceeding to the purer knowledge of Gods will. Then because wee neede not only doctrine but also exhortation: this other profiteth shall the seruaunt of God take by the lawe, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slippery way of offending. For after this manner, must these holy ones drive forwarde them selues, which with howe great cheere...
cheerfulness to ever they traualie to Godward according to the spirit, yet they are alway loden with the sluggishnesse of the flesh, that they procede not with such full readines as they ought. To this flesh is the lawe given as a whippe, that like a towne and dul Asle it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the flesh, it shall be a continuall pricke that suffereth him not to stand still. Even to this vse Dauid had respect, when he did fet forth the law with those notable praises: The lawe of the Lorde is vndefiled, conuerenting foules: the justes of the Lorde are vpright, and chearing heartes: the commandement of the Lorde is bright, that giueth light to the eyes &c. Again: A lanterne to my feele 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 ministrith to the regenerate, but what it is able to giue to man of it selfe. But here the Prophete reporteth with howe great profite the Lord doth instruct them by reading of his lawe, to whom hee inwardely inspirith a readinesse to obey. And he taketh holde not of the commandements onely, but also the promise of grace annexed to the things, which onely maketh the bitternesse to waxe sweete. For what were lcss amiable than the lawe, if it should onely with requiring & threatening trouble soules carefully with fear, and vexe them with terror? But specially Dauid sheweth, that he in the lawe conceiued the Mediator, without whom there is no delight or sweetenesse.

13 Which while some vnskillfull men can not discerne, they boldly shake away all Moses, and bide the two tables of the lawe farewell, because they thinke it is not agreeable for Christians to cleaue to that doctrine that conteneth the ministiration 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 saide to the people: Lay your heartes vpon all the wordes that I doe testifie to you this day, that ye may committe them to your children, that ye may reach them to keepe, to doe, and to fulfill all the things that are written in the volume of this lawe, because they are not vainely commandued you, but that every one shoulde liue in them: but if no man can denye that there appeareth in it an absolute paterne of righteousness, then either wee must have no rule at all to liue justely and vprightely, or else it is not lawefull for vs to departe from it. For there are not many but one rule of life which is perpetuall and can not bee bowed. Therefore, whereas Dauid maketh the life of a righteous man continually busied in the meditation of the lawe, lette vs not referre that to one age onely, because it is most meeete for all ages to the ende of the world: and let vs not therefore be frayd awaye, or flee from being instructed by it, because it appointeth a much more exacte holynesse than wee shall performe, while we shall carry about the person of our body. For now it executeth not against vs the office of a rigorous exacte \(\frac{\text{Q}}{\text{vs}}\) wil not be satisfied, but with his full taske performed; but in this perfection wherevnto it exhorteth
Of the knowledge of

of the knowledge of

vs, it sheweth vs a marke, toward which which, if we faile 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 mark, toward which our endeuours do trauelle a farre of.

14. Nowe therefore, whereas the lawe hath towad the faithfulle a power to exhort, not such a power as may bine their conscience with curfe, but such as with oftem calling on, may shake of sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliuerance from the curse thereof, do say, that the lawe is abrogate to the faithful. (I speake yet of the lawe moral) not that it doth no more command them that which is right, but onely that it be no more vnto them that which it was before, that is, that it doe no more, by making afraide and confounding their conscience, damne and destroy them. And truly such an abrogation of the lawe, Paul doeth plainly teach, and also that the Lorde himselfe spake of it, appeareth by this that he would not have confuted that opinion that he should dissolue the lawe, vnlesse it had beene commonly received among the Iewes. But forasmuch as it could not rise causelessly and without any colour, it is likeley that it grew from fallie understanding of his doctrine, as in a manner all erreours are wont to take occasion of truth, but leaft wee 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 Lord protesteth that he came not to destroy the lawe, but to fulfill it: and that till heauen 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: since he came rather for this ende, to heale offences. Wherefore the doctrine of the lawe remaineth for all Christians, intuible, which by teaching, admonishing, rebukiing and correcting may frame and prepare vs to every good worke.

15. As for those things that Paul speakeoth of the curfe, it is evident that they belong not to the very instruction, but onely to the force of binding the conscience. For the law not only teacheth, but also with authority requireth that which it commandeth. If it be not performed, yea if dutie be slacked in any part, it benteth her thunderboule of curfe. For this cause the Apostle sayth, that all they that are of the works of the lawe, are subject to the curfe, because it is written: Curfed is euery one, that fulfilleth not all. And he saith, that they be vnder the works of the law, that do not set righteousness in the forgiveness of sinnes, by which we are loosed from the rigor of the lawe. He teacheth therefore that we must be loosed from the bondes of the lawe, vnlesse we will miserably perish vnder them. But from what bondes: the bondes of that rigorous and sharp exacting, that releaeth nothing of the extremity of the lawe, suffrith not any offence unpunished. From this curfe (I say) that Christ might redeem vs, he was made a curfe for vs. For it is written: Curfed is euery one that hangeth vpon the tree. In the chapter following in deede he saith, that Christ was made subject to the lawe, to redeeme them that were vnder the lawe: but all in one meaning
meaning, for he by and by addeth, that by adoption we might receive the right of children. What is that: that we should not be oppresed with perpetual bondage, that should holde our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshakē, that there is nothing withdrawn of the authoritie of the law, but that it ought stil to be receiued of vs with the same reuence and obedience.

16 Of ceremonies it is otherwise, which we abrogate not in effect, but in vs onely. And this, that Christ by his comming hath made an end of them, doth so nothing diminish their holiness, 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 his death and resurrection of Christ had bin shewed therein, so if they had not ceased, we could not at this day discourse to what purpose they were ordained. Therefore Paul, to prove Col. 2,17. that the keeping of them nowe is not onely superfluous, but also hurtfull, teacheth that they were shadowes whereof we have the body in Christ. We see therefore howe in the abolishing of them, the truth shineth better than if they did still a farre of, and as it were with a veil spred before, shewe a figure of Christ that hath already plainly appeared. And therefore the veil of the Temple at the death of Christ was tore in two pieces and fell downe: because nowe the true & express image of the heavenly good things was come to light, which before had bin but vnpertectly begun with darke rude draughtes, as the author of the Epistle to the Hebrues faith, *Hereunto serueth that saing of Christ, that the lawe and the Prophetes were vnto the time of John, and that from that time forward, the kingdom of God began to be joyfully preached: not meaning that the holy fathers were without the preaching that containeth the hope of salvation, and of eternall life, but because a farre of, and under shadowes only they did behold that which we at this day see in the full light. But why it behoved that the Church of God should clime vp hier from those first instructiouns, John the Baptist declareth, for that the lawe is gien by Moses, but grace and truth beganne by Iesus Christ. For although the purging of finnes were truely promis'd in the olde sacrificies, and the Arke of the covenant was a sure pledge of the fatherly fauour of God, yet all this had bene but a shadowe, if it had not bin grounded upon the grace of Christ, wherein is found perfect, and eternall fiedfaiinelle. Let this then remaine sure, that although the ceremonial viles of the lawe have ceased to be obserued, yet by the ende of them it is the better knowne how great was the profite of them before Christs comming, which in taking away the vs of them hath sealed the force and effect of them with his death.

17 Somewhat more hard is the point that Paul noteoth. And he hath renued you together with him, when ye were dead by finnes, and the vnircumcision of your flesh, forgiving you all 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 cross. &c. For he seemeth to stretch the abolishing of the law somewhat further that now we have nothing to do with the decrees thereof. For they erre that expand it of the lawe morall, whose vnappeasable rigor rather then doctrine thereof they thinke
Cap. 7. Of the knowledge of

thinks to be taken away. Some more deeply waying the wordes of Paule, doe espie that it is properly spoken of the lawe ceremonially, and doe shewe that this wordes Decree, doth more than once so signific in Paul. For to the Ephesians he faith thus: He is our peace, that maketh both to be one, that maketh voide the law of commandements consisting in the decrees, that he might make two in himselfe into one newe man. It is no doubt that he speake of the ceremonies, for he calleth it the partition wherewith the Jews were seuered from the Gentiles; wherefore I grant that those first expostors are rightfulliy reproved by these: but yet me thinks that these do not sufficiently well set forth the minde of the Apostle. For I like not at all, to have these two places compared together in all points, when his purpose was to aduertise the Ephesians of their adoptio 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 visages of washings and sacrifices, whereith the Jews were made holy vnto the Lord, do sever them from the Gentiles. But in the Epistle to the Colossians, who feet not that he toucheth a hyer mysterie? In deede the point of the disputation there, is of Moasicall observations whereunto the false Apostles did labour to drive the Christian people. But as in the Epistle to the Galatians he fetcheth that controwersie further of, and as it were brought it backe to the first head thereof, so dou they also in this place. For if in the ceremonies you consider nothing els but a necessitie of yse of the, to what purpose was it, to call it a hand writing against vs? moreouer to set the whole summe in a manner of our redemption in this, y it should be cancelled? Wherefore y matter it selfe trieth out, that there is some more secret thing to be considere. And I must y have attained the natural undersatding 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 words of the Apostle, that in the Jewish ceremonies was rather a confession than a cleansing of sins. For what did they els by sacrifices, but confesseth themselves in their conscience guiltie of death, that did put cleansings in their place? What did they with their cleanings, but teyfifie themselves to be vnclean?: And so was the handwriting of their sin & vncleanenes oft renewed by them, but there was no discharge in that testifying thereof. For which cause the Apostle writeth that at length by meane of the death of Christ, was perfourmed the redemption of the offences that remained under the old Testament. Therefore the Apostle doeth worthily cal the ceremonies handwritings against those y observe them, forasmuch as by them they did openly scale to their owne damnation and vncleanenes. And it hindereth not, that they were also partakers of the same grace with us. For this they obtained in Christ, not in the ceremonies, which there the Apostle doeth feuer from Christ, because being at that time vfed, they did obscure the glorie of Christ. Thus learn we, that the ceremonies, if they be considered by themselves, are well and hidly called handwritings against the salvation of men, because they were as solemn instruments y teyfified theirs being bound. When the false Apostles went about to binde the Christian Church to them againe: Paul did not without cause admonish the Colossians, by fetching the signification of them further off,
to what pointe they should fell backe againe, if they suffered themselves in such sorte to bee yoked by them. For therewithall was the benefit of Christ wrested away from them, inasmuch as he having once performed the eternal cleansing, hath utterly abolished those daily observations which were onely of force to scale sinnes, but could do nothing to the putting away of them.

The viij. Chapter.

An expostion of the Morall lawne.

Here I thinke it shall not bee from the purpose, to enterrace the tenne comamundementes of the lawe with a shorte exposition of them, because thereby both that shall better appeare which I have touched, that the same keeping of them which God hath once appointed, remaineth yet in force: and also we shall haue besides that a profe of the second point, that the fewes did not onely learne by it what was the true force of godlienesse, but also by the terror of the judgement, with they sawe themselves vnable to keepe it, they were compelled whether they woulde or no, to bee drawn to the Mediator. Nowe in setting forth the simme of those things that are required in y true knowledge of God, we haue alreadie taught, that wee cannot conceiue him according to his greatnesse, but that by and by his maiestie presenteth it selfe vnto vs, to binde vs to the worshippe of him. In the knowledge of our selues we haue set this for the chiefes point, that being voide of the opinion of our owne strengthe, and cleane stripped of the trust of our owne righteousnesse, and on the other side discouraged and beaten downe with conscience of our owne needinesse, we shoulde learne perfect humilitie and abasement of our selues. The Lord setteth forth both these pointes in his lawe, where first challenging to himselfe due power to governe, he calleth vs to the reverence of his divine maiestie, and appoineth out vnto vs wherein it standeth and consisteth: and then publishing a rule of his righteousnesse, (against the righteousnesse whereof of our nature as it is peruerse and crooked, doeth alway striue, and beneath the perfection whereof our power as of it selfe it is weake & feeble to do good, lieth a great way below) he reprooueth vs both of weakeneses & vnrighteousnes. Moreover the inward law which we haue before saide to be grauen and as it were imprinted in the hearts of all men, doth after a certaine maner enforme vs of the same things that are to bee 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 winruest and admonisher of those things that we owe to God, and layeth before vs the difference of good and euill, and so accuceth vs when wee swaue from our dutie. But man being wrappd in such darkenesse of errors as he is, seeketh even slenderly to attisth by that law of nature, what worship pleaseth God; but truely he is verie farre distant from y right knowledge thereof. Beside that, he is so swollen with arrogancy and ambition, and so blinded with selfe love, that he cannot yet looke vpon, and as it were, descende into himselfe to learne to submit and humble himselfe, and confesse his owne miserie. Therefore (as it was necessary both for
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our dulness and stubborness) the Lord hath set vs a lawe written, which should both more certainly testify that which in the lawe naturally was too obscure, and also shoulde shake away our drowsiness, and more lively touch our minde and remembrance.

2 Nowe it is easie to vnderstande what is to be learned of the lawe, that is, that as God is our creator, so of right he hath the place of our father & Lorde, and that by this reason we owe to him glorie, reverence, love & feare. Yea and also that we are not at our owne libertie, to follow whither soever that lust of our minde doeth moue vs, but that wee ought to hang vpon his becke, and to rest onely vpon that which pleaseth him. Then we learne, that hee delighteth in righteousnesse, that hee abhorreth wickednesse, and therefore that vnlesse wee will with wicked vnhappines fall away from our creator, wee must necessarily obserue righteousnesse all our life long. For if then onely we yelde vnto him the reverence that wee owe, when wee prefer his will before our owne, it foloweth, that there is no other due worshippe of him, but the observation of righteousnesse, holyneffe and cleanenesse. Neither may wee pretendte this excuse that we want power, and like wafted doters bee not able to pay. For it is not conuenient that wee shoule measure the glorie of God by our owne power: for whatsoever wee bee, he alway abideth like to himselfe, a lover of righteousnesse, a hater of wickednesse. Whatsoever he requireth of vs (because hee can require nothing but that which is right) by bonde of nature we must of necessestie obey; but that we 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 we shoule alledge necessestie for our defence, the cuill whereof is both within vs, and to be imputed vnto our selues.

3 When we have thus farre profited by the teaching of the lawe, then must wee by the teaching of the fame lawe also descende vnto our selues: whereby at length wee may carrie away two things. The first is, by comparing the rightousnesse of the lawe with our life, to learne, that wee are farre off from being able to satisfie the will of God, and that therefore we are not worthie to have place among his creatures, much lesse to be reckened among his children. The second is, in considering our strengthe, to learne that it is not onely insufficient to fulfill the law, but also vitally none at all. Hereupon followeth both a distrust of our owne strengthe, and a care and fearefulnesse of minde: For conscience cannot beare the burden of iniqutie, but that by and by the judgement of God is present before it: and the judgement of God cannot be felt, but that it striketh into vs a dreadfull horrour of death. And likewise being constrained with proouces of her owne weakenesse, it cannot choose but by and by fall into dispaire of her owne strengthe. Both these affections doe engender humilitie and abatement of courage. So at length it commeth to passe, that man made afraid of with feeling of eternall death, which hee seeth to hang over him by the defearing of his owne righteousnesse, turneth himselfe to the onely mercie of God, as to the onely hauen of saluation: that feeling that it is not in his power to pay that he oweth vnto the law, despairing in himselfe, hee may take
take breath againe and beginne to craue and looke for helpe from else where.

4 But the Lord not contented to have procured a reverencce of his righteousnes hath also added promises and threatnings to fill our hearts with loue of him, and with hatred of wickednesse. For, because our minde is too blinde, to be moued with the onely beautie of goodnesse, it pleased the most mercifull Father of his tender kindenesse, 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, and that he shall not spend his labour in vaine, whosoever he be, that shall obey his commandements. He proclameth on the other side, that he not onely abhorreth vnrighteousnesse, but also that it shall not escape vnpunished, for that he will 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; and to the transgresours thereof, he threatneth both present miseries and the punishment of eternall death. For the same promise, (hee that doth these things, shall lue in them:) and also the threatening that answereth it, (the soule that sinneth, that same shall die) do without doubt belong to the immortalitie or death that is to come, & shall never be ended. Albeit, wherefoever is mentioned the good will or wrath of God, under the one is contained the eternitie of life, under the other eternal destruction. Of present blessings and 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, beside his great loue of righteousnesse, (which he cannot finde in his heart to defraud of her reward) there is also proued by his maruellous bountifullnes. For whereas we and all ours are indetted vnto his Maiestie, by good right whatsoever he requireth of vs, he demandeth it as due debt, but the payment of debt is not worthy of reward. Therefore he departeth with his owne right, when he offereth reward to our obediences, which we do not yeeld of our felues as things that were not due: but what those promises do bring vnsto vs, is partly faide already, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendation of righteousnesse, that it may the more certainly appeare how much the keeping thereof pleaseth God: that the penal ordinances are set for the more detestation of vnrighteousnes, lest the sinner delite with the sweete flatternings of vices, should forget that the judgement of the lawmaker is prepared for him.

5 Now whereas the Lord giveth a rule of perfect righteousnesse, hath applied all the parts thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be marked, as the wantonnes of mans minde is more ready to delite now and then diverse forces of worshipping to winne his favour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the witte of man, hath shewed & yet doth shew forth itselfe, that men do alway delite to invent a way to obtaine righteousnesse beside the word of God, wherby it commeth to passe that the commandements of the lawe
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law have but small place among the works that are commonly called good works, while that innumerable route of men's works occupieth almost all the room. But what other thing meant Moses than to restraine such licentiousnesse, when after the publishing of the law he spake thus to the people: Give heede, and heare all the things that I command thee, that it may bee well to thee and to thy children after thee for ever, when thou shalt do that which is good and pleasant before thy God. What I command thee, that onely doe: add not unto it, nor diminish it. And before, when he had protested, that this was his wifedome and understanding before other nations, that he had receiued judgments, righteousness and ceremonies of his Lord, he said further, Kepe therefore thy self and thy soule carefully, that thou forget not the words which thine eyes haue seene, and that at no time they fall out of thy heart. For, because God did foresee, that the Israelites would not rest, but that after they had receiued the law, they would beeifie it traualie in bringing forth new righteousness, if they were not feuerely held back: therefore he pronounced that herein is contained the perfection of righteousness, which should haue bin the strongest stay to hold them backe, and yet they did caifie from that boldnesse so much forbidden them. But what of vs? we are surely comprehended within the same charge; for it is no doubt that that continueth still whereby the Lord hath challenged to his law the absolute doctrine of righteousness, yet we not contented therewith, do monstrously traualie with forg'ing & coyning of new good works one upon another. For the healing of this fault, the best remedie shalbe, if this thoughtshalbe steadfastly settled in vs, that the law is given vs from God to teach vs a perfect righteousness: that therein is taught no righteousness, but the same that is examined, by the appointed rule of Gods will: that therefore new forms of works are vainly attempted to winne the favour of God, whose true worship standeth in onely obedience: but rather that such study of good works as wandereth out of his law of God, is an intolerable defiling of Gods righteousness & of the true righteousness. Augustine also faith most truly, which calleth the obedience that is done to God, sometime the mother and keeper, sometime the original of all vertues.

6 But when we have expounded the Lawe of the Lord, then more fittingly and with more profite shall all bee confirmed which I haue before spoken of the office & vs of the law. But before that I beginne to discusse every severall commandement by it selfe, it shall be good now to giue such leasons as serue to the vniversal knowledge thereof. First let vs hold for determined, that the life of man is instructed in the law not only to outward honesty, but also to inward and spirituall righteousness. Which thing whereas no man can denye, yet there be few that rightly marke it. That commeth to passe, because they looke not upon the lawmaker, by whose nature the nature of the law also ought to be weeke. If any king do by proclamation forbid tocommit fornication, to kill, or to steele: in this case I grant that if a man doe onely conceive in his minde a lust to commit fornication, to sinne, or to steele, and doeth not commit any of these things in deede, he is out of his compass of this prohibition. And the reason is, for that because the foresight of a mortal lawmaker, could not extend but to outward civilitie: his comandements are not
not broken, but when the outward offences are committed. But God (whose eye nothing escapeth, and which regardeth not so much the outward shew as the cleanliness of the heart), under the forbidding of fornication, manslaughter and theft, forbidden lust, wrath, hatred, couetousness of another man's goods, and whatsoever is like these. For in so much as he is a spiritual lawmaker, he speaketh no less to the soul than to the body. But the manslaughter of the soul, are wrath and hatred: the theft of the soul, is cruel desire and couetousness: the fornication of the soul, is lust. But many laws also (will some man say) have regard to intencidences and wiles, and not to successses of fortune. I grant, but yet they are such intencidences and wiles, as have outwardly broken out. They weye with what intent every outwards act hath beene done, but they search not the secretes thoughts. Therefore they are satisfied when a man onely withholdeth his handes from offending. On the other side, because the heavenly law is made for our minds, therefore the restraint of minds is principally needful to the keeping thereof. But the common sort of men, even when they mightily dissemble there contempt of the lawe, doe frame their eyes, their feete, their handes, and all the partes of their bodies to some observation of the lawe, in the mean time they holde their heart most farre off from all obedience, and thinke themselves well discharged, if they keepe close from men that which they doe in the fight of God. They heare it saide: thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: they draw not out their sword to kill: they ioynce not their bodies with harlotes: they lay not their handes upon other mens goods. All this is well heretofore. But in their whole hearts they breath out murders: they boile in lust, they cast their eyes aside at all mens goods, and deuoure them with couetous. Nowe wanteth that which was the cheefe point of the lawe. Whence, I pray you, commeth so grosse dulnesse, but that leaving the lawemakers, they rather measure righteousness by their owne will? Against these doeth Paul mightily erie out; affirming that the lawe is spiritual: whereby hee meaneth, that it not onely demandeth an obedience of the soul, munde, and will, but also requireth an Angelike pureness, which having all the filthinesse of the flesh cleane wiped away, may favour nothing but of the spirit.  

7 When we say that this is the meaning of the lawe, we thrust not in a newe exposition of our owne, but we follow Christ the best expositor of the law. For when the Pharisees had infected ye people with a false opinion, that he performeth the lawe that hath with outward worke committed nothing against the lawe, he reproocheth this most perilous errour, and pronounced that vnaught looking al a woman is fornication: he protested that they are manflayers that hate their brother, for he maketh them guilty of judgemenet that haue but conceited wrath in their mind, and them guilty of the counsell that in murmuring or grudging haue uttered any token of a displeased minde: & them guilty of Hell fire, that with tauntes and railing breake foorth into open anger. They that haue not espied these things, haue sayned 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 pateith
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passeth the olde lawe, which is a most pernicious opinion. For hereafter, where wee shall gather a summe of the commandementes, it shall appeare by Moses himselfe, howe reproachfully they dishonour the Lawe of God. Truely it sheweth that all the holinesse of the fathers did not much differ from hypocrite, and it leadeth vs away from that onely and perfect rule of righteounesse. But it is verie ease to confute that error: for that they thought that Christ did addde vnto the lawe, whereas hee did but restore the lawe to her integritie, while he made it free, and cleft it being obscured with lies, and defiled with leauens of the Pharises.

8 Let this bee our seconde note, that there is alway more conteined in the commandementes and prohibitions, than is by wordes expressed, which yet is so to bee tempered, that it be not like a Lesbian rule, whereby licentioufully wresting the Scriptures, wee may make of euery thing what wee list. For many bring to pass by this vnmeasured libertie of running at large, that with some the authority of Scripture growtheth in contempt, and other some despiete of understanding it. Therefore if it be 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 boundes of the wordes, that it may appeare that it is not an addition of mens gloues knit to the wordes of God, but rather that the pure and natural meaning of the lawgiver is faithfully rendred. Truely in a manner in all the commandementes it is fo manifest, that there are figurative speachses, 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 evident therefore, that sober exposition doeth passe beyonde the wordes: but howe farre, that remaineth harder to judge, unless there bee some measure appointed: wherefore I thinke this to bee the best mea
sure, that if it be directed to the intent of the commandement, that is, that in euery commandement bee weyed, why it was giuen vs. As for example: Every commandement is either by way of bidding, or of forbidding: the trueth of both fortes shall forthwith bee founde, if wee consider the intent or the ende thereof. As the end of the fifth commandement is, that honour is to bee giuen to them to whome God appoinnte it. This therefore is the summe of the commandement, that it is right and pleaseth God, that we honour them to whom he hath giuen any excellencie, and that hee abhorreth contempt and stubbornesse against them. The intent of the first commandement is, that God alone be honoured. The summe therefore of the commandement shall bee, that true godlinesse, that is to say, true worshippe of his maestie pleaseth God, and that hee abhorreth vngodlinesse. So in euery commandement wee must looke upon what matter it treateth: then must wee search out the ende, till wee finde what the lawmaker doeth restifie therein properly to please or displease him: & last of all must we drawe an argument from the same to the contrarie, after this manner: If this pleaseth God, then the contrarie displeaseth him: if this please him, then the contrarie pleaseth him: if he commaunde this, then hee forbiddeth the contrarie, if he forbid this, then he commanded the contrarie.

9 That
That which is now some what darkly touched, shal 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 otherwise either it should not be understood, or being understood it might perhaps at the beginning seeme to sound like an absurdity. This needeth no proofe, that when a good thing is commanded, the euill is forbidden that is contrary to it: for there is no man but he will graunt it me. And common judgement will not much sticke to admit, that when euill things are forbidden, the contrarie duties are commanded. It is an universal opinion that vertues are commended, when the contrary vices are condemned. But we require somewhat more than those formes of speach do signifie commonly among the people. For they for the most part take the vertue contrary to any vice, to be the abstaining from the same vice: we say that it proceedeth farther, that is to contrary duties & doings. Therefore in this commandement, Thou shalt not kill, the common sense of men wil consider nothing else, but that wee must abstaine from all hurt doing, or lust to do hurt. I say that there is further contained, that wee should by all the helps that we may, succour the life of our neighbour. And, least I speake without a reason, I prove it thus: God forbiddeth that our brother be hurt or mistred, because he willeth that our neighbours life be deare & precious vnto vs: he doth therefore require with all those duties of love you may be done by vs for the preservation of it. And so may wee see how the end of the commandement doth alwaye disclose vnto vs that we are therein commanded or forbidden to do.

But why God, in such as it were halfe commandementes, hath by figures rather secretely signified, than expressed what his will was, whereas there are wont to be many reasons rendred thereof, this one reason pleaseth me aboue the rest. Because the flesh alwaye endeuoreth to extenuate the finness of sinne, & to colour it with faire pretences, sauing where it is euell palpable for grossenes, he hath fet forth for an example in euery kinde of offence that which was most wicked & abominable, at the hearing whereof our very senses might be moued with horror, thereby to imprent in our minde a more haynous detesting of euery sort of sinne. This many times deceiued vs in weying of vices, that if they be any thing secrete, wee make them seeme small. These deceits the Lord doth disclose, when he accuseth vs to referre all the whole multitude of vices to these principal heads, which do best of all shew, how much euery kind is abominable. As for example, wrath & hatred are not thought so haynous euils, when they are called by their own names, but when they are forbidden as under the name of man slaughter, we better understand how abominable they are before god, by whose word they are set in the degree of so horribile an offence: and wee moued by his judgement, do accustome our selues better to way the haynousnes of those faultes that before seemed but light vnto vs.

Thirdly is to be considered, what meaneth the dividing of the lawe of God into two tables, whereof all wise men will judge that there is sometime mention made not unfitly from the purpose, nor without cause. And wee have a cause readie, that doth not suffer vs to remaine in doubt of this
this matter. For God so divided his law into two partes, in which is contained the whole righteousness, that he hath assigned the first to the duties of religion that do peculiarly pertain to the worshipping of his Godhead, the other to the duties of Charite which belong unto men. The first foundation of righteousness is the worship of God, which being once overthrown, all the other members of righteousness are torn in sunder and dissolved, like to the partes of an house vnjoynted and fallen downe. For what maner of righteousness wilt thou call it, that thou vexest not men with robbery & extortions, if in the meane time by wicked sacrilege thou spoilest Gods majestie of his glory: that thou defiest not thy body with fornication, if with thy blasphemies thou prophanely abuse the sacred name of God? that thou murtherest no man, if thou trauaile to destroy and extinguish the memoria of God. Wherefore righteousness is vainly boasted of without religion, and maketh no better shew, than if a mangled body with the head cut off, should be brought forth for a beautiful sight. And religion is not only the principal parte of righteousness, but also the very sole, wherewith it breatheth, and is quickened. For men keepe not equitie & loue among them selues without the seare of God. Therefore we say, that the worship of God is the beginning and foundation of righteousness, because when it is taken away, all the equitie, continence and temperance that men vs among them selues, is vaine and trifling before God. We say also, that it is the springhead and lively breath of righteousness, because hereby men do learne to live among themselves temperately & without hurt doing one to another, if they reverence God as the judge of right & wrong. Wherefore in the first table he instructeth vs to godliness & the proper duties of religion, wherein his majestie is to be worshipp'd: in the other he prescribeth howe for the seare sake of his name, we ought to behaue our selues in the fellowship of men. And for this reason our Lord (as the Evangelists rehearse it) did in a summe gather the whole lawe into two principal partes, the one that we should loue God with all our heart, with all our soule, with all our strength: the other, that wee loue our neighbour as our selues. Thus thou feest howe of the two partes wherein he concludest the whole law, he directeth the one toward God, and appointeth the other toward men.

12 But although the whole lawe be contained in two principal partes, yet to the ende to take away all pretence of excuse, it pleased our God, to declare in the ten commandements more largely & plainly all things y belonging both to the honor, seare & loue of himsethe, and also to that charite which he commandeth vs to beare to men for his sake. And thy studie is not ill spent to know the diuision of the commandements, so that thou remember that it is such a matter wherin every man ought to have his judgement free, for which wee ought not contentiously to strive with him that thinketh otherwise. But we must needs touch this point, lest the readers should either seorne or marneil at the diuision that we shall vse, as newe & lately deuised. That the law is deuided in ten words, because it is oft approved by the authoritie of God himselfe, it is out of controversie, wherefore there is no dout of the number, but of the manner of deuiding. They that so deuide them, that they gue three commandements to the first table, & put other
other 7. into the seconde, doe wipe out of the number the commandement concerning images, or at least they hide it under the first: whereas without dout it is severally set by the Lord for a commandement, & the tenth commandement of not coveting the things of his neighbour, they do fondly tare into two. Beside that it shall by and by be done to understand, that such manner of deuding was unknowen in the purer age. Other do reckon, as we doe, fewer severall commandementes in the first table, but in place of the first they set the promise without the commandement. As for mee, because vnlesse I be conuynced by euident rea|, I take the ten words in Moses for ten commandements, me thinks I see so many deuided in very fit order. Therefore, leauing to them their opinion, I will follow that which I best allowe, that is, that the same which these later fort make the first commandement, shalbe in stede of a preface to the whole lawe, and then shal followe the commandements, foure of the first table, and five of the second, in such order as they shalbe rehearsed. Augustine alfo to Boniface agreeith with vs, which in rehearsing them keepeth this order: that God only be seued with obedience of religion, that no idole be worshipped, that the name of the Lord be not taken in vaine, when he had before severally spoken of the shadow of the commandement of the Sabbat. In an other place in deede that first division pleaseth him, but for too sclender a caufe, that is, becaufe in the number of three, if the first table consist of three commandementes, the mysterie of the Trinity more plainly appeareth. Albeit in the fame place he stickeoth not to confesse the otherwise he rather liketh our division. Befides these, the author of the Vnperfect worke vpon Mathew is of our side, Iosephus, undoubtedely according to the common contenf of his time, affigneth to either table foue commandements. Which is both against reason, becaufe it confoundeth the distinction of religion and charity, and also is confuted by the authority of the Lorde himselfe, which in Mathew reckoneth the commandement of honouring our parents, in the number of the second table. Nowe let vs heare God himselfe speaking in his owne wordes.

The first Commandement. 

I am the Lord thy God, which hast 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 com- mandement, or reade it severally, it is indifferent unto me, so that you do not deny me that it standeth in stede of a preface to the whole lawe. First in making of lawes is heede to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all prouideth, that the majesty of his law that he shall make, may never at any time come in contempt. For stablishing whereof he vseth three maner of argumentes. First he chalengeth to himselfe power & right of dominion, whereby he may constraine his choen people, that they must of necessitie obey him: then he setteith forth a promise of grace with sweetnes therof to allure the to study of holines. Thirdly he reci- teth the benefit that he did for them, to reprove the Iewes of vnthankfullnes, if they
Rom. 11. 36.
If they do not with obedience answer his kindnes. Vnder the name of Je-
hoovah, the Lord, is meant his authoritie and lawfull dominion. And if all
things be of him and doe abide in him, it is right that all things be refer-
red to him, as Paul faith. Therefore we are with this word alone sufficiently
brought vnder the yoke of Gods maitie, because it were monstruous for vs
to fecke to withdrawe our feldes from vnder his government, out of whome
we can not be.

14. After that he hath shewed that it is he that hath power to command,
to whom obedience is due, leaft he should seeme to draw by onely necessitie,
he also allureth with sweetenesse in prouncinge, that he is the God of the
Church. For there is hidden in this speech a mutual relation, which is con-
tained in the promise: I will be to them a God, and they shall be to me a peo-
ple. Whereupon Christ proueth that Abraham, Isaac and Jacob haue im-
mortal life, by this that God testified that he is their God. Wherfore it is
as much in effect, as if he shold say thus: I haue chosen you to be my people,
only to do you good in this present life, but also to giue you the blessed-
nes of the life to come. But to what ende this tendeth, it is noted in diverse
places in the law. For when the Lord doth vouchsafe to deale thus mercifully
with vs, to call vs into the company of his people, he chooseth vs (faith Moses)
that we should be a peculiar people vnto himselfe, a holy people, and should
keepe his commandementes. From whence also commeth this exhortation:
Be ye holy, for I am holy. Now out of these two is derivd that protestati-
on that is in the Prophet: The sone honoreth the father, and the sertant
honoreth his Lord. If I be a Lord, where is my feare? If I be a father, where
is my love?

15. Now followeth the hearfall of his benefite, which ought to be of so
much more force to movwe vs, as the fault of unthankfulnes is more detesta-
ble eu'n among men. He then did put Israel in remembrance of a benefite
lately done, but such a one as for the miraculous greatnesse thereof beeing
worthy to be had in remembrance for euer, shoulde remaine in force with
their posterity. Moreover it is most agreeable for this present matter. For
the Lord seemeth to say that they were deliverued out of miserable bondage
for this purpose, they should with obedience & readiness of service honour
him, the author of their deliverance. He voucheth also, (tot the end to hold vs fast
in the true worshippine of him alone) to set out himselfe with certain titles,
wherby he maketh his sacred majesty to be differetly known from all idols
& forged gods. For, as I said before, such is our ready inclination to vanity,
joyned with rash boldnes, that so soon as God is named, our mind cannot take
heed to it selfe but it by & by falleth away to some vain intention. There-
fore, when the Lord meaneth to bring a remedy for this mischief, he setteth
out his own godhead with certain titles & so doth compass vs in, as it were
within certaine grates, leaft we shoulde wander hither and thither and rashly
forge our falses some new God, if forsaking the living God, we hold erect an
idole. For this cause, so oft as the Prophets meane properly to point out him,
they cloth him, and as it were encloie him, within thole markes, whereby
he had opened himselfe to the people of Israel. And yet when he is called
the God of Abraham, or the God of Israel, when he is set in the temple of
Hierusalem
Hierusalem among the Cherubins, these & like forms of speech doe not bind him to one place or to one people, but are set only for this purpose, to stay the thoughtes of the godly in that God, which by his covenant, that he hath made with Israel, hath so represented himself, that it is no way lawful to vary from such a paterne. But let this remaine steadsafely imprinted, that there is mention made of the deliueraunce to this ende, that the Jews might the more cheerfully give themselves to the God that doth by right claim them vnto him. And we (least wee should thinke that the same nothing belongeth to vs,) ought to consider, that the bondage of Aegypt is a figure of the spiritual captituation, wherein we are all holden bound, vntil our heavenly deliueraer do make vs free by the power of his armes, and convey vs into the kingdom of libertie. As therefore, when in the old time hee minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he deliuered them out of the intollerable dominion of Pharaon, wherewith they were oppressed: so all those to whom at this day he professeth himselfe a God, he doth now deliuere from the deadly power of the diuell, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his minde ought to be inflamed to harken to the law which he heareth to haue proceeded from the soueraigne king. From whom as all things take their beginning, so is it meete that they haue also their end appointed and directed to him. There is no man (I say,) but he ought to be rauished to embrace the lawmaker, to the keping of whose commandements, he is taught that he is peculiarly chosen: from whose bountie he looketh both for flowing store of all good things, and also the glorie of immortal life: by whose marueilous power & mercy, he knoweth himselfe to be deliuered out of the iawes of death.

16. After that he hath grounded & stablished 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 so be, he commandeth that there be farr from vs all vngodlinesse & superstition, wherby the glory of his godhead is either diminished or obscured: and by the same reason he commandeth, that wee worship & honour him with true obedience of godliness. And the very simplicitie of the words themselves do in a manner expresse the same. For wee cannot haue God, but wee must also comprehend therein all things that properly belong to him. Whereas therefore he forbidde vs to haue other Gods, he meane thereby, that wee should not glue away elsewhere that which is proper to him. For although the things that we owe vnto God be innumerable, yet not vnfitly they may be brought vnto four principal points: Adoration, whereunto as a thing hanging upon it, is anjoyed 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 greatnes: wherefore I doe not without cause make this a part thereof, that we yeeld our confessions in subjection to his law. Affiance is an assurednes of resting in him by reknowledging of his powers, when reposeing al wisdom, rightcousnes, power, truth & goodness in him, we thinke
Cap. 8. Of the knowledge of our selves blessed with only partaking of him. Invocation, is a resorting of our minde to his faith and help as to our only succour, so oft as any necessity presseth vs. Thanksgiuings is a certaine thankfulness whereby the praise of all good things is given vnto him. Of these, as God suffereth nothinge to be conuayed away else where, so he commanded all to be who-
ly giuen to himselfe. Neither shall it be enough to abstaine from hausing any strange God, vnlesse thou restraine thy selfe in this, that many wicked con tempters are wont, which thinke the readieste waye, to seorne all reli-
gions: but true religion must goe before, whereby our mindes may be di-
rected to the liuing God, with knowledge whereof they being ended may aspire to reverence, feare and worship his majefty, to embrace the commu-
nicating of all his good things, every where to seeke for his help, to re-
knowledge and aduaunce with confession of praise the magnificence of his worke, as to the only marke in all the doings of our life. Then, that we be-
ware of peruerse superstition, whereby our mindes swaruing from the true God, are drawen hither and thither as it were vnto diverse gods. Where-
fore, if we be contented with one God, let vs call to remembrance that which is before saide, that all forged gods are to be druen farre away, and that the worship is not be torne in funder, which he alone claimeth to him-
selue. For it is not lawfull to take away any thing from his glory, be it neuer so little, but that all things that belong to him may wholly remaine with him. The parcell of sentence that followeth (Before my face) encreaseth the hinousnes: for that God is prouoked to jealousie, so oft as we thrust our owne inuentions in his place, as if an vnhalt woman by bringing in an ad-
ulterer openly before her husbands eyes should the more vexe his minde. Therefore when God testified that with his present power & grace he loo-
ked vpon the people that he had choosen, the more to fray them from the wicked act of falling from him, he giueth them warning that there can be no new gods brought in, but that he is witness & beholder of their sacrilege. For this boldnesse is encreaseth with much wickednes, that man thinketh that in his flyings away he can begile the eyes of God. On the other side, God crieth out that whatsoeuer we purpose, whatsoeuer we goe about, whatsoe-
uer we practive, it commeth in his sight. Let therefore our conscience be cleane euin from the most secret thoughts of swaruing from him, if we will haue our religion to please the Lord. For he requireth to haue the glory of his godhead whole and vncorrupted not only in outward confession, but also in his eyes, which do behold the most secret corners of hearts.

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

As in the first commandement be pronounced that he is the one God beside whom there are no other gods to be devoted or had, so now he more o-
penly declareth what manner of God he is, and with what kinde of worship he is to be honoured: that we may not presume to forge any carnall thing for him. The end therefore of this commandement is, that hee will not haue
haue the lawfull worship of him, to be prophaned with superstitious vsages. Wherefore in summe, he calleth and draweth vs away from the carnall obseruations, which our foolish minde is wont to inuenct, when it conceiuet God according to her owne grossenesse. And therefore he frameth vs to the lawfull worship of him, that is the spirituall worchippe, and which is appointed by him. He speaketh of the grossft fault that is in this offence, namely outward idolatry. And there be two partes of this commandement. The first reitrayneth our liberty, 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 fake. Moreover he shortly reciuet all the formes wherewith he was wont to be expressed in shape, by the prophane and superstitious nations. By those things that are in heauen, he meaneth the Sunne, the Moone, and other Stars, and peraduenture also birdes, as expressing his meaning in 4th of Deuteronomy he meaneth as well birdes as Stars. Which note I would not haue spoken of but that I sawe some vnskilfully to apply it to Angels. Therefore I omit the other partes, because they are sufficiently known of themselues, And we haue already in the first booke taught plainly enough, that whatsoever visible formes of God man doth inuenct, they are directly contrary to his nature, and that therefore so soone as images come souer, true religion is corrupted and defiled. 

18 The penal ordinance that foloweth ought not a little to auail to shake of our slouthfulnesse. For he threatneth: That he is the Lorde our God, a jeolous God, that visiteth the iniquity of the fathers vpon the children vnto the third & fourth generation, in them that hate his name, & sheweth mercy vnto thousandes to them that love him and keepe his commandements. This is as much in effect, as if he should haue sayde, that it is as onely vpon whom we ought to sticke. And to bring vs thereunto, he speakeh of his power, that doth not without punishment suffer it selfe to be censured or diminished. Here is in deede the name El, which signifieth God. But because it is derived of strength, to express the sense the better, I did not sticke so to translate it, or to put it into the text. Then he calleth himselfe jeolous that can abide no fellow. Thirdly he affirneth that he wil be a reuenger of his majesty & glory if any do transferre it to creatures or to grauen images, and that not with a short or scelerous reuenge, but such as shal extend to the children and childrens children, and childrens children children, that is such as shalbe followers of their fathers vngodlinesse: as also he sheweth a perpetuall mercy and bountifulnesse vnto long continuance of posterity, to those that love him and keepe his lawe. It is a common manner with God to take vpon him the person of a husband toward vs. For the coniunction wherewith he bindeth himselfe vnto vs, when he receiveueth vs into the boosome of his church, is like vnto a certaine holy wedlocke, that must stande by mutuall faithfulness. As he doth all the duties of a faithful and true husband, so againe he requireth of vs such loue and chastitie as ought to be in wedlocke, that we yeelde not our foules to Satan, to lust, & to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throwe away chastitie, and
were defiled with adulteries. Therefore, as the husband, the more holy
and that he himselfe is, the more is he kindled to anger if he see his wives
mind encline to a strange lover; so the Lorde that hath wedded vs vnto
himselfe in truth, testifieth that he hath a most fervently burning ialousie,
sometimes neglecting the pureness of his holy marriage, we are defiled with
wicked lustes, but specially then when we transferre to any other, or doe
infect with any superstition the worshippe of his name, which ought to bee
most vncorrupted: Forasmuch as by this meanes we do not only breake the
faith giuen in wedlocke, but also do defile the very wedded 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 iniquity of the fathers vpon vs children vnto
the third and fourth generation. For, beside that it standeth not with the equi-
ty of Gods justice, to punish the innocent for an others offence, God him
selfe also faith, that he will not make the sonne to bear the wickednesse of
the father. But this sentence is more then once repeated, of prolonging the
punishment of the sins of the ancesters vpon the generations to come. For
so doth Moses oftentimes speake vnto him: Lord, Lord, that renderest the in-
quity of the fathers vpon vs children vnto the third & fourth generation. Like-
wise Jeremey: Thou vsflewst mercy in thousands, that renderest the iniqui-
ty of the fathers into the bofre of the children after them. Many, while
they travaile much in losinge this knot, thinke that it is to be vnderstanden
only of temporall punishmentes, which if the children suffer for the parents
faults, it is no abusurde, forasmuch as they are oftentimes layed vpon them
for their salvation, which is in deede true. For Esay declared to Ezekias,
that his sonnes should be spoyle of the kingdome, and caried into exile for
the sin that he had committed. The houses of Pharao and Abimelech were
plagued for offending Abraham. But where that is alleged for afoiling of this
question, it is rather a shifte then a true exposition. For here & in like places
he threatneth a more greeuous reuenge than it may be limited within the
boundes of this present life. It is therefore thus to be taken: that vs just curfe
of the Lorde, lieth not only vpon the head of the wicked man himselfe, but
also vpon his whole family: when the curfe once keth vpon them, what is
else to be looked for, but that the father being destitute of the spirit of God,
liue most wickedly, and the sonne likewise forsaken of the Lorde for the fa-
thers fault, do follow the same way of destruction: and finally, the childes
child, and the child of the childes child, the cursed seede of detestable men
do fall headlong after them?

20 First let vs see, whether such reuenge be vs seemly for vs justice of God.
If all the nature of man be damnable, we know vs destruccion is prepared for
them, to whom vs lord vouchsafe not to communicate his grace. Neuer-
theles they do perish by their own vnrighteousnes, & not by vnrighteous hat-
tred of God. Neither is there left any cause to Quarrell, why they be not hol-
pe by vs grace of God to salvatiō as other are. Whereas therefore this punish-
ment is laid vpon wicked men and euil doers for their offences, vs their houses
be deprifed of vs grace of God during many generatiōs: who can accuse god
for this most just reuenge? But the Lord on the other side pronounceth, the
punishment
punishment of the fathers sinne shall not passe over vnto the sonne. Note what is there intreated off. When the Israelites had beene long and continually vexed with manie calamities, they began to see for a Proverbe, that their fathers had eaten a fower grape, wherewith the childrens teeth were set on edge: whereby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, and not deferving it, did suffer the punishment, rather by the vnappeatable wrathfulnesse of God, than by a moderate feuerite. The Prophete pronounces vnto them that it is not fo because they are punished for their owne offences, and that it standeth not with the justice of God, that the righteous sonne should suffer punishment for the naughtynesse of the wicked father. Which thing also is not contained in this present ordinance. For if the Visiting, whereof mention is nowe made, be fulfilled when the Lorde taketh away from the house of the wicked his grace, the light of his truth and other helps of saluation: in this that the children being blinded and forsaken of him, doe go on in the steps of their fathers, they sufteyne curses for their fathers offences. But inasmuch as they are put to temporall miseries, and at last to eternall destruction, herein they are punished by the iust judgement of God, not for the sinnes of other, but for their owne iniquitie.

On the other side is offered a promife of enlarging the mercy of God into a thousand generations, which promiss is also often found in the scriptures, and is set in the solemn covenant of the Church: I will be thy God, and of thy seede after thee. Which thing Salomon having respect vnto, wright that the children of the righteous shall be blessed after their death, not onely by reason of holy bringing vp, which also a little auaileth thereunto, but also for that blessing promised in the covenant, that the grace of God shall rest eternally in the houses of the godly. Herevpon groweth great comfort to the faithful, great terror to the wicked. For if even after death, the remembrance both of righteousnes and wickednes be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth vnto posteritie, much more shall it light and rest vpon the heads of the doers themselves. But it maketh nothing against vs, that the issue of the wicked many times commeth to good proste, and the issue of the faithful swarveth out of kinde: because the lawmaker meant not here to establish such a perpetual rule as should derogate his free election. For it sufficeth for your comfort of the righteous and for the terror of the sinner, that the penalty is not vaine or of no effect, although it do not alway take place. For as the temporall punishments that are laide vpon a fewe wicked men, are testimonies of the wrath of God against sinnes, and of the judgement that shall one day be given vpon all sinners, although many escape unpunished even to the end of their life: so when God giueth one example of this blessing to shew mercie and 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 allurendesse hee had in this place principally respect vnto. And by the way he commendeth vnto vs the largeneffe of his mercie, which hee
Cap. 8. Of the knowledge of extendeth vnto a thousande generations, whereas hee assigned but onely lower generations to vengeance.

The third commandement.

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

The ende of this commandement is, that his will is to haue the maieftie of his name to be holy among vs. Therefore the summe shall bee that wee doe not defile it with contemptuously and irreuerently vsing it. With which prohibition the commandement hangeth orderly together, that we take studie and care godlyly to reuerence 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 irreuerently and with much sobrietic: that in weying his worke, wee conceive nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that what focuer our minde conceived of him, whatsoever our tongue uttereth, it may fauour of his excellencie, and may agree with the holy highnesse of his name: and finally may ferue to aduance his magnificence. That wee doe not rashly or disorderly abuse his holy worde and reuerende mysteries either to ambition, or to couteouesnesse, or to our owne trifflinges: but that as they beare the dignitie of his name imprinted in them, so they may keepe their honour and estimation among vs. Last of all, that wee doe not carpe against or speake euill of his workes, as thefe wretched men are wont to babbie reproachfull against them: but that whatsoever wee rehearse done by him, wee reporte it with words of praffe of his wisedome, righteousnesse and goodnesse. That is to sanctifie the name of God. Where otherwisse is done, it is defiled with vaine & 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 bee so much euill in this rash readinesse to vs the name of God out of season, much more mischeefe is in this, if it bee employed to euill vses, as they doe that make it to ferue the superstitions of Necromancie, cruel exceterations, unlawfull coniurations, and other wicked enchauntmentes. But swearing is cheffie mentioned in the commandement, as the thing wherein the peruerse abuse of Gods name is most detestable, that thereby we may be the better altogether frayed away from all defiling thereof. But that here is commandement given of the worship of God, and of the reuerence of his name, and not of the trueth and equitie that is to be kepte among men, appeareth by that that he afterwaies in the second table condemmeth perjurie and false witness, 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 alsoe the diuision of the lawe itselfe requireth it, because as it is faide, 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 holines of his name, and teacheth not what men owe to men.
23 First is to be learned what is an oath. It is a taking of God to witnesse, to confirm the truth of that which we speake. For those cursed speakes that containe manifest reproches against God, are unworthy to be reckoned among othes. That such taking to witnesse, when it is rightly done, is a kind of worshipping of God, is shewed in divers places of the Scripture. As when Esay prophesieoth of the calling of the Assyrians and Egyptians into fellowship of the covenant with Israel, They shall speake (faith hee) in the tongue of Chanaan, and shall sweare in the name of the Lord. That is to say, in swearing by the name of the Lord, they shall yeeld a confession of his religion. Againe when he speakeoth of the enlargement of his kingdom, he faith: Whosoever shall bleffe himselfe, shall bleffe in the God of the faithfull; and he that shall sweare in the land shall sweare in the true God. Jeremy faith, If they shall teache the people to sweare in my name, as they haue taught them to sweare by Baal, they shall bee builded vp in the middes of my house. And for good cause it is saide, that when we call vpon the name of the Lord to witnesse, we doe witnesse our religion toward him. For so we confesseth that he is the eternall and unchangeable truth, whom wee call vpon, not onely as a most substantiall witnesse of truth above all other, but also as the onely defence thereof, which is able to bring forth hidden things into light, and then as the knower of heartes. For where testimonies of men do faile, there we flee to God for witnesse, specially where any thing is to be proved that lieth secrete in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, and he judgeth that manner of swearing to be an argument of manifest falling from his allegiance: Thy sonnes haue forstaken me, and doe sweare by them that are no gods. And he declareth the hainousnesse of this offence by threatening of punishment: I will destroy them that sweare by the name of the Lord, & sweare by Melchian.

24 Now 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 do not containe dishonour, contempt or abatement of it. For it is no small dishonour, when perjurie is committed in swearing by him, wherefore it is called in the law, Profanation. For what is left to the Lord when he is spoiled of his truth; he shall then cease to be God. But truly he is spoiled thereof, when he is made an affirmer & approver of falshood. Wherefore, when Josia minded to drive Achan to confess his truthe, he said: My Sonne, giue glory to the Lord of Israel, meaning thereby, that the Lord is grievously dishonored if a man sweare falsely by him. And no manuel. 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 Jews so oft as any was called to take an oath, appeareth by the like protestation, that the Pharisees vse in the Gospel of John. To this heequenes the forms of othes that are vsed in the Scriptures do instruct vs: The Lord lieth, The Lord do these things vnto me, and adde these things, The Lord bee witnesse vpon my soule. Which do proue, that we can not call God for witnesse of our sayings, but that we also wish him to take vengeance of our perjurie, if we speake deceitfully.

25 The name of the Lord is made vile and common, when it is vsed
Cap. 8. Of the knowledge of

in 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, vnlesse we doe also remember, that swearing was suffered and ordeined not for lust or pleasure, but for necessitie sake: and therefore they goe beyond the lawfull vfe thereof, that apply it to things not necessarie. And there can no other necessitie be pretended, but where it is to serve either religion or charity, wherein at this day men doe too much licentiously offend, & so much the more intolerably, for that by very custom it hath ceaft to be reckoned for any offence at all, which yet before the judgement seate of God is not slenderly weyed. For every where without regard, the name of God is defiled in trifling tattles, and it is not thought that they doe euill, because by long suffered and unpunished boldenesse, they are come to rest as it were in possession of so great wickednesse. But the commandement of the Lord remaineth in force, the penaltie abideth in strength, and shall one day haue his effect, whereby there is a certaine speciall reuenge proclaimed against them that vse his name in vaine. This commandement is also tranfgressed in another point, that in our othes we put the holy servants of God in the place of God, with manifest vngodlinesse, for so we transferre the glorie of his godhead to them. Neither is it without cause, that the Lord hath giuen a speciall commandement to sweare by his name, and by speciall prohibition forbidden, that we should not bee heard sweare by any strange gods. And the Apostle evidently testifieth the fame, when he writeth, that men in swearing doe call upon a hier than themselues, and 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, doe detest all othes without exception, because the prohibition of Christ is generall: I say vnto ye, sweare not at all, but let your talke be yea yea, and nay nay, whatsoever is more than this, is of euill. But by this meane, they doe without consideration stumble against Christ: while they make him adversarie 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 law permit sweareing as a thing lawfull, which were ynone, but also in necessitie doeth command it. But Christ affirmeth that he is all one with his father: that hee bringeth no other thing, but that which his father commanded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterward forbide and condemne the same thing in mens behauiours, which he hath before allowed by commanding it? But because there is some difficultie in the words of Christ, let vs a little weyce them. But herein we shall never attaine the truth, vnlesse wee bende our eyes vnto the entent 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 depraued by the false glodes of the Scribes and Pharisees. This if we hold in minde, we shall not thinke that Christ did verriterly condemne othes, but onely those othes which do tranfgresse the rule of the law. Thereby it appeareth, that the people at that time did forebeare no maner of swea

Deu. 6.13, 10.10, Exo. 23.13, Mar. 5, Iacob 5, Exod. 21.11, John 7,16.
ring but periuries, whereas the law doth not only forbid periuries, but also idle and superfluous others. The Lord therefore the most wise expositor of the lawe, doeth admonish them, that it is not only euill to forswear, but also to sweare. But howe to sweare in vaine. But as for these others that are commended in the lawe, he leaueth them safe and at libertie. They seme to fight somewhat more strongly when they take earnest holde of this word Atal, which yet is not referred to the word Sweare, but to y formes of swearing that are after reheased. For this was also part of their errour, that when they did sweare by heauen and earth, they thought that they did not touch the name of G O D. Therefore after the principall kinde of offence against this commandement, the Lorde doeth also cut of from them all byestifites that they shoulde not thynke that they have 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 expressd, yet men by indirect formes doe sweare by him, as if they sweare by the likelye light, by the bread that they eate, by their Baptisme or other tokens of Gods liberalitie toward them. Neither doth Chrift in that place where hee forbiddeth them to sweare by heauen and earth and Hierusalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophistical suctetly, which thought it no fault babblingly to throwe out indirect othes, as though they spared the holy name of God, which is ingrauen in all his benefites. But otherwise it is, that either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie duised that stinking formes of swearing by the life or soule of the king: for then the false making of Gods doeth obscure and minishe the glorie of the one only G O D. But when wee meane onely, to procure credite to our saying by the holy name of God, although the same bee indirectly done, yet in all such trifting othes his majestie is offended. Chrift taketh from this licentiouſnesse, all pretense of excuse, in this that hee forbiddeth to sweare at all. And James tendeth to the same purpose, reciting the same wordes of Chrift which I haue before alleaged, because the same rafhe boldnesse hath alwayes bene in the world, which is a prophane misusing of the name of G O D. For if yee refere this worde, At all, to the substance, as if without any exception it were altogether vnlawfull to sweare, wherefore sferneth that exposition which is added afterward: Neither by heauen nor by earth, &c? Wherby it sufficiently appeareth that those cautions are met withall, by which the Iewes thought their fault to be excused.

27 Therefore it cannot nowe be doubtefull to founde judgementes, that the Lorde in that place did onely reprooue those othes that were forbidden by the lawe. For he himselfe which shewed in his life an examplar of the perfection that he taught, did not sticke to sweare when occasion required. And his discipes, who (we doubt not) did obey their maister in all things, followed the same example: who dare say that Paul woulde haue sweorne, if swearing had beene utterly forbidden? but when the matter so required, he sweare without any sticking at it, yea sometime adding an excreation. But this question is not yet ended, because some do thinke yonely pub-
public like others are excepted out of this prohibition, as those others that we take when the Magistrate doth offer them to vs and require them of vs. And such as Princes vs to take in stablishing of leagues, or the people when they sweare allegiance to their Prince, or the Souldiar when he is put to an othe for his true service in the warre, and such like. And to this forte they adiowne, and that rightlyfull, such others, as are in Paul, to confirme the dignitie of the Gospell, for as much as the Apostles in their office are not private men but public like ministers of God. And truely I deny not that those are the safest others, because they are defended with soundest testimonies of Scripture. The Magistrate is commanded in a doubtfull case to drive the witnesse to an othe, and hee on the other side to aunswerd by othe: and the Apostile faith, that mens controversyes are by this meanes ended. In this commandement both these have a perfect allowance of their offices. Ye and we may note, that among the old heathen men, publike and solemn others was had in great reverence, but common others that were usuall spoken without consideration, were either nothing or very 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 daungerous to condemne private others, that are in necessarie cases soberly, holy, & reverently taken, which are maintaine both by reason and examples. For if it be lawfull for private men in a weightie and earnest matter to appeale to God as judge betwene them, much more is it lawfull to call him to witnesse. Put the case: thy brother will accuse thee of false breach of faith, thou endeourorest to purge thy selfe according to the dutie of charitie, and hee by no meanes will suffer himselfe to bee satisfied. If thy good name come in perill by his obstinate maliciousnesse, thou shalte without offence appeale to the judgement of God, that it will please him in time to make thine innocencie known. Now if the weight of the wordes be considered, it is a leffe matter to call him to witnesse. Therefore I see not why in this case wee shoue affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of Abraham and Isaac with Abimelech bee saide not to serue for our purpose, because it was made in the name of a public like companie, yet Jacob and Laban were private men, which stablished a covenant with mutuall othe betwene theneselues. Booz was a private man, which by the same meanes confirmed his promise of marriage to Ruth. Abdius was a private man, a just man & fearing God, which affirmed vnto Elias by oth, the thing he meant to perfwade him. Therefore I haue no better rule, but that others be so tempered, they be not vnaduised, they be not common without regard, that they be not vfed of raging luste, nor tribling, but that they serve 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 thou keepe holy the Sabbats day. Sixe dayes shalt thou workes & doe all thy works, But on the seventh day is the Sabbats of the Lord thy God. In it thou shalt do no worke. &c.
The end of this commandment is, that we being dead to our owne affections and workes, should bee busied in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordained. But because this commandment hath a peculiar and seuerall consideration from the rest, therefore it must haue also a seuerall maner of exposition. The olde writers vfe to call it a shadow of commandment, for that it containeth the outward observation of the day, which by the coming of Christ was taken away with the other figures. Wherein I grant they say truly, but they touch but halfe the matter. Wherefore we must fetch the exposition of it farther of. And (as I thinke) I haue marked that there are three causes to be considered, whereupon this commandment consisteth. For first the heavenly lawemaker meant vnder the rest of the seuenth day, to set out in figure to the people of Israel, the spiritual rest, whereby the faithful ought to cease from their owne works, that they might suffer God to work in them. Secondly, his wil was to haue one appointed day, wherein they should meete together to heare the lawe, and execute the ceremonies, or at least before it peculiarly to the meditation of his works; that by such calling to remembrance, they might be exercised to godliness. Thirdly, he thought good to haue a day of rest granted to servants, and such as liued vnder the government of other, wherein they might have some ceasing from their labour.

But we are many wayes taught, that the same shadowing of the spiritual rest, was the principall point in the Sabbat. For the Lorde required the keping of no commandment in a maner more seuerely, than this: when his meaning is in the Prophets to declare that all religion is overthrown, the he complaineth that his Sabbates are polluted, defiled, not kept, not sanctified: as though that peace of seruice being omitted, there remained no more wherein he might be honored. He did set forth the observing thereof with his prayles. For which cause the faithful did among other oracles marvellously eftimate the reuniting of the Sabbat. For in Nehemiah thus speake ye. Leuites in a solemnne convocation, Thou haft shewed to our fathers thy holy Sabbat, and haft giuen them the commandements and the ceremonies, and the lawe by the hand of Moses. You see how it is had in singular estimation among all the commandments of the lawe. All which things doe serve to set forth the dignitie of the mystical, which is very well expressed by Moses and Ezechiel. Thus you haue in Exodus. See that ye keepe my Sabbat day, because it is a token betweene me and you in your generations: that you may knowe that I am the Lord that sanctifie you: keepe my Sabbat, for it is holy vnto you. Let the children of Israel keepe the Sabbat & celebrate it in their generations, it is an everlastinge covenent betwene 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 shoulde knowe that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a most apt relation of the outward signe with the inward thing it selue: we must altogether rest, that God may worke in vs: we must depart from our owne will, we must resigne vp our heart, we must banish all lustes of the flesh.

Finally,
Finally, we must cease from all the doings of our own will, that we may have God working in vs, y we may rest in him, as the Apostle also teacheth.

30 This perpetuall ceasing was represented to the Iewes, by the keeping of one day among many: which day, to make it be observed with greater deuotions, the Lord commannded with his owne example. For it was not a little to stirre vp mans endeuour, that he may know that hee tendereth to the following of his Creator. If any man search for a secret signification in the number of leuen: Forasmuch as that number is in the Scripture, the number of perfection, it was not without cause chosen to signific euerlastinge 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 daies and nights. There may bee also brought an other probable note of the number, that the Lord therby meant to shewe that the Sabbath should never be perfectly ended, till it came to the last day. For in it we beginne our blessed rest, in it we doe daily proceed in profiting more and more. But because we haue still a continual warre with the flesh, it shall not be ended vntil that saying of Esaie be fulfilled, concerning continuing of new Moone with new Moone, of Sabbath with Sabbath, even then when God shalbe all in all. It may seeme therefore that the Lord hath by the seuenth day set forth to his people the perfection to come of his Sabbath at the last day, that our whole life might by continual meditation of the Sabbath, aspire to this perfection.

31 If any man mislike this observation of the number as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one certaine day, wherein his people might vnder the schooling of the law be exercised to the continuall meditation of the spiritual rest: And that he assigned the seuenth day, either because he thought it sufficient, or that by setting forth the likeneesse of his owne example, he might better move the people to kepe it or at least to put them in minde, that the Sabbath tended to no other end, but that they should become like unto their creator. For it maketh small matter, so that the mysticke remaine which is therin principally set forth, concerning perpetual rest of our works. To consideration whereof the Prophetes did now and then call backe the Iewes that they should not thinke them selues discharged by carnall taking of their rest. Befide the places already allledged, 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 shal call the Sabbath delicate and holy of the glorious Lorde, and shalt glorifie him while thou dost not thine owne wayes, & seekest not thine owne wil to speake thy word, then shalt thou be delited in thy Lord, &c. But it is no dout, that by the comming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For he is the true, by whose presence all figures doe vanish away: hee is the bodie at sight whereof the shadowes are left. He, I say, is the true fulfilling of the Sabbath, we 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 newenesse of life. Therefore in another place the Apostle writeth, that the Sabbath was a shadowe of a thing to come: and that the true bodie, that is to say, the
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 lusts, be filled with the life of God. Therefore superstitious observing of days ought to be farre from Christians.

32. But forasmuch as the two later causes ought not to be reckoned among the old shadowes, but do belong alike to all ages: since the Sabbath is abrogated, yet this hath still place with vs, that we should meete at appointed days to the hearing of the word, to the breaking of the mystical bread, and to publick prayer: and then, that to seruants and labourers be granted their rest from their labour. It is out of doubt that in commanding the Sabbath, the Lord had care of both these things. The first of them hath sufficient testimonie by the onely life of the Jews to prove it. The second, Moses spake of in Deuteronomie in these wordes: that thy man seruant and thy maide seruant may rest as well as thou: remember that thou thy selfe didst serue in Egypt. Again in Exodus: that thy Oxe and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can deny that both these things doe serue for vs as well as for the Jews? Meetings at the Church, are commanded vs by the worde of God, and the necessity of them is sufficiently known in the very experience of life. Vnlesse they be certeinetly appointed and haue their ordinarie daies, how can they be kept? All things by the sentence of the Apostle are to be done comely and in order among vs. But to farre is it of that comeliness & order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolved. Now if the same necessity be among vs, for releafe whereof the Lord appointed the Sabbath to the Jews: let no man say that it belongeth nothing vnto vs. For our most prudent and tender Father, willed no lesse to provide for our necessity than for the Jews. But thou wilt saye, why doe wee not rather daily meeete together, that the difference of daies may be taken away? I would to God, that were granted, and truely spiritual worshipp was a thing worthy to haue daily a pice of the time cut out for it. But if it cannot be obtained of the weaknesse of many to haue daily meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see layed vpon vs by the will of God?

33. I am compelled here to be somewhat long, because at this day many vnquiet spirits do raise trouble, concerning the Sunday. They erie out that the Christian people are nourished in Jewishtnesse, because they keep some observation of daies. But I answere, that wee keepe those daies without any Jewishnesse, because we do in this behalfe farre differ from the Jews. For we keepe it not with strecthe religion as a cerimonie, wherein we think a spiritual mysterie to be signified, but we retaine it as a necessary remedie 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 vain among the Galathians, because they did feele obseruance daies. And to the Romans he affirmeth that it is superstition if any man doe make difference betwenee day

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reverence very nature ought in a manner to influence us. For they are monsters and not men, that break the authority of parents with dishonour or stubbornness. Therefore the Lord commanded all the disobedient to their parents, to be slain, as men unworthy to enjoy the benefit of light, that does not reknowledge by whose means they came into it. And by many 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 Lord establisheth when he commandeth him to be killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The seconde he confirmeth when he appointeth the punishment of death for the disobedient and rebellious children. To the third belongeth that saying of Christ in the sixteenth of Matthew, that it is the commandement of God that we doe good to our parents. And so oft as Paul maketh mention of a commandement, he expoundeth that therein obedience is required.

37 There is annexed a promise for a commendation, which doth the rather put us in mind, how acceptable unto God is the submission that is here commanded. For Paul with the same pricke to stirre vp our dulness when he faith: that this is the first commandement with promise. For the promise that went before in the first Table, was not special & properly belonging to one commandement, but extended to the whole lawe. Now this is thus to be taken: The Lord spake to the Israelites peculiarly of the lande which he had promised them for their inheritance. If then the possession of land was a pledge of God's bountifulnes: let vs not merueile if it pleased God to declare his favours by giving length of life, by which a man might long enjoye his benefit. The meaning therefore is thus. Honor thy Father and thy Mother, that by a long space of life thou mayest enjoy thy possession of that land that shalbe vnto thee for a testimonie of thy favour. But sith all the earth is blessed to the faithful, we doe not worthily rekeen this present life among the blessings of God. Therefore this promise doth likewise belong vnto vs, for somewhat as the continuance of this life is a prooue of Gods good will. For it neither is promiseth to vs, nor was promiseth to the Iewes, as though it contained blesednes in it selue, but because it is wont to be to the Godly a token of Gods tender looke. Therefore if it chauce 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 lesse constantly continue in the performance of his promise, than if he should reward him with a hundreth Acres of land, to whom he promised but one Acre. All consisteth in this, that we should consider that long life is so farre promised vs, as it is the blessing of GOD, and that it is his blessing so farre as it is a prooue of his favour, which he by death doth much more plentifully and perfectly witnessse and shew in effect to his suuerantes.

38 Moreover, when the Lorde promiseth the blessing of this present life to the children that honor their parentes with such reverence as they ought, he doth withall secretly say, that most assured curse hangeth over the stubborn and disobedient children. And that the same should not want execution: he pronounceth them by his lawe subject to the judgment of death, and
and commandeth them to be put to execution: and if they escape that judgement, he himself taketh vengeance on them by one mean or other. For we see howe great a number of that sort of men are slain in battles & in frayes, and some other tormented in strange vnacustomed fashions, and they all in a manner are a proofe that this threatening is not vain. But if any escape to olde age, fith in this life being deprued of the blessing of God, they do nothing but miserably languish, and are resorted for greater paines hereafter, they are farre from being partakers of the blessing promised to the godly children. But this is also by the way to be noted, that we are not commanded to obey them but in the Lorde. And that is evident by the foundation before layed: for they sit on hie in that place whereunto the Lorde hath aduaunced them, by communicating with them a portion of his honour. Therefore the submission that is vied toward them, ought to be a steppe towards the honouring of that soueraigne Father. Wherefore, if they move vs to transgresse the lawe, then are they worthily not to bee accombted parents, but Strangers that labor to withdrawe vs from obedience to the true Father. And so is to be thought of Princes, Lords, and all forces of superiors. For it is shamefull and against convenience of reason, that their preeminence shoule prejudice to press downe his highnesse, fith theirs as it hangeth wholly vpon it, so ought onely to guide vs vnto it.

The Sixt Commandement.

Thou shalt not kill.

39 The ende of this commandement is, that forasmuch as God hath bounde together all mankinde with a certeine vnitie, that euery man ought to regard the safttie 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 we are commanded, if there be any power of succour in our travaile to defend the life of our neighbours, that we faithfully imploy the same, that wee procure those things that may make for their quiet, that we watch to keepe them from hurt, and if they be in any danger, that we give them our helping hand. If thou consider that it is God the lawmaker that so faith, then think withall that his meaning is by this rule also to gouerne thy soule. For it were a base thing to thinke, that he which espieth the thoughtes of the heart, and principally resteth vpon them, should instuc nothing but the body to true righteoulinefse. Therefore the maneslaughter of the heart is also forbidden in this lawe, and an inward affection to preserue our brothers life is here giuen in commandement. The hand in deede bringeth forth the maneslaughter, but the minde conceiued it, when it is infected with wrath & hatred. Looke whether thou canst be angrie with thy brother without burning in desire to do him hurte. If thou canst not be angry with him, then canst thou not hate him, for asmuch as hatred is nothing but an olde rooted anger. Although thou dissemble and go about to winde out thy selfe by vaine circumstancs: yet where anger or hatred is, there is an affection to hurte. If thou wilt
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 al to ye only remedy, wherewith vnchastity is resifted. Therefore if they that be incontinent do neglect to heple their infirmity by this meane, they sinne even in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vnchastity, while in the meane season his minde burneth inwardly with lust. For Paul defineth chastity to be a cleanness of the minde, joyned with chastity of body. A woman vnmaried (faith he) thinketh upon those things that are of the Lord, forasmuch as she is holy both in body & in spirit. Therefore when he bringeth a reafon to confirme that former commandement, he doth not onely fay, that it is better for a man to take a wife, than to defile himf elfe, with company of a harlot, but he fayth, that it is better to marry than to burne.

44. Now if married folkes do confeffe that their fellowshippe together is blessed of the Lord, they are thereby admonifhed not to defile it with intemperate and diſolute lust: For though the honestye of mariage do cower the filthines of incontinencie, yet it ought not forthwith to be a prouocatio thereof. Wherefore let not married folkes thinke, that all things are lawful vnto them, but let euery husband haue his owne wife soberly, and likewise the wife her husband, and so doing, let them committe nothing vnbecoming the honestye and temperance of mariage. For fo ought mariage made in the Lord to be restrayned to measure and modesty, & not to ouerflow into euy kind of extreme lasciuoulines. This wantonnes Ambrofe reproofed with a faying very fere in deed, but not vnfit for it, when he calleth his husband, the adulterer of his owne wife, which in fce of wedlock hath no care of shamfastnes or honestye. Laft of all, let vs confider what lawmaker doth here commend fornication, euem he which fith of his owne right he ought to possesse vs wholly, requireth pureneffe of the soule, spirit and body. Therefore when he forbidden to commit fornication, he also forbidden with wanton attire of body, with vnneatly gestures, and with filthy tale to lay waite to trap an others chastity. For that faying is not without good reafon, which Archelaus fpake to a yong man aboue measure wantonly & diuemly clothed, that it made no matter in what part he were filthily vnchaft: if we haue a regard vnto God's abhorreth all filthines in whatsoever part either of our soule or body it appeareth. And to put thee out of dout, remember that the Lord here commendeth chastity. If the Lord require chastity of vs, then he commendeth all that euer is against it. Therefore if thou couet to fhowe obedience, neither let thy minde burne inwardly with euill lust, nor lette thine eyes runne wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthy tale entice thy minde to like thoughtes, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blottes, wherewith the pureneffe of chastity is bespotted.

The eight Commandement.

Thou shalt not Steale.

45. The end of this commandement is, because God abhorreth vnrighteuoulines
outnefse, that every man may have his owne rendred vnto him. The summe therefore shallbe, that we are forbidden to gape for other mens goods, and that therefore we are commanded every man to employ his faithfull trauaile to preserue to each man his owne goods. For this we ought to thinke that what every man posseseth is not happended vnto him by chance of fortune, but by the distribution of the soueraigne Lord of all things, and therefore no mans goods can be gotten from him by euil meanes, but that wrong be done to the disposition of God. But of these there be many kindes: one standeth in Violence, when the goods of an other are by any manner of force and robbing licentioufnes bereaued. The other kinde consisteth in malicious deceite, where they are guilefully conueied away. An other sorte there is that standeth in a more hidden suttletie, when they are wrong from the owner by colour of lawe. An other sort in flatterie, where they are sucked away by pretence of gift. But least wee should tarie too long vppon renting of all the feuerall kindes of theft, lette vs knowe, that all craftie meanes whereby the possession and money of our neighbours are conued vnto vs, when they once go by crooked waies from lyncerenes of heart, to a desire to beguilie, or by any meane to do hurt, are to bee accounted for theftes. Although by pleading the law, they may preuailie, yet God doth not otherwise weth them. For bee seeth the long captious suttleeties, wherewith the guilefull man beginneth to entangle the simplier minde, till at length he drawe him into his nettes. He seeth the hard and vngente lawes, wherewith the mightier oppreffe and throweth downe the weaker. He seeth the allurements, wherewith as with baited hooks, the craftier taketh thee vnware. All which things are hidden from the judgement of man, and come not in his knowledge. And this manner of wrong is not onely in monie, in wares, or in landes, but in every mans right. For we defraud our neighbour of his goods, if we denie him those dutties which we are bound to do for him. If any idle factor or Baylie doe devoure his masters substance, and is not heedfull to the care of his thrift, if he either do wrongfully spoile, or do riotously wast the substance committed vnto him, if a seruant doe mocke his master, if he disclose his secretes by any meanes, if he betray his life and his goods: againe if the Lord doe cruelly oppresse his household, they are before God guiltie of theft. For he both withholdeth and conueieth an other mans goods, which performeth not that which by the office of his calling he oweth to other.

46 We shal therefore rightly obey this commandement, if being contented with our owne estate, we seake to get no gaine but honest & lawfull, if we couet notto waxe rich with wrong, nor go about to spoile our neighbour of his goodes that our owne substance may encreafe, if wee labour not to heape vp cruel riches and wrong out of other mens blood, if we do not immeasurably scrape together euery way, by right and by wrong, that either our couetousneffe may be filled, or our prodigalitie satisfied. But on the other side, let this bee our perpetuall marke, to aide all men faithfully by counsel and helpe to keepe their owne so faire as we may: but if we have to do with false and deceitfull men, lette vs rather bee ready to yeeld vp some of our owne, then to thrue with them. And not that only, but vs communicate
Cap. 8. Of the knowledge of

to their necessities, and with our store releive their neede, whom we see to be oppressed with hard & poore estate. Finally, let every man looke how much he is by duetie bound to another, and let him faithfully pay it. For this reason let the people have in honor all those that are set over them, let them patiently beare their gouernement, obey their lawes and commandements, refuse nothing that they may beare, still keeping God favoureable vnto the.

Againe, let them take care of their people, preserue common peace, defend the good, restringe the euill, and so order all things, as ready to give accoamt of their office to the soueraigne judge. Let the Ministers of Churches faithfully apprize their ministerie, and not corrupt the doctrine of salvation, but deliver it pure and sancet 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 other them, as good shephe­chardes be other the sheepe. Let the people likewise receive them for the messengers and Apostles of God, give them that honor whereof the hiest maister hath vouchsafted them, and minister vnto them such things as are necessarie for their life. Let parentes take on them to feede, rule and teach their children, as committed to them of God, & grieve not, nor turne away their mindes from them with crueltie, but rather cherish & embrace them with such lenitie and tenderneffe, as becommeth their person. After which manner, we have already said, that children owe to their parentes their obedience. Let yong men reverence olde age, even as the Lord willed that age to be honorable. Let old men also gouerne the weaknesses of youth with their wisdome and experience, wherein they excell yong men, not rating with rough & loude brawling, but tempering fercrity with mild­neffe and gentlenesse. Let feruantes shewe themselfes diligent and serviable to obey: and that not to the eye, but from the heart, as serving God himselfe. Also let maisters shewe themselfes not teste and hard to please, nor oppresse them with too much sharpenesse, nor reprochfullly vse them, but rather acknowledge that they are their brethren and their fellowe feruantes under the heavenly Lorde, whom they ought mutually to loue and gently to intreate. After this manner, 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 alwayes to haue respect to the law-maker, that we may knowe that this lawe is made as well for our mindes, as for our handes, that men should studie to defend and further the commodities and profite of other.

The ninth Commandement.

Thou shalt not be a lying witnesse against thy neighbour.

47 The end of this commandement is, that because God which is truth abhorreth lying, we ought to observe trueth without deceitfull colour. The summe therefore shalbe, that wee neither hurt any mans name either with flanders or false reportes, nor hinder him in his goodes by lying; finally that wee offende no man, by lust to speake euill, or to be busie: with which prohibition is ioyned a commandement, that so farre as wee may, wee employ our faithfull endeuour 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 Chapter of Exodus, in these wordes: Thou shalt not use the voice of lying, nor shalt thou shew thy hande to speake false witness for the wicked. Again, Thou shalt flee lying. Also in an other place hee doeth not onely call vs away from lying in this point that we bee no accusers, or whisperers in the people, but alfo that no man deceiue his brother, for hee forbiddeth them both in severall commandements. Truely it is no doubt, but that as in the commandements before, he hath forbidden cruelty, vnacontinent and courtesiously, so in this hee refraiment falshood. Whereof there are two partes as we haue noted before. For either wee offend the good name of our neighbours by maliciousness and froward minde to backebite, or in lying and sometime in euill speaking we hinder their commodities. There is no difference whether in this place be understood solemne and judicial testimonie, or common testimonie that is vsed in private talks. For wee must always have recourse to this principle, that of all the generall kindes of vices one speciall sort is set for an example, wherewith the rest may bee referred, and that that is cheefeley chosen, wherein the filthineffe of the faulte is moeffe apparant. Albeit, it were convenient to extende it more generally to flaunders and sinister backbittinges wherewith our neighbours are wrongfully greeued, for that falsesholde of witnessing which is vsed in judiciall courtes, is neuer without perurie. But peruries infomuch as they doe prophane and defile the name of God, are alreadie sufficiently mette withall in the third commandement. Wherefore the right vs of this commandement is, that our tongue in affirming the truth doe fere both the good name and profite of our neighbours. The equitie thereof is more than manifest. For if a good name bee more precious than any treasures, whatsoever they bee: then it is no lesse hurt to a man to bee spoyled of the goodness of his name than of his goods. And in bereaving his substance sometime falses witnesse doeth as much as violence of handes.

48 And yet it is maruellous with how negligent carelesssnesse men do commonly offende in this point, so that there are founde vere few that are not notably sicke of this deseafe: wee are so much delighted with a certaine poisoned sweetnesse both in searching out and in disclofing the euilles of other. And let vs not thinke that it is a sufficient excuse, if oftentimes we lie not. For hee y forbiddeth thy brothers name to be defiled with lying, willeth also y it be preserved vntouched so far as the truth will suffer. For howsoever he taketh heed to himselfe only, so that he tell no lie, yet in the same he secretly confeffeth that he hath some charge of him. But this ought to suffice vs to keepe safe our neighbours good name, y God hath a care of it. Wherefore without doubt all euill speaking is vterly condemned. But wee meane not by euill speaking, that reuing which is vsed for chaitimente: nor accusation, or judiciall procelse, whereby remedie is sought for an euill, nor publike reprehension which tendeth to put other sinners in feare, nor bewraying of faults to them for whose safety it behooueth y they shoule be forwarned leaft they shoule be in danger by ignorance: but we meane only hateful accusing, which ariseth of maliciousnes & of a wante wil to backbite. Also
Also this commandement is extended to this point, that wee ouer not to 
use a scoffing kinde of a plesauntesse, but mingled with bitter tauntes, 
thereby bittingly to touch other mens faultes under pretence of pastime, as 
many doe that feke praife of merie conceites with other mens shame yea 
and grieue: also when by such wanton railing many times our neighbours 
are not a little reprooched. Nowe if wee bende our eyes to the lawmaker, 
which must according to his rightfull authoritie beare rule no leffe over the 
cares and minde than ouer the tongue: truely wee shall finde that greedi-
neffe to heare backe bitings, and a hastie readiness to euill judgementes are 
no leffe forbbiden. For it were verie fonde if a man shoulde thinke God 
hath the faulte of euill speaking in the tongue, and doeth not disallow the 
fault of euill maliciousnesse in the heart. Wherefore if there bee in vs a true 
feare and loue of God, let vs indevour so farre as wee may and as is expe-
dient, and as charitie beareth, that wee giue neither our tongue, nor our 
cares to euill speakinges, and bitter iestings, least wee rashly without cause 
yelde our mindes to indirect suspicions. But being indifferent expostours 
of all mens sayinges and doinges, let vs both in judgement, cares, & tongue 
gently preferr their honour safe.

The tenth Commandement.

Thou shalt not commit thy neighbours house, &c.

49 The ende of this commandement is, that because the Lordes 
will is that our soule be wholly possessed with the affection of loue: all luft 
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 towarde an others loose: 
wherewith on the other side agreeth the commandement, that whatso-
uer wee conceive, purpose, will or study vpon, bee joyned with the be-
nefitie and commoditie of our neighbours. But here, as it seemeth, ariseth 
a harde and combersome difficulty. For is it bee truely faide of vs before 
that under the names of fornication and theft are contained the luft of for-
nication, and the purpose to hurt and deceuie, it may seeme superfluously 
spoken, that the coueting of other mens goodes shoulde afterward be se-
cretly forbidden vs. But the distincktion betweene purpose and coueting, 
will easily lose vs this knot. For purpose (as wee have meant in speaking 
of it in the other commandementes before) is deliberate consent of will, 
when luft hath subdued the minde: but coueting may bee without any such 
either aduisione or affent, when the minde is onely pricked and tickled with 
vaie and peruerse obiectes. As therefore the Lorde hath heretofore 
commanded, that the rule of charitie shoulde gowerne our willes, studies, 
and workes: so hee nowe commandeth the conceptions of our minde to 
be directed to the same rule, that there be none of them crooked and wri-
then, that may prouoke our minde an other way. As he hath forbidden our 
minde to be bowed and led into wrath, hatred, fornication, robberie, and 
lying: so he doth nowe forbid vs to be moued therunto.

50 And not without cause doth he require so great vprightnesse. For who
who can deny that it is righteous, that all the powers of the soul be posse-
sed with charity? But if any of them do swerve from the mark of charitie,
who can deny that it is diseased? Now, whence commeth it that so many
defies hurtful to thy neighbour, doe enter into thy heart, but of this, that
neglecting him thou carest only for thy selfe? For if thy mind were alto-
ther throughly soaked with charitie, no parcel thereof should be open to such
imaginations. Therefore it must needs be void of charitie, so far as it recei-
veth concupiscence. But some men will object, that yet it is not neces-
tary that fantasies are without order tossed in mans wit, and at length do vanish e
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 neuer commeth in our minde, to wish for any
thing, but that our heart is stirred vp and leapeth withall. Therefore God
commandeth a moste marvellous ferenitie of loue which he willeth not to be en-
tangled with neuer so small shares of concupiscence. He requireth a mar-
culously framed minde, which he suffreth not so much as v flight provocations
to be any thing stirred against the law of loue. To this expostition Augusti-
tine did first open me, why, because thou shouldst not think it is without
consent of some graue authoritie. And though the Lords purpose was to for-
bid vs al wrongful coueting; yet in rehearsing it, he hath brought forth
for example those things that most commonly do deceive vs with a false i-
mage of delight; because he would leave nothing to concupiscence when he
draweth it from these things, vpon the which it most of all rageth and trium-
phant. Lo, here is the second Table of the law, wherein we are taught suffi-
ciently what wee owe to men for Gods sake, vpon consideration whereof
haughteth the rule of charitie. Wherefore, thou shall but vainely call vpon
those duties that are contained in this Table, vnshe vnderstanding of the law, as vpon her foundation. As for them
which secke for two commandements in the prohibition of coueting, wise
reader, though I say nothing, will judge that by wrong division, they are in
sunder 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 renideth the partes thereof, beginning at the wife:
whereby it plainly appeareth, that (as the Hebrews do very well) it ought
to be read in one whole sentence, and that God in effect commandeth, that
all that every man possesseth, should remaine safe and untouched, not onely
from wrong and luft to defraude them, but also from the very least desire
that may move our minde.

51 But now to what ende the whole law tendeth, it shall not be hard to
judge: that is, to the fullfilling of rightousshelle, that it might frame the life
of man after the example of the pureesse of God. For God hath therein so
painted out his owne nature, as if a man do performe in deeds that which
is there commanded, he shall in a manner express an image of God in his
life. Therefore when Moses meant to bring the summe thereof into the
minde of the Israelites, he said: And nowe Israel, what doth the Lorde thy
God aske of thee, but that thou feare the Lord, and wakke in his wayes.
him and serve him in all thy heart, and in all thy soule, and keepe his commandements; And he cesseed not till he sing the same song againe into them, so oft as he purposed to shewe the end 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, maketh man to sticke fast to his God in holinesse of life. Nowe the perfection of that holinesse consisteth in the two principal points already rehearsed, That we love Lord God with all our heart, all our soule, all our strength, and our neighbour as our selves. And the first indeed is, that our soule be in all parts filled with the love of God. From that by and by of it selfe forth floweth the love of our neighbour. Which thing the Apostle sheweth when he writeth, that the end of the law is Loue out of a pure conscience, and a faith not faineled. You see howe, as it were, in the head is set conscience and faith unsaied, that is to say in one word true godlinessse, and that from thence is charitie deriued. Threfore he is deceiued, whofoever thinketh that in the lawe are taught onely certaine rudimentes and first Introductions of righteouseesse, wherewith men became to be taught their first schooling, but not yet directed to the true marke of good worke, whereas beyond that sentence of Moses, and this of Paul, you can desiere nothing as wanting of the highest perfection. For howe farre, I pray you, will hee procede that will not bee contented with this institution, whereby man is instructed to the feare of God, to spirituall worshipping, to obeying of the commandements, to follow the prerightenesse of the way of the Lord; finally to pureene of conscience, sincere faith and loue? Whereby is confirmed that exposition of the law, which searcheth for and findeth out in the commandements thereof all the duties of godlinessse and loue. For they that followe onely the drie and bare principles, as if it taught but the one halfe of Gods wil, knowe not the end thereof, as the Apostle witnesseth.

52. But whereas in rehearsing the summe of the lawe, Christ and the Apostle do somtime leave out the first Table: many are deceived therein while they would faine draw their words to both Tables. Christ in Matthew calleth the chief points of the law, mercy, judgement and faith: under the word Faith, it is not doubtfull to me, but that he meaneth truth or vnfaithfulnesse toward men. But some, that the sentence might be extended to the whole law, take it for religiouenes toward God. But they labour in vaine. For Christ speaketh of those works wherewith man ought to prove himselfe righteous. This reason if we note, we will also cause to maruell why, when a young man asked him what be the commandements by keeping whereof we enter into life: he answered those things onely: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt bear no false witness. Honor thy Father and thy Mother. Loue thy neighbour as thy selfe. For the obeying of the first Table consisted in manner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hypocrites did continually vfe. But the worke of charitie are such, as by them we may declare a perfect righteouseesse. But this commeth where so often in the prophets, that it must needs bee familiar to a reader, but meanely exerciséd in them. For in a manner alwaye, whe they
they exhort to repentance, they leave out the first Table; and only call
upon faith, Judgement, Mercy and Equity. And thus they do not overskip
the fear of God; but they enquire the earnest prayer of it by the tokens
of it. This is well known, that when they speak of the keeping of the law,
they do for the most part refer to the second Table, because therein the
study of righteousness & vprightness is most openly scene. It is needles to re-
hearse places, because every man will of himselfe easily mark which Ifay.

But thou wilt say, is it then more available to the perfection of righ-
teounes, to live innocently among men, than with true godlines to honor
God? No, because a man doth not easily keepe charity in all pointes, vn-
les he earnestly feare God; therefore it is thereby proued, that he hath god-
linesse also. Befide that, forasmuch as the Lord well knoweth, that no bene-
fit can come from vs vnto him, which thing he doth also testifie by y Pro-
phet: therefore he requireth not our dueties to himselfe, but doth exercise
vs in good works toward our neighbour. Therefore not without cause the
Apostle setteth the whole perfection of y holy ones in charity. And not in-
conveniendt in another place he calleth y same the fulfilling of the law: ad-
ding that hee hath performed the law that loue his neighbour. Againe,
That all the lawe is comprehended in one worde. Loue thy neighbour as
thy selfe. For he teacheth no other thing but the same which Christ doth
when he faith: Whatsoeuer ye will that men doe to you, doe yee the same
to them. For this is the lawe and the Prophets. It is certain that in the
lawe and the Prophets Faith and all that belongeth to the true worship of
God, holdeth the principall place, & that Loue is beneath it in the lower de-
gree: But the Lordes meaning is, that in the lawe is onely prescribed vnto
vs an observation of right and equitie, wherein we be exercis’d to testifie
our godly feare of him, if there be any in vs.

54 Here therefore let vs sticke fast, that then our life shall be best
framed to Gods will and the rule of his lawe, when it shall bee every way
most profitable to our brethren. But in the whole lawe there is not one
fillable that appointeth to man any rule of such things as hee shall doe: or
leave yndone to the commoditie of his owne fleithe. And surely fift men
are so borne of such disposition naturally that they bee too much carried all
headlong to the loue of themselues, and howe much soever they fall from
the trueth yet still they keepe that felse loue, there needed no lawe anye
more to enflame that loue, that was naturally of itselfe, too much beyonde
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 command-
ments, and that hee loueth beft & most holily, that (so nere as may be) loueth
& travelleth leaft for himselfe, & that no man loueth worse & more wickedly
than he’ loueth and travelleth for himselfe & only thinketh vpon & seeketh
for thinges of his owne. And the Lord, the more to expresse with how great
earnestnesse we ought to be led to the loue of our neighbours, appointed it
to be measured by the loue of our felues as by a rule, because hee had no
other vehement or stronger affection to measure it by. And the force of
the manner of speaking is diligently to bee wedyed. For hee doeth not, as
certaine Sophisters have foolishly dreamed, giue the first degree to the loue of
Of the knowledge 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 Aposhte faith, that Charitie seeketh not her owne. And their reason is not to bee esteemed worth a haire that the thing ruled isuer inferiour to his Rule. For God doeth not make the love of our selves, a rule wherevnto charitie towards other should be subject, but whereas by perpetuittie of nature, the affection of love was wont to rest in our selves, he sheweth that nowe it ought to be elsewhere spread abroad, that we should with no leffe cheerefulnes, ferventnes, and carefulnes be readie to do good to our neighbour than to our selves.

55 Nowe fith Chrift hath shewed in the parable of the Samaritane that under the name of Neighbour euery man is contained bee he neuer so strange vnto vs: there is no causse why wee should restraine the commandement of love within the bounds of our owne friendships and acquaintances. I denie not that the nearer that any man is vnto vs, the more familiarie bee is to bee holden with our indeuours to doe him good. For so the order of humanitie requireth, that so many more dueties of friendship men shoulde communicate together, as they are bounde together with streighter bonds of kinred, familiaritie or neighbourhoode, and that without any offence of God, by whose prouidence wee are in a manner druen therevnto. But I say that all mankinde without exception is to bee embraced with one affection of charitie: and that in this behalfse is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, because they are to bee considere in God and not in themelues: from which consideration when wee tune away, it is no maruell if wee bee entangled with manie errours. Wherefore if we will keepe the true trade of louing, we must not tune our eyes vnto man, the fight of whome would ofter enforce vs to hate than 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 Scholemen of these commandementes, touching not desiring of reuenge, and louing our enimies, which in the olde time both were giuen to the Lewes and at the same time were commonly giuen to all Christians, haue made Counsels which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they haue posted ouer to Monkes which were thought but in this one point forsooth 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 burdensome, and heauie, specially for Christians that are under the lawe of grace. So dare they presume to repel the eternal lawe of God touching the louing of our neighbours? Is there any such difference in any leafe of the lawes and are not therein rather eache where founde commandementes that doe most severely require of vs to loue our enemies? For what manner of saying is that, where wee are commanded to feede our enemie when he is hungry? to set into the right way his Oxen or Asses
And who pray you mean these things that they have presumed to mock withall in their vanity glose? Love your enemies, do good to them that hate you, pray for them that persecute you, bless them that curse you, that ye may be the children of your father which is in heaven. Who cannot here reason with Chrysolome, that by so necessarie a cause it plainly appeareth that they are no exhortations but commandements? What remained more when we are blotted out of the number of the children of God: But by their opinion, only Monkes shall be the children of the heavenly father, they only shall be bold to call upon their father: what shall Church do in the meaneseason? shall by like right be sent away to Gentils & Publicans. For Christ faith: If ye be friendly to your friends, what shall your 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 heauen taken away from vs. And no lesse strong is Augustiue's argument. When (faith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to ouche the wife of thine enimie than of thy friend. When he forbiddeth theft, he giveth leave to steals nothing at all, either from thy friend or from thine enimie. But these two, not to steals, & not to commit fornication, Paul bringeth within the compass of the rule of love, yea & teacheth that they are contain'd vnder this commandement. Thou shalt love thy neighbour as thy selfe. Therefore, either Paul must have bin a false expostor of the lawe, or it necessarly followeth hereby, your enemies ought also to be loved, even by commandements like as our friends. Therefore they do truly bewray themselves to be the children of Satan, do so licentiously shake off the common yoke of children of God. It is to be doubted, whether they have published this doctrine, more grosse dulnes or shamelesnes. For there are none of old writers that do not pronounce as of a thing certaine, these are mere commandements. And that even in Gregories age, it was not doubted, appeareth by his own affirmation, for he without controversie taketh them for commandements. And how foolish do they reason? They say, they are too weightie a burden forChristians. As though there could be deuised, any thing more weightie than to love God, and our heart, with all our soule, with all our strength. In comparison of this law any thing may be compted easie, whether it be to love our enimie, or to lay away all desire of revenge out of our mind. In deed all things are hie & hard to our weakes even the least title of the lawe. It is the Lord in whom we vfe strengt. Let him giue what he commandeth, & command what he wil. Christian men to be vnder the lawe of grace, is not unbridledly to wander without lawe, but to be graffed in Christ, by whose grace they are free fro the curse of the lawe, & by whose spirete they have a
law written in their hearts. This grace Paul unproperly 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 Venial sinne, both secrete venodlinelle that is against the first table, & also the direct transgressing of the last commandment. For they define it thus, that it is a desire without adulterous 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 is shaken with the engines of distrust, looketh about elsewhere: when it is touched with a foden desire to remove her blessedness 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 draw out this argument to greater length, there is a commandement given 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 stablished in our conscience. As for the last commandment, we have already shewed that it properly belongeth hereunto. Hath any desire of minde pricked vs? we are already guiltie of coueting, and therewithall are made transgressors of the law, because the Lord doth forbid vs, not only to purpose & practise any thing that may be to another's losse, but also to be pricked & swell with coueting it. 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 weying of finnes (sayth Augustine) let vs not bring falle balances to wey what wee lift and how wee lift at our own pleasure, saying: this is heauie, & this is light: but let vs bring Gods balance out of the holy Scriptures, as out of the Lords treasure, and let vs therein wey what is heauie: rather let vs not wey, but reknowledge things already weyed by the Lord. But what faith the Scripture? Truly when Paul faith that the reward of sinne is death, he sheweth that he knew not this finking distinction. Sith we are too much inclined to hypocrifie, this cherishment thereof ought not to have been added to flatten our clothful consciences.

59 I would to God, they would consider what saying of Christ meaneth: He that transgresseth one of the least of these commandments, and teacheth men so, shall be counted none in the kingdom of heaven. Are not they of that sort, when they dare so extenuate the transgression of the lawe, as if it were not worthy of death? but they ought to have considered, not onely what is commanded, but what he is that commandeth, because his authoritie is diminished in every transgression, how little soever it be, of his lawe that he hath given in commandement. Is it a small matter with them, the Gods majesty to be offended in any thing? Moreover if God hath declared his will in the lawe, whatsoever is contrary to the lawe, displeaseth him. Will they imagin the wrath of God to be so disarmed, that punishment of death that not forthwith follow upon them? And he himselfe hath pronounced
it plainly, if they would rather finde in their hearts to heare his voice, than
to trouble the cleare truth with their vain souery suttleties of argument. The
soul (saith he) that sinneth, the same shall die. Againe, which I even nowe
alleged: the reward of sinne is death. But albeit they grant it to be a sinne,
because they can not denie it: yet they stand fliefe in this, that it is no deadly
sinne. But sith they haue hitherto too much borne with their owne mad-
ness, let them yet at length learne to waxe wiser. But if they continue in
dotage, we will bid them farewell: and let the children of God learne this,
that all sinne is deadly, because it is a rebellion against the will of G O D,
which of necessity provoketh his wrath, because it is a breach of the lawe,
upon which the judgement of God is pronounced without exception: & that
the sinnes of the holy ones are veniall or pardonable, not of their owne na-
ture, but because they obtaine pardon by the mercy of God.

The ix. Chapter.

That Christ although he was knowne to the Israel under the lawe,
yet was delivered only by the Gospell.

Because it pleased God in the olde time not vainly by expiations and
sacrifices to declare himselfe a Father, and not in vaine hee did con-
scrate a chosen people to himselfe: even then without dout he was know-
en in the same Image, wherein hee nowe appeareth to vs with full bright-
nesse. Therefore Malachie, after that he had bidden the Ieues to take
heed to the lawe of Moses, and to continue in study thereof, (because after
his death there should come a certaine interruption of the office of the
Prophetes) did forthwith declare, that there should arise a sorne of righteous-
nesse. In which wordes he teacheth, that the lawe auailleth 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 he should be come in deede. For
this reason doth Peter say, that the Prophetes 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 minister, not to themselves, not to their
owne age, but vnto vs, these things that are declared by the Gospel. Not
that their doctrine was vnprofitable to the people in olde time, or nothing
auailed themselves: but because they enjoyed not the treasur which God
sent vnto vs by their hand. For at this day the grace whereof they testified,
is familiarly fett before our eyes. And whereas they did but a little sippe of it,
there is offred vnto vs a more plentiful enjoying thereof. Therefore Christ
himselfe, which affirme that he had witnessed borne him by Moses, yet ex-
toloth the measure of grace whereby we excell the Ieues. For speaking to
the Disciples, he said: Blessed are the eyes that see that which ye see, and ble-
ssed are the ears that hear that which ye hear. For many kinges and Pro-
phets have wished it, & have not obtained it. This is no final commendati-
on of the reveiling of the Gospell, that God preferred vs before the holy fa-
thers that excelled in rare godlines. With which sentence that other place
disagreeeth not, where it is laye, that Abraham sawe the day of Christ, and
rejoyced. For though the fight of a thing faire distant was somewhat darke,
ye he wanted nothing to the assurance of good hope. And thence came

T 2 that
That joy which accompanied the holy Prophet, even to his death. And that saying of John Baptist: No man hath scene God at any time; the onely begotten that is in the bosom of the father, hath declared him unto vs, doth not exclude the godly which had ben dead before him, fro the felowship of the understanding and light that shineth in the person of Christ. But comparing their estate with ours, he teacheth that those mysteries, which they sawe but darkly vnder shadowes, are manifest to vs: as the author of the epistle to the Hebrewes doth well set out, saying, that God diversly & many ways spake in olde time by the Prophets, but now by his beloued Son, Although therefore that only begotten one, which is at this day to vs y brightnesse of the glory, and the point of the substance of God the father, was in old time known to the Iewes, as we haue in another place alleaged out of Paul, that he was the guide of the olde deliverance: yet is it true, which the same Paul els where teacheth, that God which commanded y light to shine out of darkenesse, hath now shined upon our heartes to set forth the knowledge of the glory 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 and shadowish forme that had bin of him before. And so much the more foule & detestable is their vnthankfulness and perversenes, that are here so blind at middle day. And therefore Paul faith, y their minds are darkened by Sathan, that they should not see the glory of Christ shining in the Gospell, though there be no veile set betweene them and it.

2 Nowe I take the Gospell for the cleere difcloping 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 forgiueneffe of sinnes, whereby God reconcileth men to himselfe, are accounted parts thereof. For he compar eth faith against these terrors, wherewith the conscience should be troubled and vexed, if saluation were to be sought by workes. Wherupon followeth, that in taking the name of the Gospell largely, there are contained vnder it all the testimonies that God in olde time gaued to his fathers, of the mercie and fatherly favoure. But in the more excellent signification of it, I say it is applied to the publishing of the grace giuen in Christ. And that meaning is not onely receiued by common vfe, but also hangeth vpon the authoritie of Christ and the Apostles. Whereupon this is properly ascribed vnto him, that he preached the Gospell of the kingdom. And Marke maketh his preface in this manner, The beginning of the Gospel of Jesus Christ. And there is no neede to gather places to prove a thing sufficiently known. Christ therefore by his coming hath made cleere the life and immortality by the Gospell. By which wordes Paul meaneth, not that the fathers were drowned in darkenesse of death, vntill the sonne of God did put on fleshe: but claying this prerogative of honour to the Gospell, he teacheth that it is a newe and vnwonted 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 alwayes 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 he hath accom-
accomplished all partes of our saluation in his flesh, therefore that selfliely deliuering of the things rightfully obtained a newe and singular title of praise. Whereupon cometh that saying of Christ: Hereafter ye shall see the heauen open, and the Angels of God ascending and descending yppon the sonne of man. For though he seeme to haue relation vnto the ladder flewed in a vision to the Patriarch Iacob:yet he setteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the enterie thereof may stand familiarly open to all men.

3 But yet we must take heed of the diuulish imagination of Serauetrus, which when he goeth about, or at least faineth that he goeth about, to extoll the greatnesse of the grace of Christ, utterly aboliseth the promises, as if they were ended together with the law. He layeth for him, that by the faith of the Gospell there is brought vnto vs the accomplishment of all the promises: as though there were no difference betwene vs and Christ. I did in deed euen now declare that Christ left nothing unperformed of the whole summe of our saluation, but it is wrongfully gathered thereupon, that we doe already enjoy the benefits purchased by him, as though that saying of Paul were false, that our saluation is hidde in hope. I graunt, that wee by believing in Christ, do also passe from death to life: But in the mean time we must holde this saying of Iohn, that although we knowe wee be the children of God, yet it hath not as yet appeared, til we shalbe like vnto him: that is, till we shall see him such as he is. Therefore although Christ offer vnto vs in his Gospell present fulnesse of spirituall good things, yet the enjoying thereof is still hidde vnnder the keeping of hope, till being vncovered of the corruptible flesh, we be tranfigured into the glorie of him that goeth before vs. In the mean time the holy Ghost biddeth vs to rest vpon the promises, whose authoritie ought with vs to put to silence all the barkings of that fylthie dogge. For as Paul witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reaon he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth vs in minde, that wee haue the same promises, which in the olde time were givern to the holy men. Finally, he setteth this for the summe of felicitie, that wee are sealed vp with the holy spirit of promise, but yet we do no otherwise enjoy Christ, but so farre as we embrace him clothed with his promises. Whereby it commeth to passe, that he in deed dwelleth in our hearts, & yet we wander in journey abroad from him: because we walke by faith & not by sight. And these two things do not ill agree together: that wee possess in Christ all that pertaineth to the perfection of the heavenly life: and yet that faith is a beholding of good things that are not seen. Olye 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 under figures.

4 And hereby also is their errore convinced, which do not otherwise compare the law with the Gospel, but as they compare the merites of worke with the free imputation of rightouenesse. Although in deed this comparison of contraries be not to be rejected: because Paul doth oftentimes vnderstand by the name of the law, a rule to live righteously, where
God requireth of vs, that which is his, nor giving vs any hope of life, unlefe we in all points obey it: and on the other side adding a curse if we do neuer so little swaue from it: that is in such places as he doth præfume, that we do freely please God, and are by pardon reckned righteous, because the obfervation of the lawe, whereunto the rewarde is promised, is no where founde.

Therefore Paul doth fitly make the righteoufnes of the lawe and of the Gospel, contrary the one to the other. But the Gospel did not so succeed in place of the whole lawe, that it should bring any diuerfe meane of salvation, but rather to confirme and proue to be of force, what so euuer the lawe had promised, and to joyn the body to the shadowes. For when Chrift faith, that the lawe and the Prophetes were vntil John: he maketh not the fathers subject to the curse, which the bondservantes of the lawe can not ecape: but rather onely that they were inuoked with certayne rudiments, so as they stayed a great way beneath the heigh of the doctrine of the Gospel. Therefore Paul calling th: Gospel the power of God, to salvation to every beleuer, by and by addeth, that it hath witnesse of the lawe and the Prophetes. But in the ende of the fame Epiftle, although he showeth that the title of prafyle of Iefus Chrift is the reuelation of the myfterie kept secret in the everlafting times: yet he doth qualifie that faying, with adding an expofition, teaching that he is openly fhowed by the writings of the Prophetes. Whereupon we gather, that when we are to entreate of the whole lawe, the Gospel differeth from the lawe only in respect of the plaine difclosing thereof. But yet for the ineflimeable flowing flore of grace, which hath beene layed open for vs in Chrift, it is now without cause faid, that at his comming the heauenly kingdome of God was erected in earth.

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 Chrift the lambe of God, and the Sacrifice for the cleansing of fynes, he showeth forth the fumme of the Gospel: yet because he did not exprefly name incomparable strength and glory, which at length appeared in his reafurrection, therefore Chrift faith, that he was not equal to the Apostles. For fo do thofe words of his meane, that though John excelle among the fonnes of women, yet he that is leaft in the kingdome of heauen, is greater than he. Because he doth not there commend the perfons of men, but after he had preferred John before all the Prophetes, he auanceth the preaching of the Gospel to the hieft degree: which preaching we fee in another place signified by the kingdome of heauen. But whereas John himselfe doth anfwer that he is but a voice, as though he were inferiour to the Prophetes, he doeth not that for fained humilities fake, but meaneth to teache that the proper office of the Embraflamour was not committed to him, but that he onely executeth the office of an apparitor: as it was forespoken by Malachie: Behold, I fende Elias the Prophet, before that the great and terrible day of the Lord doe come. And truely he did nothing else in the whole course of his minifterie, but endeavour to get disciples to Chrift: as also Efaie proofoeth, that this was enioyned him from God. And in this fentence Chrift is call'd a candel burning and shinning, because the broad day had not yet appeared. And yet this is no let, but he may be reckned among the publishers of
of the Gospel, like as he vfed the fame Baptisme, which was afterward deli-
- ereed to the Apostles. But that which he beganne, was not fulfilled but by 
the Apostles, with free proceeding, after that Christ was taken vp from them 
into the heauenly glorie.

The x. Chapter.
Of the likeness of the olde and newe Testament.

By the thinges aforesayde it may noe nowe appeare evidently, that all the 
men whom from the beginning of the world God adopted into the e-
state of his people, were with the same lawe, and with the bonde of the 
same doctrine, which nowe remaineth in force among vs, bound in conue-
nent to him. But because it is of no small importance that this point be wel 
establishe, I wil adiynve vnto it for an addition, fith the fathers were parta-
kers of all one inheritaunce with vs, and hoped for all one salvation by the 
grace of all one Mediatour, howe farre their estate differed from ours in 
this fellowship. But although the testimonies that we haue gathered out 
of the lawe and the Prophets for prooffe thereof, do make it plaine that there 
was nouer any other rule of religion and godlinesse in the people of G O D: 
yet because in writers there are oftentimes many thinges spoken of the dif-
fERENCE of the olde and newe Testament, that may make the reader that is 
not of very sharpe judgement to be in dout; therefore we shal rightfully ap-
point one peculiar place for the better & more exact discursing of this mat-
ter: Yea and that thing also, which otherwise shoule haue beene very pro-
fitable for vs, is noe nowe made necessarie by that monstrous lofe of Seruettus,
and by divers other mad men of the feft of Anabaptistes, which haue no o-
 ther opinion of the people of Israel, than as of a heard of swine: which they 
fondely faine to haue beene fattede vp by the Lord here in this earth, with-
out any hope of heauenly immortality. Therefore that we may kepe away 
this pestilent error from godly minde, and also to plucke out of them all 
doubtes which are wont by and by to arife vpon hearing mention of the di-
versity betwene the old and the newe Testament: let vs by the way looke, 
what they haue in them like, and what unlike one to the other: what coue-
nant the Lord made with the Israelites in the old time before the comming 
of Christ, and what covenant he hath noe nowe made with vs since Christ hath 
beene openly shewed.

2 And both these pointes may be made plaine with one worde. The co-
venant of all the fathers fo differeth nothing from ours in substance and in 
the matter it felle, that it is altogether one and the felle fame: but the mini-
stration is diuerse. But because of fo great shortness no man were able to at-
taine a certaine understanding, we must needs procee on with a longer 
declaration if we meane to profit any thing at all. But in shewing how they 
are like or rather all one, it shall be superfluous to discourse again of new vp-
on all the special particulars that haue already beene declared: and it shalbe 
out of season to mingle those things together that remaine yet to be spoken 
in other places. Here we must chiefly rest vpon three principall pointes: 
First, that wee holde, that carnall wealth and felicitie was not the make

T 4

appon-
appointed to the Jews to aspire unto, but that they were by adoption chosen into the hope of immortality: and that the truth of this adoption was certainly assured unto them both by oracles, and by the law, and by the prophecies. Secondly, that the covenant whereby they were joined to the Lord, was vpholden not by any merites of theirs, but by the only mercie of God that called them. Thirdly, that they both had and knew Christ the mediator, by whom they should both be joined to God and enjoy his promises. Of which pointes, 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 & cleere testimonies of the Prophets, that it was of his owne meere goodness and tender sauour, whatsoever good the Lord at any time did, and promised to the people of Israel. The third also hath already had here and there some plaine declarations of it, and we have not left the first altogether untouched.

3 Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most controversie about it, we wil employ the more earnest trauaille: 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 promiseth the Gospel, which he afterward published according to the time appointed. Againe, that the righteousnesse of faith which is taught by the Gospel it selfe, hath witnessse of the lawe and the Prophets. For the Gospel doth not holde the heartes of men in the joy of this present life, but lifteth them vp to the hope of immortalitie: doth not satten them to earthly delites, 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 beleueth the Gospel, ye are sealed vp with the holy Spiritie of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Againe, we haue heard of your faith in Christ Iesus, and of your charitie toward the holy ones, for the hopes fake that is layde vp for you in heaven, whereof ye haue heard by the true speech of the Gospel. Againe: He hath called vs by the Gospel to the partaking of the glory of our Lord Iesus Christ. Wherefore it is called, both the word of saluation, and the power of God to fauour the faithful, & the kingdom of heaven. Now if the doctrine of the Gospel be spirituall, and openeth the entry to the possession of an incorruptible life: let vs not think that they to whom it was promisef and declared, did passe over and neglect the care of their soule, and lie dully like beasts in seeking pleasures of the body. Neither let any man here caullly the promises which are sealed in the lawe & the Prophets, concerning the Gospel, were ordained for the new people. For within a little after that which he spake of the Gospel promiseth in the lawe, he addeth, that all the thinges that the law containeth, are without doubt properly directed to them: they are vnder the law. I grant in deece it is in another argument. But he was not so forgetful, that when he had once said at the things which the law containeth belong to the Jews, he did not remember what in a fewe verses before he had affirmed of the Gospel promiseth in the lawe. Where-
Wherefore the Apostle sheweth most plainely, that the olde Testament chiefly tended to the life to come, when he faith, that under it are conteynd the promises of the Gospel.

4 By the same reason followeth, both that it stood upon the free mercie of God, and also was confirmed by the meane of Christ. For the verie preaching of the Gospell pronounceth no other thing, but that sinners are justified by the fatherly kindnesse of God, without their owne deservyng, and the whole summe thereof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whome wee heare that the covenaut of the Gospell was made, whereof Christ is the onely foundation: Who dare make them frauders from the benefit of free salvation, to whom we heare that the doctrine of the righteousness of faith was ministred? But, that we dispute not long of an evident matter, we haue a notable sentence of the Lorde. Abraham rejoyst that he might see my day, hee sawe it and was glad. And the same thing which Christ there teftifieth of Abraham, the Apostle sheweth that it was viuiterfall in the faithfull people, when hee faith, that Christ abideth, yesterday, this day, and for ever. For hee speakes not there onely of the eternal godheade of Christ, but alfo of his power, which was continually opened to the faithfull. Wherefore both the blessed Virgin and Zacharie in their longes, doe say, that the salvation raeant in Christ, is the performance of the promises, which God in olde time had made to Abraham and the Patriarches. If the Lorde in giving his Christ, discharged his olde oath, it cannot be saide but that the ende thereof was alway in Christ an everlaffing life.

5 Yea and the Apostle doeth make the Israelites egall with vs, not onely in the grace of the covenaut, but also in signification of sacramentes. For meaning by examples of punishmentes, wherewith the Scripture reciteth that they were corrected in the olde time, to make the Corinthians afraid, 1 Cor. 10. 1, that they should not runne into the like offences, hee beginneth with this preface, that there is no cause why wee shoude chalenge any prerogatiue vnto our selues, to deliuer vs from the vengeance of God which they susteyned, for as much as the Lorde did not onely grant vnto them the same benefits, but hee hath gloriously set forth his grace among them with the same tokens: As if hee shoule haue saide: If ye trust that ye bee out of peril, because both Baptisme wherewith ye be marked, and the Supper which ye dayly receive, have excellent promises and in the meane time despising the godnes of God, ye are licentiously wanton: Know ye, that the Iewes alfo were not without such sacramentes, against whome yet the Lord did most seuerely put his judgements in execution. They were baptized in passing ouer the Sea, and in the clouds wherewith they were defended from the burning heat of the soune. They say, that that same passage was a carnall Baptisme, which after a certaine proportion answereth to our spiritual Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meaneth here to haue this taken away from the Christians, they thinke that they excelle the Iewes by the prerogatiue of Baptisme. Neither is it which by and by after followeth, subject to this cauillation: they did eate the same spiritual meate that we eate, and dronke the same spir-
Cap. 10. Of the knowledge of

tuall drinke, which hee expoundeth to be Christ.

6 To overthrowe this sentence of Paul, they object that which Christ's faith: Your fathers did eate Manna in the wildernes, and are deade: hee that eateeth my flesh, shal not die for euuer. Which two places are verie eafily made to agree together. The Lord, because he then talked to hearethes, sought onely to be filled with foode of their bellie, but cared not for the meate of the foule, tempered his tale somewhat to their capacitie, but especially he frameth the comparifon of Manna and of his body according to their fene. They required that hee, to get himfelvse some credite, would approve his power with doing some such miracle, as Moses did in the wildernes, when he obteyned Manna from Heauen. But in Manna they conceived nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they perceived not to that hier mysterie which Paul hath respect vnto: Christ therefore, to shewe howe much greater a benefite they ought to looke for at his hande, then that which they reported that Moses did bestowe vpon their fathers, frameth this comparifon: If it were a great miracle in your opinion, and worthie to be remembred, that Lord by Moses miniftered foode from Heauen to his people, to sustayne them for a small time, that they shoulde not perish for hunger in the wildernesse, gather hereby the much more excellent is the meat that giueth immortality. We see why the Lord passed out that thing which was principal in Manna, and spake onely of the baifeft proffite of it, euene because the Jewes as it were of purpose to reproch him, did cast Moses in his teeth, which succoured the neceffitie of the people with remedie of Manna: he answered that he is the miniffer of a much hier grace, in comparifon whereof, the carnall feeding of the people, which alone they so much esteemed, ought of right to be nothing regarded. But Paul, because he knew that the Lorde when hee rained Manna from heauen, did not onely poure it downe for the feeding of their bellie, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that parte that was most worthie of consideration. Wherefore it certainly and cleerely followeth, that the same promises of eternall and heavenly life, which nowe the Lorde vouchfaeth to grant vnto vs, were not onely communicated vnto the Jewes, but also sealed with verie spirituall Sacramentes. Of which matter Augustine disputeth largely against Faustus the Manichee.

7 But if the readers had rather to have testimonies allledged vnto them out of the lawe and the Prophetes, whereby they may perceive the spirituall covenant was common alfo to the fathers, as we heare by Christ and the Apostles: I will also followe that desire, & so much the more willingly, because by that meane the aduersaries shall be more surely convinced, so that they shall haue afterward no way to dallie. And I will begin at ye proofe, which although I know that the Anabaptiftes pride will think verie fonde and in a manner to bee laughed at, yet shal much auaille with such readers as are willing to learne and haue their founde wit. And I take it as a principle confessed, that there is such effectuall force of life in the word of God, that whome so euer God vouchfaeth to bee partakers thereof, it quicke-neth their foules. For this saying of Peter hath alwaye beene of force,
that it is the incorruptible seed which abideth for ever, as also he gathereth out of the words of Esay. Now sith God in the old time bound the Jewes vnto him with this holy bond, it is no doubt that he did also seuer them into the hope of eternall life. For when I say they embraced the word, which should ioyne them nere to God, I take it for the manner of communicating it: not that generally maner, which is powerd abroad throughout the heaven and earth and all the creatures of the world, which although it doe quicken all things, every one after the proportion of their nature, yet it doth not deliver them from neceffitie 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 maner coupled to him. By this enlightening of the worde, sith Adam, Abel, Noe, Abraham, and the other fathers cleaned 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 partaking of God, which can not bee without the beneft of eternall life.

8 but if this seeme somewhat entangled: goe to, let vs come to the very forme of the covenante, which shall not onely satisfye sober wits, but also shall sufficiently convince their ignorace that bend themselues to speake against it. For God did atall thus covenante with his servantes: I will be to you a God, & ye shalbe to me a people. In which wordes the Prophets themselues 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 Lorde: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but because he deluereth them fro death, he preferueth them for euer, and continually sheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we shall not die: The Lorde is our king, our lawmakere, he shall saue vs. Blessed art thou, O Israel, because thou art faucd in the Lord God. But, not to labour ouermuch in a thing needeslesse, this admonition is founde eche where in the Prophets, that we shall want nothing toward all aboundance of good things, and assurance of saluation, so that the Lord be our God. And rightfully: For if his face so soone as it beginneth to shine, is a most present pledge of saluation, to what man shall he openly shewe himselfe for his God, but that he will also open to him his treaure of saluation? For hee is our God with this condition, to dwel in the midst of vs: as hee testified by Moyses. But such presence can not be obtained, but that life must bee also together had in possession with it. And although there were no more expressed, yet had they a promise of spiritual life plain enough in these words: I am your God. For he did not declare that he would be a God vnto their bodies alone, but principally to their soules. But soules vnlesse they be ioyned to God by righteounnes remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring everlastinge saluation with it.

9 Beside that, he did not onely testifye 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 benefices, should bee extended to eternitie.

And
And many sayings doe shew, that the speaking in the future time meant so much, as where the faithful not onely in present evils, but also for the time to come, doe comfort themselues with this, that God wil never fail them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to be prolonged vnto them beyond the bounds of this life, in saying: I will be the God of your seede after you. For if he minded to declare his good will toward them being dead, in doing good to their posteritie, much more would his favor not fail toward them elses. For God is not like vnto men, which doe therefore carie their love to their friends children, because their power is interrupted by death, so they can not employ their friendly doings upon them to whom they did beare good will. But God, whose bountifulnesse is not hindered by death, taketh not away from the very dead the fruit of the mercie, which for their sakes he poureth out into a thousand generations. Therefore the Lords will was by a notable prooue to set forth vnto them the greatnesse and flowing plenty of his goodnesse, which they should feel after death, when hee describ'd it to be such as shouldowe over into all their posteritie. And the truth of this promise the Lord did then scale, and as it were brought forth the fullfilling of it, when he named himselfe the God of Abraham, Isaac and Jacob, long after their death. For, what? had it not beene a fond naming, if they had utterly perished: For then had it beene all one, as if hee had faile, I am the God of them that are not. Wherfore the Evangelists rehearse, that with this one argument the Sadduces were so driven to a straighth, that they could not deny that Moses did testify the resurrection of the dead, for that they had learned by Moses, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom hee that is the judge of life and death had receiv'd into his safeguard, custodie, and protection.

Nowe (which is the principal point whereupon this controversie hangeth) let vs looke, whether the faithful themselues haue not beene 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 enioynd 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 onely remembrance of the happinesse that he had lost, did with painfull labours hardly sustaine his needes, and that he should not be press'd with the curse of God, in the onely labours of his hands, even there receyued he extreme sorrowe of that which remained for him to be his comfort. Of his two fowndes, the one was taken away by the wicked slaughter of his brother: the other hee had left aliue, whose fight he worthily detested & abhorred. Abel cruelly murthered in the very flower of his age, became an example of ye wretchednesse of men. Noe, while the whole world carelesly hued in pleasure, spent a good part of his age with great wearinesse in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should have died an hundred deathes. For beside that the Arke was to him as a grave for tenne moneths, there is nothing more unpleasante than
Abraham and

What trouble of their life would after, his children, wife and withal! into where famine. Tither he fled for succour, where to save himselfe, he was compelled to deliver out his wife to bee abused, which wee know not whether it were not more bitter to him than many deaths. When he was returned into the lande of his owne dwelling, he was driven out againe from thence with famine. What a felicite is this, to dwell in that lande, wherein a man must so often be hungry, yet die for famine if he runne not awaye? And therewithall he was brought to that necessity with Abimelech, by he must needs redeeme his life with the losse of his wife, while many yeares long he wandred uncertainly lither and thither, he was compelled by the continuall brawlinges of his seruantes to put away his nephew, whose hee loved as his owne sonne. Which departing without doubt hee did no other wise take, than if he had suffered the cutting of one of his limmes. A little after, he hearde that hee was carried away captiue by his enimies. Whither so euer he went, he founde neighbours outrageously barbarous, which woulde not suffer him so much as to drinke water out of the wells that him selfe had digged with great labour. For hee woulde not haue redeemed the of them at the hande of King Gerar, if hee had not first beene forbidden. Nowe when he came to olde age, hee swe the thing which is the most unpleasant and bitter that that age hath, himselfe punished with haueing no children, till beside all hope he begate Ismael, whose birth yet hee payed deere for, when hee was wearied with the brawling of Sara, as if he in maintaining the stubborne life of his bondwoman were himselfe the cause of the trouble of his household. At length Isaac was borne, but with this condition that his first begotten Ismael must, as forsaken, be cruelly call out of doores. When onely Isaac was left, in whome the weried age of the sillie good man might rest, within a little after he was commanded to kill him. What can mans wit deuise more miserable, than the father to be made the butcher of his owne sonne? If Isaac had died of any fckenesse, who would not haue thought y old man most miserable, y had a son given him in mock-
Cap. 10. Of the knowledge of

age, for whom his greefe of want of children shoulde be double? If he had beene slaine by some stranger, the unhappinesse of the thing would have much encreased his miserie. But this pasteth al 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 he was not altogether vnhappy, for that he at length prosperously escaped from so many and so great tempestes. For we cannot say that hee huelth a blessed life, which for a long space together painfullie weareth out of infinite troubles, but him that without feeling of evils, quietly enjoyeth present good things.

12. Isaac that was least troubled with evils, yet scarce ever toke any tafte of sweetenesse. He also felt the same vexations, that doet not suffer a man to be blessed in the earth. Famine chaced him out of the land of Chanaan: he had his wife violently plucked away from him before: his neighbours oft troubled him, and by all meanes oppressed him, so that hee was faine to straine for his water: at home in his owne house, hee suffered much troublesomenes by his childrens wives, he was greeced with difagreements of his fones, and could not remedie that so great a mischeefe, but by the banishment of him whome he had blessed. But as for Iacob, hee is nothing else but a notable example of extreme infelicitie. He fled his childhood most vnquietly at home among the threatenings and terrors of his elder brother, to which at length he was compelled to give place. When he was fledde from his parentes and his natue country, beside that it was a greuous thing to liue in banishment, he was nothing more kindly or gently received of his uncle Laban. Then it sufficed not that hee had serued seven yeares a harde and cruel service, but that also must bee by guile defrauded of his wife. For an other wifes sake he was driven into new service, where he was all the day fried with heatte of the sunne, & all the night lay waking and pained with frost and colde, as himselfe complained. While hee by the space of twenty yeares suffered so hard a life, he was dayly vexed with new 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 wifes. When he was commanded to returne into his country, he was compelled to watch an aduitantage to take his journey, much like a shamefull running away: and yet could hee not escape the vnuit dealin of his Father in Lawe, but was faine to suffer his reproches and rebukes in the middes of his journey. Then fell hee into a much more cruell distresse. For when he came neere to his brother, hee had so many deathes before his eyes, as might bee prepared by a cruell man and a bent enemie. So was hee aboue measure tormented and as it were drawn in snder with terrible feares, so long as he looked for his brothers coming: when hee came once in his sight, hee fell downe as halfe dead at his feete, vntill he founde him more fauourable than hee had hoped. Beside, at his first entrie into the land, hee lost Rachel his dearely beloved wife. Afterward he heard word that y fon which he had by her, & who therefore hee loued above all the rest, was torn with wilde beastes; by whose death houerear greefe he conceyued, hee himself declared in this that after
after long weeping hee obstinately stoped vp all wayes whereby comfort might come to him, leaving himselfe nothing, but to goe downe to his sonne waying into the grave. In the meane time howe great causes of griefe, wayring and weariesse were the ruinehement and desflouring of his daughter, and the boldenesse of his sonnes in reuenging it, which not only made him to be abhorred in sight of all the inhabitants of his countrey, but also procured him most present peril of utter destruccion? Then fol-

followed that horrible outrageous offence of Ruben his first begotten sonne, which was such as there could not chaunce a more grievous. For whereas the desfling of a nians wife is reckoned among the hyeff ill fortunes: what is to be faide of it, when that wickedenesse is committed by a mans owne sonne? Within a little while after, his house is spotted with an other vnnatu-

rall adulterie:so that so many flames might well breake a heart, that other-

wise were most constant and vnable to be vanquished with calamities. Neere before the ende of this life, while he sought to provide succour for the fa-

mine of himselfe and other, he was stricken with tydings of a newe misfor-

tune, vnderstanding that an other of his sonnes was kept in prifon for reco-

wering of whom he was compelled to leave to the reft Benjamin his onely darling. Who can thinke, that in such a heape of mishiefes he had any one moment given him safely to take breath in? And therefore he himselfe the best witness of himselfe, affirmed to Pharao, that his days were short & evil upon the earth. Now truly he that declareth that he hath passed his life by continuall miseries, denieth that he felt the prosperitie which the Lord had promised him. Therefore either Jacob did vnkindely and vthankfully wey the grace of God, or he truly professed that he had bin miserable vpon the earth. If his affirmation were true, then it followeth, that he 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 an other maner of blessednesse, than the blessednesse of earthly life. Which thing the Apostle also dooth thewe excellently wel:Abraham (faith hee) direct by faith in the land of promisfe as in a strange lande, dwelling in tentes with 1-

Isaac and Jacob parteners with him of the same inheritance. For they lo-

oked for a citie set vpon a good foundation, the maker & builder whereof is God. Al these are dead in faith, not receiuing the things promisfe, but loo-

king at them a far off, and beleueng & confessing that they were gesles and strangers vpon the land. Whereby they declare y they fought for a citie, and if they had bene mooved with desire of that lande from whence they came, they had power to returne. But they fought for a better, that is the heavely countrie. Wherefore God is not ashamed to be called their God, forasmuch as he hath prepared them a citie. For they had bene duller than blockes, to followe promises so earnestly, whereof there appeared no hope in earth, v'nlesse they had looked for the fulfilling of them els where. But this he chieffely enforceth, and that not without good reason, y they called this life a journey from home, even as Moses reporteth. For if they were strangers & foreners in the land of Chanaan, where is the Lords promisfe whereby they were made heires of it? He sheweth plainly therefore, that the Lords

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Gen. 34.2.

Gen. 35.13.

Gen. 37.18.

Gen. 42.32.

Gen. 47.9.

Heb. 11.9.
Of the knowledge of Lordes promise, concerning the possession thereof, had a further respect. Wherefore they purchased not one foote in the land of Chanaan, but for buriall, whereby they testified, that they did not hope that they should receive the fruite of the promise till after death. And that is the cause why Jacob so much esteemed to be buried there, that he compelled his sonne Joseph to promise it him, & to sweare to performe it: and why Joseph willed his bones, certaine ages after, when they were long before fallen into powder, to be removed thither.

14 Finally, it appeareth plainly, that in all the travailes of this life they had alway set before them the blessedness of the life to come. For to what purpose shoulde Jacob haue 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 maner to be cast off from being his childe: but no good at all, vnlesse he had respect to a hier blessing? And he declared, that he had this meaning by the wordes which he spake among his last breathings: Lord, I will looke for thy salvation. What salvation could he haue looked for, when he saw that he laie readie to giue vp the Ghost, vnlesse he had seen in death the beginning of a newe life? But what dispute we of the holy ones & children of God, when euen he was not without a taft of such understanding, which otherwise was enemie to the truth? For what meant Balaam when he said: Let my soule die the death of the righteous, and let my last times be like vnto theirs? but that he meant the same thing that David afterward vterred, that the death of the Saints is precious in the sighte of the Lord, but the death of the wicked, is very euil? If the furthest bound and end were in death, there could in it bee noted no difference betweene the righteous and unrighteous, they differ one from the other by the diversitie of the cistates that after death shall beefall 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 fruitefulness of the ground and plentie of all things. And yet (vnlesse a man will fie the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall covenante. But if we come downe to the Prophers, there with most full brightnesse both the life euerlastinge and the kingdom of Christ doe wnder themselves. And first of al David, which as he was before the other in time, & according to the order of Gods distribution, hee shewed the heavenly mysteries in shadowes more darkely than the rest, yet with what plainnesse and certaintie directeth he all his sayings to that end? How he esteemed the earthly dwelling, this sentence teffificeth: I am here a forier and stranger, as all my fathers were. Evry liuing man is vanitie, euer one waketh about as a shadow. But now what is my expectation, Lord? euuen to thee is my hope. Truely he that confessinge that in the earth there is nothing sound or stedfast, keepeth still a stedfastnes of hope in God, considereth his felicitie laide vp in another place. To such consideratie is hee wont to call all the faithfull, so oft as he meaneth to comfort them truely. For in an other place after he had spoken of the shortnesse, and the transtoric and vanishing image of mans life, he addeth: but mercy of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred
hundred and second Psalme. At the beginning Lord thou didnst lay the foundation of the earth, and the heauens are the worke of thy handes. They shall perishe, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparell, but thou remain the selfe same, & thy years shall not faile: the sons of thy fervantes shall dwell, and thy posterity shall be established before thee. If the godly cease not for the decay of heauen and earth to be established before the Lorde, it followeth, that their salvatioun is joinned with the eternity of God. But that hope can not stande at all, vnderlefe it rest upon the promise that is set forth in Esay: The heauens (layeth the Lord) shall vanish away like smoke, the earth shall be wore out like a garment, and the inhabitantes of it shall perishe like those things: But our salvatioun shall be for euer, and my righteousnes is gien to righteounses and salvatioun, not in respect that they remaine with God, but in respect that they are felt of men.

16 Neither may wee otherwise take those things, that he commonly speaketh of the prosperous succeffe of the faithfulfull, but to apply them to the open shewing of the heauenly glory. As these sayings: The Lord keepeth the soules of the righteous, he shall deliuer them from thy hande of the sinner. Light is arisen to the righteous, and joy to the vpright in heart. The righteousnes of the godly man abideth for euer: his chere shalbe exalted in glory, the desires of the sinner shall perishe. Again: but the righteous shall confesse vnto thy name, the vpright shall dwell with thy countenance. Again: the righteous shall be in eternall remembrance. Again: the Lorde shall redeeme the soules of his fervantes. For the Lord oftentimes leaueth his fervantes to the luft of the wicked, not onely to be vxed, but also to be torne in peeces and destroyed: he suffereth good to lie languishing in darkenes and filth, while the wicked do in a maner shine among the stars. And he doth not souther the with the brightness of his countenance, that they enjoy long continuing gladnes. Wherfore euie he also hideth not, that if the faithful fatten their eyes vpon the present state of things, they shalbe striken with a fore temptation, as though there were no favor or rewarde of innocency with God. So much doth wickednes for most part prosper & flourish, while the company of the godly is oppreffed with shame, povertie, contempt & all kinds of crossees. It wanted but little (faith he) that my feote flippet not, and my steppes fell not abroade, while the fortune of soules grieueth mee, and while I see the prosperity of the wicked. At length after rehearse fall of it he concludes: I benth my thought, if I could understand these things. But it is a torment to my spirite, till I enter into the sanctuari of the Lord, and understand the last end of them.

17 Let vs therefore learne yet by this confession of Dauid, that the holy fathers vnder the old testament were not ignorant, how seldom or never God doth in this world performe to his fervantes those things that he promiseth the, and that therefore they did lift vp their minds to Gods sanctuari, wherein 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 eyes, they were content to understand by faith. Trusting vpon which affiance, whatsoever happened in the world, yet they doubted not a time.
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 righteousnes: I will
be satisfied with thy countenance. Againe: I as a greene Olive tree in the
house of the Lord. Againe, The righteous shall flourish as a Date tree,
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 beare
frute, they shall be fat and greene in their old age. When he had sayd a little
before: How deepe are thy thoughts? O Lord, while the wicked doe flourish,
they bud out like an herbe, that they may perish for euer. Where
is ye faire
shewe and beauty of the faithful, but when the face of this world shalbe
turned inwarde by disclosing of the kingdom of God? When they turned their
eyes to that eternity, they despised the hardnes enduring but a moment of
present miseries, and boldly burst forth into these words: Thou shalt not suf-
fier for euer the righteous to die, but thou shalt throw down the wicked
long into the pit of destruction. Where is in this world the pit of eternal de-
struction that may swallow vp the wicked? Among whose felicitieis, this is al-
so reckned in an other place, that they close vp the end of their life in a mo-
ment, without long languishing. Where is ye so great stedfastnes of the holy
ones, whom David himselfe calle where complaineth, not only to be flaken
with trouble, but also to be oppressed, & ytterly broken in pieces: Forsooth, he
did set before his eyes, not what the altering course of the world beareth,
which is vnstable and more vnstedsfast than the ebbing & flowing of tides,
but what the Lord will doe, when he shall one day set for the eternall setting
of heauen and earth. As in an other place he excellently wel describeth it:
The foolish do stay upon their welthines, & are proud because of their great
riches. And yet no man, though he flouris in neter so great dignity, can re-
deeme his brother from death, no man can pay to God the price of his ran-
some, but wheras they see that both the wise do die, and ye the wicked also &
fooles do perish and leave their riches to strangers, yet they think ye their
houses shall abide for euer, and their dwellings to the end of ages, and they
adauncie their names upon the earth, but man shall not continue in honor:
he shall be like to the beasts that die. This imagination of theirs is extre-
mest folly, which yet their povertie do greedily follow. They shall be placed
like a flocke in Hell, and death shall have tule over them. When the light a-
riseth, the vpright shall have dominion over them, the beauty of them shal
perish, Hel is their dwelling house. First this laughing to scorn of the foolish
for that they rest on the slippery & rolling good thinges of the worlde, doth
shewe that the wise must seeke a farre other felicity. But there he more evid-
tently discloteth the mystery of the resurrection, where after the destructio
and extinguishment of them, he erecteth the kingdom of ye godly. For what
rising of light (I pray you) shal we call that, but the reueling of the new life
which followeth the end of this present life.

18 From thence did spring vp that consideration, which the faithful of-
tentimes vied for a comfort of their miseries and remedy of patience: It
is but a moment in the Lordes displeasure, and life in his mercy. How did
they determine afflictions to ende in a moment, that were in affliction 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 tast; if they had stucked fast upon the earth, they could have found no such thing, but because they looked vp on heauen, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the crosse, but that his mercies, wherein they are gathered together, do last the worldes age. Againe, they did foresee the eternall and neuer ending destruction of the vngodly, which were as in a dreame happy for one day. Whereupon came these sayings: The remembrance of the righteous shalbe in blessing, but the name of the wicked shall rot. Precious is the death of the Saints in the sight of the Lord, but the death of the wicked, most euill. Againe in Samuel: The Lord shall keepe the feast of the holy, & the wicked shalbe put to silence in darkenes. Which do declare that they well knewe, that howsoever the holy were divineely carried about, yet their last end is life and saluation: and that the prosperity of the wicked is a pleasant way, whereby they by little and little slide forwarde into the gulfe of death. Thherefore they called the death of such, the destruction of the uncircumcised, as of them from whom the hope of the resurrection was cut away. Wherefore Dauid could not devise a more greuous 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 rite againe out of the earth, and in my flesh I shall see God my sauour: This hope is layd vp in my bofom. Some that haue a minde to make a shew of their sharpe wit, doe cauill that this is not to be vnderstanded of the last resurrection, but of the first day that Job looked to haue God more gentle to him, which although we grant them in part, yet shall we enforce them to confesse whether they will or no, that Job could not haue come to that largenesse of hope, if he had rested his thought upon the earth. Therefore we must needs confesse, that he lifted vp his eyes to the immortality to come, which sawe, that his redeemer would be present with him evene lying in his graue. For to them ye thinke only of this present life, death is their vittremost desperation: which very death could not cut of Jobes hope. Yea though he kill me (sayde he) nevertheless I wil still hope in him. And let no trifler here carpe against me and say, that these were the sayings but of a few, whereby is not proved ye such doctrine was among the Iewes. For I will by & by anfwer him, ye these fewe did not in these sayings vter any secret wifedome, whereunto onely certaine excellent wittes were seucrally and priuely suffered to attaine, but that as they were by the holy Ghost appointed teachers of ye people, so they openly publisht to those mysteries of God that were to be vnitersally learned, and ought to be the principles of the common religion among ye people. Ththerefore when we heare the publike oracles of the holy Ghost, wherein he speake of the spirittuall life so clearly & plainly in the Church of the Iewes, it were a point of un-tolerable stubbornes to send them away onely to the fleshly covenant, wherein is mention made of nothing, but earth and earthly wealthnesse.

20 If I come downe to the later Prophets, there we may freely walke as in our owne fielde. For if it were not hurde for vs to get the upper hande in Dauid, Job, and Samuel, here it shall be much more easie. For God kept Prou.10.7. P's.106.16. & 30.22. Eze. 28.10. and 31. P's.69.26.
this distribution and order in disposing the covenant of his mercy, that much the nearer it drew on in proceed to the full performance there of, with so much greater encreasements of revelation he did day by day more brightly shew it. Therefore at the beginning when the first promise of salvation was made unto Adam, there glittered out but as it were small sparkles of it. After, having more added unto it, a greater largeness of light began to be put forth: which from thence forth brake out more and more, and displayed her brightness farther abroad, till at length all the clouds were driven away, and Christ the Sonne of righteousness fully lightened the whole world. We neede not therefore to feare that we faile of testimonies of the Prophets, if we seeke them to prove our cause, but because I see there will arise a huge deal of matter, wherupon it should be constrained of necessity to tary longer than the proportion of my purpose may beare, for it would so growe to a worke of a great volume, and also because I haue already, by those things that I have sayde before, made plaine the way, even for a reader of meane capacity, so as he may goe forward without stumbling: therefore I will at this present abstaine from long tediousnesse: which to doe is no lesse necessary: but giving the readers warning before hande, that they remember to open their owne way with that key that we have first gien them in their hande. That is, that so oft as the Prophets speake of the blessednesse of the faithfull people, whereof scarcely the leaft steppes are seene in this present life, they may referre to this distinction: that the Prophets, the better to expresse the goodnesse of God, did as in a shadow expresse it to the people by temporall benefices, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they have painted thereof, was such as might rauish mens minds out of the earth, and out of the elementes of this worlde, and of the age that shall perish, and of necessity raise it up to the consideringe of the felicity of the life that is to come and spirituall.

21 We will be content with one example. When the Israelites being caried away to Babylon, sawe their scattering abroad to be like vnto death, they could hardly be removed from this opinion that they thought that all was but fables that Ezechiel prophesied of their restitution: because they reckoned it even all one as if he had tolde them that rotten carcasses should bee restored againe to life. The Lorde to shewe, that even that same difficulty could not stop him from bringing his benefit to effect, shewed to the Prophet in a vision a field full of dry bones, to the which in a moment with the onely power of his word he restored breath and liveliness. The vision in deedes served to correct the incredulity at that present time: but in the meane seasion he did put the Jewes in minde how far the power of the Lord extended beyond the account of the people, which so easily quickened with his onely becke, bones already rotten and scattered abroad: wherefore you shall compare that with an other saying of Elay. The dead shall rise, my carcasse, they shall rise againe. Awake ye and rejoyce that dwell in the dust, because the dewe of the green field is thy dew, and thou shalt plucke down the land of the Giants into ruine. Go my people, enter into thy tents: shut thy doors vpon that: hide thee a little while, till my displeasure passe over. For beholde
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 saw forth her blood, & shall no longer hide her shame.

22. Albeit a man should doe fondly, that would goe about to drawe all to such a rule. For there be some places that without any couering doe shew the immortalitie to come, that is prepared for the faithfull in the kingdom of God, of which sort we have recited some, & of like sort are the most part of the rest, specially these two, the one in Esay. As a newe heaven, & a newe earth which I make to stand before me, so shall your feede stand, & there shall be moneth of moneth, and Sabbat of Sabbath. All flesh shall come to worship before my face, faith the Lorde. 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 be quenched. The other of Daniel. In that time shall rise vp Michael the great prince, that standeth for the sones of his people, and there shall come a time of distresse, such as was not since nations first began to be, and then shall all thy people be saved that shall be found written in thy booke. And of those \\u2018t slepe in the dust of the earth, there shall awake some to eternal life, & some to everlasting shame.

23. Now, as for prouing the other two points that the fathers had Christ for pledge of their covenant, & that they repofed in him all their affiance of blessing, I will not traualle therein at all, because they have both lessie controuerie & more plainnesse. Let vs therefore boldly determine this, which by no engines of the devil may be removed, that the old Testament, or covenant which the Lord made with his people Israel, was not limited within the compasse of earthly things, but also contained the promise of the spiritual & eternall life; the expectation whereof must needs have been imprinted in all their minds that truly contemned to the covenant. But let vs put faire away this mad & pernicious opinion, that either God did set foorth in his promise to the Iewes nothing else, or \\u2018t the Iewesought nothing else but filling of their belly, delightes of the flesh, flourishing wealth, outwade power, fruitfulnesse of children, & whatsoever a natural man esteemeth. For at this day Christ promiseth no other kingdom of heauen to his, but where they shall rest with Abraham, Isaac, & Iacob. And Peter affirmed, that the Iewes of his time were heires of the grace of the Gospel, for that they were the children of the Prophets, comprehended in the covenant, which the Lorde had in the old time made with his people. And, that the same should not be witnessed w words only, the Lord also approved it by deede. For in the very moment \\u2018t he rofe 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 token, \\‘t whatsoever he did & suffered for the purchasing of eternal salvation, pertaineth no leffe to the faithful of the olde testament, than vnto vs. For as Peter testified, they were also endued \\‘t the same spirit of faith, whereby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparkel of immortalitie, whereupon it is also in another place calld the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Whereby it is so much the more maruell, in the old time the Sadduces sel to such grossesse.
Of the knowledge of
ness of error, that they denied both the resurrection & also the substance of soules, both which points they sawe sealed with so cleare testimonies of Scripture. And no leasse to be maruellled at, even at this day, were the folly of all that nation in looking for the earthly kingdom of Christ, if the Scriptures had not long before declared, that they should haue that punishment for refusing the Gospel. For so it behoved, by the just judgement of God, to strike those mindes with blindnes, which in refusing the light of heaven being offered them, did wilfully bring themselves into darknesse. Therefore they read and continually turne over Moses, but they are stoppe with a veil set betwene them and him, that they cannot see the light that shineth in his countenance. And so shall it remaine covered & hidden from them, till he be turned to Christ, from whome now they travaile to leade and drawe him away so much as in them lieth.

The xi. Chapter.
Of the difference of the one Testament from the other.

What then wilt thou say: shall there be no difference betwene the old Testament and the New? & to what purpose serve all those places of Scripture, where they are compared one against the other, as things most contrary? I do willingly allowe those differences that are rehearsed in the Scripture: but so that they nothing hinder the vnitie alreadie established, as it shalbe plaine to see, when wee shall haue entreated of them in order. Those differences are (as farre as ever I could marke or can remember) chieflye foure in number, to the which if you lift to adioyne the fifth, I am not against it. I say and trust to prooue that they are all such as rather belong to the manner of ministration, than to the substance of them. And by this meanse they shall 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. Now the first difference is, that although, even in the old time also, the Lords will was to direct the mindes of his people, and to haue them raised vp to the heavenly inheritance: yet, that they might be the better nourished in hope thereof, he gave it to be scene or rather to be tasted of, under earthly benefits: but nowe hauing revealed the grace of the life to come, by the Gospel, he more clearely and plainly directeth our mindes the straight way to the meditation thereof, leaving the inferiour 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 hieir than to the good things promised to the body. They so often heare the land of Chanaan named, as the excellent, or rather only reward for the keepers of Gods law. They heare that God threatneth nothing more severely to the transgressors of the same law, than that they shalbe druen out of the possession of the same land, & scattered abroade into strange regions. They see y in a maner to this effect come all the blessings & curses that are pronounced by Moses. Hereby they do undoubtedly determine, y the Jews 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
The might see examples of spiritual things. But  
with the Scripture doth sometimes shewe, that God himselfe directed at the earthly beneficiaries that he did for them to this ende, that so he might leade them by the hand to the hope of heavenly beneficiaries: it was too much vnskillfulness, I wil not say blockishnes, 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 lande of Chanaan was to the Israelites their cheife & last blessednes, and that to vs after the reueling of Christ, it doth but figuratively signifie the heauenly inheritance. On the other side we affirme, that they did in the earthly possession which they enjoyed, as in a looking glasse beholde the inheritance to come, which they beleewed to be prepared for them in heauen.

1. That shal 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 custody he is committed. And whereas he applieth that similitude to the ceremonies, that nothing hindereth but that it may also very fitly serve to this purpose. The same inheritance was appointed for them, that was appointed for vs: but such as yet for want of age, they were not of capacity to enter vpon and vs. The same Church was among them, but whereas the age was yet but childish. Therefore the Lordkepthem vnder this schoolinge, that he gaue them not the spiritual promises so naked and openly, as if were shadowed with earthly promises. Therefore, where he called Abraham, Isaac, and Jacob, and their posterity vnto hope of immortality, he promised them the lande of Chanaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they should exercise and confirme themselves in the hope of that true inheritance that did not yet appeare. And that they might not be deceived, there was giuen them a hier promise to teftifie that lande was not the lieft benefite of God. So Abraham was not suffred to lie flouthfull in the promise receiued of the lande, but his minde was with a greater promise raised vp vnto the Lord. For Abraham heard this syde vnto him: I am thy protector, and thy warrede 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 transitory and flippery warde in the elements of this world, but rather thinke it to be such as can not wither away. Afterward he adiomyd the promise of the lande to another intent, but that it should be a token of the good wil of God, and a figure of the heauenly inheritance. And that the holy men had this meaning, their owne sayings do declare. So Dauid rifeth wyward from temporal blesings, to that same lieft and last blesing. My heart (sayth he) and my flesh faint for desire of thee. God is my portion for euer. Againe, The Lord is the part of my inheritance, and of my cup: thou art he that fauest mine heritage for me. Againe, I haue cried vnto thee, O Lord, I haue said, Thou art my hope, my portion in the land of the living. Truely they that dare so speake, doe without dout 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 vnderstaded. That the godly
shall possess the lande by inheritance, and the wicked shall be destroyed out of it. That Hierusalem shall abound with all kind of riches, and Sion overflow with plenty of all thinges. All which we see, cannot properly be spoken of the land of our way faring, or the earthly Hierusalem, but of the true country of the faithful, and that heavenly city wherein the Lord hath commanded blessing and life for ever.

3 This is the reason why it is read that the holy men in time of the old testament, did esteem the mortall life and the blessings thereof more than is now meete to do. For although they knew well that they should not rest in it, as in the end of their race, yet when they called to minde, what marks of his grace the lord had pointed therein, to exercise the according to the final rate of their tenderenes, they felt a greater sweetnes of it, than if they had considered it by it selfe. But as the Lord in testifying his good will toward his faithful, by present good thinges, did as in Shadow express the spiritual felicity, by such figures and signes: so on the other side he did in corporall paines shew examples of his judgement against the reprobate. Therefore, as the benefits of God were to be seen in earthly thinges, so were also his punishments. While the unskilful do not weye this comparison or agreement, as I may call it betweene the punishments and the rewards, they marvel at so much alteration in God, that in olde time was so suddenly ready to take vengeance on every offence of man with sterne and horrible punishments, and nowe as if he had laid away his affection of his old angirnes, he punisheth both much more gentli & seldom, yea & for the same cause they do almost imagine seuerall gods of the old & new testament: which Manichees did in dede. But wee shall easilie be deliuered from such doutes, if we lay our minde to consider this orderly disposition of God that I have spoken of, whose will was for the time to signifie and set forth in figure both the grace of the eternall felicite to come, by temporall benefites, and the greeuouisnes of the spiritual death, by corporall paines. Whereby he deliuered his Testament to the Israelites, as yet after a certaine manner folded vp.

4 An other difference of the olde and newe Testament is sayde to be in the figures: for that the old testament did shew only an image in absence of the truth, and a shadow in steede of the body. But the new testament giueth the truth present, and the sounde body it selfe. And this difference is mentioned commonly wherefoever the newe testament is in comparison set against the olde: but it is more largely entreated of in the epistle to the Hebrews than any where else. There the Apostle disputeth against them, which thought the obseruation of Moses law might not be taken away, but that they should also drawe with them the ruine of all religion. To confute this errour, he saith that which had bin forespoken by the Prophet concerning the Priesthoode of Christ. For whereas there is given him an eternall priesthoode, it is certaine, that that priesthood is taken away, whereas in newe successours were dayly put in, one after another. But he proueth why the institution of this new priesthood is to be preferred, because it is establisht with an oath. He after addeth further, that in the same change of the priesthoode, is also contained the change of the Testament. And that it was necessarie so to be, he proueth by this reason: for that the weakenes of the lawe was such that
it could help nothing to perfection. Then he proceeded in declaring what was that weakenes, even this, that it had certaine outward righteousnes of the flesh, which could not make the obseruers of them perfect, according to conscience: that by sacrifices of beastes, it could nether wipe away sins, nor purchase true holinesse. He conclude therefore that there was in it a shadowe of good things to come, but notac the lively image of the things themselfes: and that therefore it had no other office, but to bee as an iroduction into a better hope, which is deliuered in the Gospel. Here is to bee seen, in what point the covenent of the law is compared with the covenent of the Gospel and the ministerie of Christ with the ministerie of Moses. For if the comparison concerned the substance of the promises, then were there great difference betweene the two testaments: but with the point of our case leadeth vs an other way, we must tend to this ende, to finde out the trueth. Let vs then set forth here the covenent which he hath stablished to be eternall, and neuer to perish. The accomplishment thereof, whereby it attaineth to be stablished and continuing in force, is Christ. While such establishment was in expectation, the Lorde did by Moses appoint ceremonies, to be as it were solemne signes of the confirmation. Nowe this came there in question, whether the ceremonies that were ordained in the law ought to guide place to Christ or no. Although these ceremonies were indeed only accidents, or verily additions & things adioyned, or (as the people call them) necessary things to the covenent, yet because they were instruments or meanes of the administration thereof, they bear the name of the covenent it selfe, as the like is wont to be attributed to other Sacraments. Therefore in sume the Old Testamento is in this place called the solemne forme of confirming the covenent, conteined in ceremonies and sacrifices. The Apostle faith, that because in it is nothing perfect, vnlesse we passe further, therefore it behoved that they should be discontinued and abrogate, that place might be gien to Christ the afferuter & mediator of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressions blotted out that remained vnder the law. Or, if you like it better, thus: That the old testament of the Lord was that, which was deliuered, wrapped vp in the shadowes & effectual observations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspence, until it might stay upon a more steadfast & substantial confirmation: and that then only it was made new and eternal, after that it was consecrate & stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaued at his supper to his Disciples, The cup of the new testament in his blood: to signifie that then the testament of God attaineth his truth: by which it becommeth new and eternal, when it is sealed with his blood.

5 Hereby appeareth in what sense the Apostle saide: that in the schooling of the law, the Jewes were brought into 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 schoolemaster. For it behoved, that ere the sonne of righteousnes was yet risen, there should neither be so great brightnesse of reuilation, nor so great deepes sight of understanding. Therefore God so gaued them in mea-
fure the light of his wordes, that they saw it as yet far off and darkely. Therefore Paul expresseth this seilendernesse of understanding by the tearme of yong age, which the Lordes wil was to haue to be exercisid with the elements of this worlde and with outward observations, as rules of instruction for children vntill Chrift shoulde shine abroade, by whome it behoved that the knowledge of the faithfull people shoulde growe to full age. This distinction Chrift himselfe meant of, when he saide, that the lawe and the Prophetes were vntill John, and that from thence forth the kingdome of God is preached. What did the lawe and the Prophetes open to men of their time? even this, they gaue a taste of that wisdom which in time to come shoulde be plainly disclosed: and they shewed it before as it were twinkleingly shining a far off. But when it came to passe that Chrift might be pointed too with the finger, then was the kingdome of God set open. For in him are laide abroad the treasures of all wisdom and understanding, whereby we attaine, euin in a manner, into the secrect closets of heaven.

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 spirite, that euen at this day they lighten the whole worlde withall. For our question is not here, what grace the Lorde hath bestowed vpon a fewe, but what ordinarie disposition he vsed in teaching his people: such as is declared in the Prophetes themselves, which were endued with peculiar knowledge aboue the rest. For euen their preaching is darke and enlosed in figures, as of things a farre off. Moreover howe maruellous knowledge soueraine appeared in them above other, yet forasmuch as they were driuen of necessitie to submite them to the common childifh instruction of the people, they themselves also were reckened in the number of children. Finally, there never chan-
ced any such cleere sight to any at ye time, but that it did in some part souar of the darkenesse of the time. Whereupon Chrift saide, Many kings and Prophetes have desired to see the thinges that ye see, and haue not seene them: and to heare the things that yee heare, and haue not hearde them. Therefore blessed are your eyes, because they see, and your ears because they heare. And truly it was meete that the presence of Chrift shoulde haue this excellency of prerogative, that from it shoulde arise the cleare revealing of the heauenly mysteries. And for this purpose also maketh that, which euene we nowe alleaged out of the first Epistle of Peter, that it was opened to them, that their trauell was profitable, principally for our age.

7 Nowe I come to the thirde difference, which is taken out of Jeremie, whole wordes are these: Beholde the day shall come, saith the Lorde, and
Now, let us expound the Apostle’s comparison, one piece after another. The old testament is literal, because it was published without effectual working of the spirit: The new is spiritual which the Lord hath spiritually graue in 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 all mankind within the curse: The newe is the instrument of life, because it delivereth from curse, and restores to favour with God. The olde is the ministerie of damnation, because it condemneth all Adam’s children of vnrighteousnesse: The newe is the ministerie of righteous, because it reueth 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 things absent, it behoved that it should in time decay and vanish away: but the Gospeell, because it giueth true bodie in deedee, keepeth still a firm and perpetuall steadfastnesse: Jeremiah indeed calleth euyn the morall lawes, a weake and fraile couenant: but that is for an other reason, because by sodaine falling away of the vnthankfull people, it was by & by broken, but forasmuch as such breaking of it was the fault of people, it cannot properly be laid vpoun the testament. But the ceremonies, forasmuch as by their own weakenesse were dissolved by the comming of Christ, had the cause of their weakenes within them selves. Now, that difference of the letter & spirit is not so to be taken, as though the Lord had giuen his laws to the Jews, without any
any fruit at all, having none of them concerted vnto him: But it is spoken by way of comparison, to aduance the abounding of grace, where-with the same lawmaker as it were putting on a newe personage, did honorabile set foorth the preaching of the Gospell. For if wee reken vp the multitude of these whom the Lorde out of all peoples hath by the preaching of the Gospell regenerate with his spirite, and gathered into the communion of his Church, wee shall say, that there were verie fewe, or in a manner none in the olde time in Israell, that with affection 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 comparison.

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 mindes: but the newe testament, the testament of libertie, because it raiseth them vp to confidence and assurance. So faith Paul in the eight to the Romains. Yee have not received the spirite of bondage againe to feare, but the spirite of adoption, by which wee crie Abba, father. Herevnto setteth that in the Epistle to the Hebrewes, that the faithfull are not nowe come to the bodily mount, and to kindled fire, and whirle-winde, darkeness and tempest, where nothing can bee heard or scene but that striketh mens mindes with terrour, inso much that Mofes himselfe quaked for feare, when the terrible voice sounded, which they al besought, that they might not heare: But that wee are come to the Mount Sion, and the Citie of the liuing God, the heavenly Hierusalem. But that which Paul shortly toucheth in the sentence that wee have all leged out of the Epistle to the Romanes, hee setteth out more largely in the Epistle to the Galatians, when he maketh an allegorie of the two sones of Abraham, after this manner, that Agar the bondwoman is a figure of the mount Sinai, where the people of Israell received the lawe: Sara the freewoman is a figure of the heavenly Hierusalem, from whence procedeth the Gospell. That, as the seede of Agar is borne bonde, which may 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 subiect to bondage, by the Gospell onely wee are regenerate into freedome. But the summe commeth to this effect that the olde testament did strike into consciences feare and trembling: but by the benefite of the newe Testament it commeth to passe, that they are made joyfulfull. The olde did holde consciences bounde vnto 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 Israell they obiect against vs the holy fathers, who Sith it is euident, that they were endued with the same spirite that wee are, it followeth that they were also partakers both of the same freedome and joye. Wee aunswere, that neither of both came of the lawe. But that when they felt themselves by the law to bee both oppresst with estate of bondage, and wearied with vnquietness of conscience, they fledde to the succour of the Gospell, and therefore it was a peculiar fruit of the newe testament, that beside the common lawe of the old testament they were exempted from these euils. Moreouer,
nuer, wee will denie that they were so endued with the spirit of freedom and assurance, that they did not in some part feele both feare and bondage by the law. For howfoever they enjoyed that prerogative which they had obteyned by grace of the Gospel, yet were they subiecte to the same bondes and burdens of observation, that the common people were. Sith therefore they were compelled to y carefull keeping of those ceremonies, which were the signes of a schooling much like vnto bondage, and the hand writings whereby they confessed themselves guilte of sinne, did not discharge them from being bonde: it may rightfully be said, that in comparison of vs they were vnder the testament of bondage and feare, while wee haue respect to that common order of distribution that the Lord then vnde with the people of Israel.

10 The three last comparisons that wee haue recited, are of the lawe and the Gospel. Wherefore in them by the name of the Olde Testament is meant the lawe, and by the name of the New Testament is meant the Gospel. The first stretched further, for it comprehended under it the promises also that were published before the lawe, but whereas Augustine denieth that they ought to be reckned under the name of old testament, therein he thought verie well, and meant even the same thing that we doe Boni. cap. 4. nowe teach, for he had regarde to those sayinges of Hieremie and Paul, where the olde testament is feuered from the worde of mercie and grace. And this also hee verie aptly adiouneth in the same place, that the children of promise regenerate of God, which by faith working through loue haue obeyed the commandementes, doe from the beginning of the world belong to the Newe testament, and that in hope not of fleshly, earthly and temporall, but spiritual, heavenly, and eternall good things, principally beleeuing in the Mediator, by whom they doubted not that the spirit was not minimised vnto them, both to doe good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saintes whome the Scripture rehearseth to haue beene from the beginning of the world chose by God, were partakers of the selfe same blessing with vs vnto eternall salvation. This difference therefore is betweene our division and Augustines: that ous (according to that saying of Christe: Mar. 11. 13. The lawe and the Prophets were vnto Iohn: from thence fowrth the kingdom of God is preached) doth make distinction betweene the cleerenesse of the Gospel, and the darker distribution of the worde that went before: and Augustine doth onely feuer the weakenesse of the law from the strength of the Gospel. And here also is to bee noted concerning the holy fathers, that they so lived vnder the olde testament, that they staid not there, but alway aspired to the newe, yea and embraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and assurednesse, which being contented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindnesse can be imagined, than to hope for the purging of sinne by the killing of a beaft? than to seeke for the cleansing of the soule in outwarte sprinkeling of water? than to seeke to appease God with colde ceremonies, as though hee were much delighted therewith? For to all these absurdities doe they fall, that
flieke saith in the observations of the law without respect of Christ.

11 The fifth difference that we may add lieth in this, that until the coming of Christ the Lord had chosen out one nation, within which he would keepe several the couenant of his grace. When the highest did distribute the nations, when he divided the sones of Adam (faith Moses) his people fell to his possession: Iacob the corde of his inheritance. In another place he thus speaketh to the people: Behold the heaven and earth all that is in it, are the Lord thy God. He cleansed only to thy fathers, he loved them, to chose their seede after them even your felues out of all nations. Therefore he vouch saucd to grant the knowledge of his name to that people onely, as if they only of all men belonged unto him: he laide his couenant as it were in their bosoms: 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 onely here is to our purpose) he bound them to him by his communicating of his worde, that he might be called and counted their God. In the meanes season he suffered other nations to walke in vanity, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destrucition, give them that which was only the remedy, namely the preaching of his worde. Therefore Israel was then the Lordes sone that was his deareling, other were strangers: Israel was known to him and receiued into his charge and protection, other were left to their owne darknesse: Israel was sanctified by God, other were prophane: Israel was honoured with the presence of God, other were excluded from comming nie vnfo to him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was delivered in deede, the particion was plucked downe, which had so long holden the mercy of God enclosed within the boundes of Israel, and peace was preached to them that were fare off, even as to them that were nere adjoyned, that being together reconciled to God, they might grow into one people. Wherefore now there is no respect of Greeke or Jewe, circumcision or uncircumcision, but Christ is in all, to whom the nations are giuen for his inheritance, and the enedes of the earth for his peculiar possession, that vniversally without difference he might haue dominion from sea to sea, and from the rivers to the uttermost enedes of the world.

12 Therfore the calling of the Gentiles is a notable token, whereby is clearly shewed the excellencie of the newe Testament aboute the olde. It had in deede been before testified by many, & most plaine oracles of prophs, but so as the performance thereof was still differed vnfo to the kingdome of Messias. And Christ himselfe did not proceed vnfo to it at the first beginning of his preaching, but differed it so long vnfo to all the parts of our redemption being perfourmed, & the time of his abasement ended, he receiued of his father a name that is aboue all names, before whom all knees should bowe. For which cause when this conueniece of time was not yet fulfilled, he said to his woman of Chanaan, he was not sent but to the loffe sheep of the house of Israel. And he suffred not his Apostles at the first sending, to passe these bounds. Go not ye, (faith he) into your way of the Gentiles, nor enter into the cities of the Samaritans, but rather go ye to the loffe sheepe of the house.
house of Israel. But howeuer it was before vterred by so many testimonies, yet when the Apostles were first to beginne it, it seemed so newe and strange a thing vnto them, that they were afraye of it, as of some monster. Truely verie carefullly and not without fticking at it, they first did let vpone it. And no marueull, for it seemed against reason, that the Lord which by fo many ages had choson out Israel from all other nations, shoulde nowe vndoe that choife, as it were, suddenly changing his purpose. It was in deede spoken of afore by prophecies: but they coulde not gue fo great heede to the prophecies, as to be nothing moued with the newnesse of the thing that they sawe. And these examples which the Lord had shewed of the calling of the Gentiles that shoulde one day come to passe, were not sufficient to moue them. For bedefte this that hee had called verie fewe, hee did after a certaine manner ingraffe them into the householde of Abraham, to adde them vnto his people as parcel of them: but by this general calling, the Gentiles were not onely made egall with the Jews, but also it appeared that they came into the place of the Jews, that were become deade. And yet all those strangers whom God hath before that time brought into the bodie of the Church, were neuer made egall with the Jews. And therefore not without a cause doth Paul so extoll his mysterie hidden from ages and generations, and which hee also faith to bee maruellous to the verie Angels.

13 In these foure or fiue pointes, I thinke I haue well and faithfully set forth the whole difference of the old and newe Testament, so much as sufficeth to the simple order of teaching. But because many report this variety in governing the Church, this diverse manner in teaching, so great alteration of ages and ceremonies, to be a great absurditie: 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 neede a curious confutacion. It hangeth not together (say they) that God which doeth alwayse steadfastly agree with himselfe, shoulde suffer so great an alteration, as afterwaies to disallowe the same thing, which he had before both commanded and commended. I answere, that God ought not therefore to be compt mutable, for that hee applied diverse formes to diverse ages, as he knew to be expedient for euery one. If the husbandman appoint to his householde one sorte of businesse in winter, and another in summer, shall we therefore accuse him of inconstancie, or thinke that he swaureth from the right rule of husbandrie which agreeth with the continual order of nature? Likewise if a father of a household doe instruct, rule and order his children of one sorte in chilhood, of another in youth, and of another in manes, wee cannot therefore say that he is sickle and forake his owne purpose. Why therefore doe we charge God with reproch of inconstancie, for that he hath swaureth the diuerfitie of times, with fit & agreeable markes. The last similitude ought fully to satisfie vs. Paul maketh the Jews like unto children and Christians to yong men, What disorder is there, in this government of God? he helde them in their childish lessons, which according to judgement of their age were fit for the, & instructed us with stronger &
it were more manly discipline; Therefore herein appeareth the constance of God, that he taught one self-same doctrine in all ages, and continueth in requiring the same worship of his name, which he commanded from the beginning. But whereas he changed the outward forme and manner thereof, in that he sheed not himselfe subject to change: but so farre he tempered him selfe to the capacitie of man, which is divers and changeable.

14 But whence (say they) commeth this diversitie, but because God willed it to be such? Could he not as well from the beginning as since the coming of Christ, reveal the eternal life in plaine wordes without any figures, instruct those that are his with a few sacraments and easy to perceive, give his holy spirite, and powre abroad his grace throughout the whole world? This is even like as if they should quarrel with God for that he hath created the world so late, Sith he might haue created it from the beginning: or for that his will was to haue enterchanged course betwene winter and sommer, betwene day and night. But as for vs, euem as all godly men ought to thinke, let vs not doubt that whatsoever God hath done, is wisely and righteously done, although oftentimes we know not the cause why it ought so to have been done. For that were to take presumptuously too much upon vs, not to giue God leave to haue the caufes of his owne purpose secerret to himselfe from vs. But it is maruellous (say they) that he now refuseth and abhorreth the sacrificing of beasts, and all that furniture of the letitical priesthood, wherewith in the olde time he was delighted: As though these outward and transtorie things did delite God, or any way move affection in him. We have already said that he did none of these for his owne cause, but disposed them all for the salvation of men. If a Phisicon do heale a young man after very good meanes from his disease, & afterward do vs an other manner of healing with the same man being olde: shall we therefore say, that he hath refuseth the manner of healing which before pleased him, but rather continuing still in the same, he hath consideration of age? So behoved it, that Christ being absent, should be expressd in figure by one sort of signes, and by an other sort be before shewed that he was to come: and it is meete that now being already deliverez, he be represented by other signes. But as concerning Gods calling, now at the coming of Christ more largely spread abroad among all people than it was before, and the graces of the holy ghost more plentiously powred out: who, I pray you, can deny it to be right, that that God haue in his owne hande and will the disposing of his owne graces, to giue light to what nations it pleaseth him?: to raise vp the preaching of his word in what places it pleaseth him: to giue what doctrine & how great profiting & success of doctrine it pleaseth him: and in what ages he will, to take away the knowledge of his name out of the world for their vnthankfulnes? & again when he wil to restore it for his owne mercy? We see therefore, that the caullations are too much vnneece, wherwith wicked men doe in this point disquiet the minde of the simple, to make them call either the righteousnesse of God, or the faith of the Scripture into doubt.

The xij. Chapter.

That it behoved that Christ, so performes the office of the Mediator, should be made man.
N ow, 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 in deed a simple or absolute necessitie, as they commonly call it, but it proceeded from the heavenly decree, whereupon hanged all the salvation 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, & utterly excluded vs from the kingdome of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vnto God. But who could have attained vnto him? could any of the sones of Adam? But all they did with their fathers shunne the light of God for feare. Could any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly & vnesterably cleave vnto God. What then? It was past all hope, vnlesse the very majestie of God would descende vnto vs, for we could not ascend vnto it. So it behoved that the sone of God should become for vs Immanuel, that is, God with vs: and that in this sort, that by mutuall ioyning, his godhead and the nature of man might growe into one together. Otherwise neither could the neerenes be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disagreement betwene our filthines, and the most pure cleannesse of God. Although man had stand vndefiled without any spot, yet was his estate too base to attaine to God without a Mediator. What could he then do being plonged downe into death and hel with deadly fall, defiled with so many spottes, stinking with his owne corruption, and overwhelmed with all accursednesse? Therefore not without cause, Paul meaning to set forth Christ for the Mediator, doth expressly recite that he is Man. One Mediator (faith he) of God and man, the man Jesus Christ. He might haue sayde, God: or at the leauest he 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 prouide for it in time, he vsed a most fit remedy, setting among vs the sone of God familiarly as one of vs. Therefore least any man should trouble himselfe to knowe where the Mediator is to be sought, or which way to come vnto him, in naming Man, hee putteth vs in minde that he is neere vnto vs, yea so neere that he toucheth vs, for as much as he is our owne flesh. Truly he meaneth there euenc the same thing that in another place is set out with more wordes: 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.

2 That shal also appeare more plainely, if wee consider howe it was no meane thing that the Mediator had to do: that is, to restore vs into the favour of God, as to make vs of the children of men, the children of God: of the heires of hel, the heires of the kingdome of heauen. Who could do that, vnlesse the sone of God were made also the sone of man, and so take ours vpon him to conuoy his vnto vs, and to make that ours by grace, which was his by nature? Therefore by this earnest we truist, that we are the children of God, because the naturall sone of God hath shapen for himselfe a body of our body, flesh of our flesh, bones of our bones, that he might be all one with vs. He disdained not to take that vpon him which was proper vnto
Cap. 12.

Of the knowledge of

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 sayth: I go vp to my father
and your father, my God and your God. By this meanes is the inheritance
of the kyndome of heauen assured vnto vs: for that the onely sonne of God,
to whome it wholly did properly belong, hath adopted vs into his brethren:
because if we be brethren, then are we partakers of the inheritance. More-
over it was for the same cause very profitable, that hee 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 ayre: who could
doe that but a power above 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 onely be-
gotten sonne, made himselfe our redeemer, when his wil was to haue vs re-
deemed.

3. An other principal point of our reconciliation with God was this, by man
which had lost himself by his disobedience, should for remedy fet obedience
against it, should satisifie the judgement of God, and pay the penalty of sin.
Therefore there came forth the true man, our Lorde, he put on the person
of Adam, and tooke vpon him his name to enter into his stead in obeying
his father, to yelde our flesh the price of the satisfacon to the just judg-
dement of God, & in the same flesh suffer the paine that we had deferved. For
asmuch as therefore neither being onely God he could feel death, nor be-
ing only man he could overcome death, he coupled the nature of man with
the nature of God, that he might yelde the one subject to death to satisfi
for sinnes, and by the power of the other he might wrangle with death, and
gain victorie for vs. They therefore that spoyle Christ either of his godhead
or of his manhood, do indeed either diminish his majestie and glory, or ob-
sure his goodnes: but on the other side they doe no lesse wrong unto men
whose faith they do therby weaken & ouerthrow, which can not stand but
resting vpon this foundation. Beside that, it was to be hoped, that the Rede-
emer should be the sonne of Abraham and Dauvid, which God had promised
in the lawe and the Prophetes. Whereby the godly minde doe gather this
other fruite, that being by the very course of his pedigree brought to Dauid
and Abraham, they do the more certainly know that this is the same Christ
that was spoken of by so many oracles. But this which I 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 clothed
with our flesh vanquished death & sinne together, that the victorie so might
be ours and the triumph ours: that he offered vp for sacrifice the flesh that he
received of vs, that hauing made satisfaction he might wipe away our guilti-
ness, and appease the iuft wrath of his father.

4. He that shall be diligently heedfull in considering these things as hee
ought, will easily neglect these wandring speculations that rush into them
light.
light spirits and desirous of noveltie: of which sort is, that Christ should have been man, although there had beene no neede of remedie to redeem mankinde. I grant that in the first degree of creation, and in the state of nature vncorrupted, he was set as head over Angels and men. For which cause Paul calleth him the first begotten of all creatures. But fiue al Scripture crieth out, that he was clothed with flesh, that he might be the Redeemer: it is too much rash presumption to imagin any other cause or end. To what end Christ was promised from the beginning, it is well enough known: even to restore the world fallen in ruine, & to succour men being lost. Therefore under the law, the image of him was set forth in sacrifices, to make the faithful to hope that God would be mercifull to them, when after satisfaction made for sinne, he should be reconciled. But whereas in all ages, even when the lawe was not yet published, the Mediator was neuer promised without bloud: we gather that he was appointed by the eternall counsell of god to purge the filthinesse of men, 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 and men. That one specially notable testimonie of Elias shall suffice vs for all, where he foretellleth, that he shalbe striken with the hand of God for the sinnes of the people, that the chastisement of peace should be vpon him: and that he should be a priest y shoulde offer vp himselfe for sacrifice: that of his wounds shoulde come health to other: and that, because all haue strayed and beeene scattered abroad like shepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly appointed by God to helpe wretched sinners, who so euer passeth beyond these bounds, dooth too much follow foolish curiositie. 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 teftifie of him. So John before that he teacheth y the Word was made flesch, declareth of the falling away of man. But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gave his only begotten sonne, that who soever belieueth in him shoulde not perifh, but haue euerlafting life. Againe: The houre is cometh that the dead shall heare the voice of the sonne of God, & they that heare it, shal live. I am the resurrection & life: he that belieueth in me, though he be deade, shal live. Againe: The sonne of man commeth to saue y which was lost. Againe: The whole neede not a Physicion. I should never make an end, if I shoulde rehearse all, the Apostles do all with one consent call vs to this fountaine: And truely if he had not come to reconcile God, the honor of the priesthood shoulde haue come to nought. Forasmuch as the priest appointed meane betweene God & man to make intercession: & he shoulde not be our righteousnesse, because he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he shoulde be spoiled of all the honourable titles, wherewith the Scripture doth set him out. And also that saying of Paul shoulde prove vain, that that which was impossible to the lawe, God hath sent his owne sonne, in likenesse of the flesh of sinne he shoulde satisfie for vs. Neither will this stand that he teacheth in another place, that in this glasse appeared the good.
goodness of God and his infinite goodness toward men, when Christ was
given to be the Redeemer. Finally, the Scripture every where assigneth no
other ende, why the sonne of God would take uppon him our flesh, and also
received this commandement of his father, but to be made a sacrifice to
appease his father toward vs. So it is written, and so it behoved that Christ
should suffer, and repentance be preached in his name. Therefore my father
loueth me, because I give my life for the sheepe, this commandement he
gave me. As Moses lifted vp the Serpent in the desert, so must the sonne of
man be lifted vp. In another place: Father, saue me from this hour. But I am
therefore come euon to this house. Father, glorifie thy sonne. Where he
plainly speaketh of the ende why he tooke flesh, that he might be a sacrifice
and satisfaction to do away sinne. After the same sorte doth Zacharie pro-
nounce, that he came according to the promise givem to the fathers, to giue
light to them that sate in the shadow of death. Let vs remember that all
these things are spoken of the sonne of God: in whom Paul in an other place
testieth, that all the treaures of knowledge and wisdom are hidden, and
byside whom he glorifieth that he knoweth nothing.

5 If any man take exception and say, that none of all these things prove
the contrary, but that the same Christ that redeemed men being damned,
might also in putting on their flesh testify his love toward them, being preferred
and safe. The answer is short, that for as much as the holy ghost pro-
nounceth, that by the eternall decree of God these two things were ioyned
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 euer is tickled with desire to know any more, he being not contented with
the unchangeable ordinance of God, doth shew also that he is not conten-
ted with the same Christ that was given vs to be the price of our redemp-
tion. But Paul not only rehearseth to what ende he was sent, but also climbing
to the high mystery of predestination, he very fitly repreffeth all want
onnesse and itching desire of mans wit. The father chose vs in Christ be-
fore the creation of the world, to make vs his sonnes by adoption, according
to the purpose of his will: and he accepted vs in his beloved sonne, in whom
we have redemption by his bloud. Truely here is not the fal of Adam set be-
fore as though it were foremost in time, but is shewed what God determined
before all ages, when his will was to helpe the miserie of mankinde. If the
aduersarie obiect againe, that this purpose of God did hange upon the fall
of man which he did foresee: it is enough and more for me, to say, that they
with wicked boldnesse brake forth to faine them a new Christ, who so euer
suffer themselves to search for more, or hope to know more of Christ than
God hath foreappointed them by his decreet deeree. And for good cause
did Paul, after he had so discoured of the proper office of Christ, with to the
Ephesians the spirit of understanding, to comprehende what is the length
heighth, brevth, and depth, euon the love of Christ that surmounteth all
knowledge: euon as if of purpose he would set barres about our minde, that
when mention is made of Christ, they should not, be it never so little, swaue
from the grace of reconciliation. Wherefore, this is a faithful say-
ing (as Paul testifieth) that Christ is come to save sinners, I doe gladly reft
in the
in the same. And wheresin an other place the same Apostle teacheth, that
the grace which is now disclosed by the Gospel, was gien vs in Christ be-
fore the times of the worlde: I determine that I ought constantly to abide
therein to the ende. Against this modestie Osiander carpeth vnuitly which
hath againe in this time vnhappily stirred this question before lightly mo-
ded by a few. He accuseth them of presumption that say, that the fonne of
God should not haue appeared in the flesh, if Adam had not fallen, because
this intention is confuted by no testimony of scripture. As though Paul did
not bridle frowarde curiositie, when after he had spoken of redemption pur-
chased by Christ, he by and by commandeth to auoid foolish questions.
The madnede of some did burst out so farre, that while they disorderly co-
tected to feeme witty, they mowed this question, whether the Sonne of God
might haue taken vpon him the nature of an Asse. This monftrousnes which
all the godly do worthy abhorre as detestable, let Osiander confute with
this pretenc, that it is never expressly confuted in the Scripture. As though
when Paule accomplereth nothing precious of worthy to be knowne, but
Christ crucified, he doth therefore admit an Asse to be the author of faulti-
on. Therefore he that in an other place reporteth, that Christ by the etern-
all counfell of his father was ordeined to be a head to gather all things to-
gether, will never the more acknowledge an other that hath no office of re-
deeming appointed him.

6 But as for the principle that he braggeth of, it is very trifling. He would
have it, that man was created after the image of God, because he was fashio-
ned after the paterne of Christ to come, that he might resemble him, whom
the father had already decreed to clothe with our flesh. Whereupon he ga-
thereth, that if Adam had never fallen from his first and incorrupt origi-
nall state, yet Christ should haue been man. How trifling this is and wre-
sted, all men that haue sound judgement, doe easily perceive of themselves.
In the mean time first he thinketh that he hath seen what was the image
of God, that forsooth the glory of God did not onely shine in those excellent
giftes wherewith he was garnished, but also that God himselfe essentially
dwelt in him. But as for me although I grant that 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 likeness of God is nowhere els to
be sought, but in those markes of excellencie wherewith he had garnished A-
dam aboue other living creatures. And that Christ was then the image of
God, all men do grant with one consent, and therefore that what so ever ex-
cellencie was grauen in Adam, it proceeded from this, that by the onely be-
gotten sonne he approached 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 seene as in a looking glasse. To this degree of honor was he advanced
by the benefit of the onely begotten sonne: But I say further, that the same
sonne was a common head as well to Angels as to men, so that the same digni-
ty that was bestowed vpon man, did also belong vnto angels. For when we
haeret them called the children of God, it were inconuenient to deny, that
there is somthing in them wherein they resemble their father. Nowe if his
will was to haue his glorie to be represented as well in Angels as in men,
and to be seen in both natures, Osiander doth fondly trifle in saying, that the Angels were then set behind men, because they did not bear the image of Christ. For they could not continually enjoy the present beholding of God, unlesse they were like him. And Paul teacheth, that men are otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleave together under one head. Finally, if we beleue Christ, this shalbe our last felicite, to be made of like fourme to the Angels, when wee shalbe receiued vp into heaven. But if Osiander will conclude, that the original paterne of the image of God was in Christ as he 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 also to them.

7 Therefore, Osiander hath no cause to feare, that God should be found a lier, unlesse it had beene first set fastly and unchangeably decreed in his minde, to have his sonne incarnate: because if the integritie of Adam had not fallen, he shalwth with the Angels have beene like vnto God, and yet it should not therefore have bene necessarie, that the sonne of God should be made either man or Angel. And in vaine he seareth that absurditie, leaft unlesse the vnchangeable counsell of God had ben before the creation of man that Christ shalde be borne, not as the redeemer but as the first man, he shalwth have left his prerogatiue: for asmuch as now he shalbe borne man onely by an accident caale, that is to restore mankind being lost, and so it might be gathered thereupon, that Christ was created after the image of Adam. For why should he so much abhorre that which the Scripture so openly teacheth, that he was made like vnto vs in all things, except sinne? Wherevpon Luke doubteth not to recken him the sonne of Adam in his Genealogie. And I would faine knowe why Paul calleth Christ the seconde 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 shalbe ben called the first Adam. Osiander boldly affirmeth, that because Christ was alreadie before knownen man in the mind of God, men were formed after the same paterne. But Paul in naming him the second Adam, setteth meane betweene the first beginning of man and the restitution which we obtaine by Christ, the fall of man whereby grew the necessitie to have nature restored to her first degree. Whereupon it followeth, that this same was the cause why the sonne of God was borne to become man. In the mean time, Osiander reasoneth ill & vnfauourily, that Adam, so long as he had stande without falling, shalbe bene the image of himselfe and not of Christ. I answeere by the contrary, because though the sonne of God had never put on flesh, neuertheless both in the body and in the soule of man shalbe shined the image of God in the bright beams whereof it alwaye appeared, that Christ is verily the head, and hath the foueraigne supremacie in all. And fo is that foolish subteltie afoiled, which Osiander bloweth abroade, that the Angels shalde have lacked this head, unlesse it had bene purposed by God to clothe his sonne with flesh, yea, though there had bene no fault of Adam. For he doeth too rashly snatch holde of that which no man in his right wit will graunte, that Christ hath no,
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 eternall word of God, he is the first begotten of
all creatures: not that he is create, or ought to bee reckened among
creatures: but because the state of the worlde in integritie, such as it was
at the beginning garnished with excellent beauty, had no other original:
and then, that in as much as he was made man, he was the first begotten of
the dead. For the Apostle in one short clause setteth forth in both these points
to be considered: that all 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 sayth, that men should
not have had Christ to their king, if he had not beene man. As though the
kingdome of God could not stande, if the eternall sonne of God, although
not clothed with the flesh of man, gathering together both Angels and men
into the fellowship of his heavenly glory and life, should himselfe beare
the souerainty. But in this false principle he is alway deceived, or rather
deceived himselfe, that the Church should have beene without a head, yea,
Jesus Christ had appeared in the flesh. As though, euen as the Angels enjoyed
him their head, he could not likewise by his divine power rule ouer
men, and by the secret force of his spirit 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 have hitherto confuted, Ofiander
accounteth for most strong oracles: euen so as being dronke with the sweet-
ness of his owne speculations, he seekth to blowe out fond Bacchus cries of
matters of nothing. But this one that he bringeth after, he sayth 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 proueth hee
that to be a prophecie? Because in Matthew Christ giueth the same sayinge
to God. As though that what fouer God hath spokien by men, conteneth
some prophecie. Let Ofiander seeke prophecies in every commandement
of the lawe, which, it is certaine to have come from GOD the author of
them. Beside that, Christ should have beene grosse and earthly, if he had
rested vpon the literall sense. Because he speaketh not of the mysticall vi-
on wherunto he hath vouchsafed to receive his Church, but only of faithf
nesse betweene man and wife: for this cause he teacheth, that God pronounc
ed that man and wife shalbe one fleshe, that no man should attempt to
breake that inoffuble knot by diuorce. If Ofiander loft this simplicitie, let
him blame Christ, for that he led not his discipels further to a mysterie, in
more subtly expounding the sayinge of his father. Neither yet doth Paul
maintaine his error, which after he had sayd that we are flesh of the fleshe
of Christ, by and by addeh, that this is a great mystery, for his purpose was
not to tell in what meaning Adam spake it, but vnder the figure & similitude
of marriage to set forth the holy coupling together, that makeh vs one with
Christ. And so doe the wordes sound. Because when he giueth warning
he speaketh this of Christ & his church, he doth as it were by way of corre-
tion, feuer the spirituall joyning of Christ and his Church from the lawe of
marriage. Wherefore this fickle reason easilly vaniseth away. And I think

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I neede no more to shake vp any more of that sort of chaffe, because the vanity of them all his soone found out by this shorte confutation. But this sobrietie shall abundantly suffice to feede foundly the children of GOD: that when the fulnesse of times was come, the sonne of God was sent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

The xiiij. Chapter.
That Christ take upon him the true substance of the flesh of man.

NOW, vnaieft I be deceived, it were superfluous to entreate agayne of the Godhead of Christ, which hath already in an other place beene proued with plaine and strong testimonies. It remaineth therefore to be feene, howe he being clothed with our flesh, hath fulfilled the office of Mediatour. The trueh of his humane 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 Christe, and the Manichees dreamed that he had a heavenly flesh. But both many and strong testimonies of the Scripture doe stande against them both. For the blessing is promised neither in a heavenely seed, nor in the counterfaft shape of man, but in the seede of Abraham and Iacob. Neither is the eternall throne promised to a man made of aire, but to the soone of David and to the fruit of his wombe. Therefore being delivered in the flesh, he is called the sonne of David and Abraham: not because he is onely borne of the wombe of the Virgine, and create in the aire, but because (as Paul expoundeth it) he is according to the flesh made of the seede of David: as in an other place \\u201d Apostle teacheth, that he descended of the Iewes. For which cause the Lord himselfe not contended with the bare name of man, doth oftentimes call himselfe the sonne of man, meaning to expresse more plaineely that he was man truly issued of the seede of mankind. Sith the holy Ghost hath so oft, by so many meanes, with so great diligence and simplicitie declared a thing not obscure of it selfe, who would have thought any men to be so shamelesse as to presume yet to spread mistes to darken it? And yet we have other testimonies at hande, if we lifted to heape vp more of them. As is that saying of Paul: that God sent his sonne made of woman. And innumerable other places, whereby appeareth that he was subiect to hunger, thrist, colde, and other infirmities of our nature. But out of many there are chiefly to be chosen, that may most availe to edifie our mindes in true confidence. As, where it is said, that he gave not so great honour to the Angels, as to take their nature vpon him; but tooke our nature, that in flesh and bloud he might, by death, destory him that had the power of death. Againe, that by benefite of that communicating we are reckon his brethren. Again, that he ought to have bin made like vnto his brethren, that he might be made a merciful and faithfull intercessour: that we have not a Bishoppe that can not be comptaynt of our infirmities. And such like. And for the same purpose serueth that which wee touched a little before, that it behoued that the sinnes of the worlde should be cleansed in our flesh: Which Paul plainly affirmeth. And truely, what so ever
the father hath given to Christ, it doeth therefore belong to vs, because he is the head, from which the whole bodie being knitted together, groweth into one. Yea and otherwise that will not agree together, which is said: that the Spirit was given him without measure, that all wee shoulde drawe of the fulnesse thereof. Forasmuch as there is no greater absurditie than to say, that God is enriched in his essence by any accidentall gift. And for this cause Christ faith in an other place: I doe sanctifie my selfe for them.

2 As for the places that they bring forth to confirme their error, they do too vnaply wrest them, and they nothing preuaile by their trifling suttleties, when they goe about to wipe away those things that I haue alledged for our part. Marcion imagineth that Christ did put on a fantastical bodie in stead of a true bodie: because in some places it is saide, that hee was made after the likenesse of a man, and that hee was founde in shape as a man. But so ho nothing weicth what is Paules purpose in that place. For his meaning is not to reach what manner of body Christ tooke vpon him, but that whereas he might haue shewed forth his godhead, hee made no other shew of himselfe, but as of an abiet and vnregarded man. For, to exhorte vs by his example to submission, hee sheweth that forasmuch as he was God, he might haue by and by set forth his glorie to be scene to the worlde: but yet that hee gaue ouer some of his owne right, and of his owne accorde abased himselfe, because he did put on the image of a seruant & contended with that humilitie, suffred his godhead to bee hidden with the veile of the flesh. Hee doeth not here teach what Christ was, but how he behaued himselfe. And also by the whole processe of the text it is easilie gathered, that Christ was abased in the true nature of man. For what meaneth this, that in shape hee was founde as man, but that for a time the glorie of his godhead did not shine foorth, but onely the shape of man appeared in base and abief estate? For otherwise that place of Peter could not stande together, that he was deade in the flesh, but quickened in the spirite, if the sonne of God had not bene weake in the nature of man: which Paul expresseth more plainly in saying, that hee suffred by reason of the weakenesse of the flesh. And herevnto serueth the exaltation: because it is expressiely saide, that Christ attained a newe glorie after that hee abased himselfe, which could not well agree to bee spoken of any, but of a man hauing flesh and soule. Manichees framed Christ a bodie of aire, because Christ is called the seconde Adam, heauenly of heauen. But neither in that place doeth the Apostle bring in a heauenly essence of the bodie, but a spirittuall force which being powred abroad by Christ, doeth quicken vs. Now, as wee haue alreadie scene, Peter and Paul doe seuer the fame from his flesh. But rather that doctrine which is received among the true teachers, concerning the flesh of Christ, is verie well proued by that place. For if Christe had not all one nature of bodie with vs, it were a verie vaine argument, that Paul with such vehementie followeth: that if Christ be risen againe, we shall also rise againe: and if wee do not rise, then that Christ also is not risen. By what caullations so euer either the old Manichees or their newe Disciples goe about to escape, they shall not winde themselves away. It is

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a foule shifte, that they fondly say, that Christ is called the sone 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 sone 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, shal bee sufficient enough: What is man that thou art mindful of him, or the sone of man, that thou visitst him? In this figure is expressed the true manhood of Christ. For though hee were not immediately begett of a mortal father, yet his race came from Adam. For else that place could bee not stande, which wee have alreadie alleged, that Christ is made partaker of fleshe and blood, that he might gather to him yong children to the service of God. In which wordes it is plainly determined, that Christ is made fellow and partaker of all one nature with vs. In which meaning also hee faith, that both the author of holinesse and they that are made holy, are all of one. For it is prooved by the proccede of the text, that the same is referred to the fellowhip of nature, because he 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 joine himselfe to the base and vnnoble, therefore it is said, that he is not ashamed. But in vaine they object, that by this meanes the wicked shall become the brethren of Christ: because wee knowe that the children of God are not borne of flesh and blood, but of the holy Ghost by faith. Therefore onely fleshe makenoth a brotherly joyning. 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 fame orinall. As when we say that Christ was made man, to make vs the sones of God: this saying extendeth not to all men, because faith is the same which spiritually graffeth vs into the body of Christ. Also they foolishly moue a brawle about the name of First begotten. They say that Christ shoulde haue 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, & excellence of power. And more colour hath that which they bable, why Christ tooke to him man and not Angels, because he receiued mankinde into favour. For, to set out more largely the honor which God vouchsaue to giue vs, he compared the Angels with vs, which were in this behalf se behind vs. And if the testimonie of Moses be well weied, where hee faith that the seede of the woman shal breake the serpent heade, it shall utterly end the controversye. For onely Christ is not there spoken of, but all mankinde Because the victorie was to be gotten by Christ for vs, hee generallly pronounced that the posteritie of the woman should get the upper hande of the devil. Whereunto followeth, that Christ issued of mankinde, because it was Gods purpose there to rase vp Eue, whom he spake vnto with good hope, that she shoulde not faint with sorrow.

3. They doe no leffe wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of Abraham, and if fruite of
of the wombe of Davuid. For if the name of Seed had ben spoken in an allegorie, truely Paul woulde not haue left it vn tolde, where hee plainly & without figure affirmeth, that there are not many sonnes of Abraham re deemers, but one Christ. Of like forte is it that they alledge: that hee is no otherwise called the sonne Davuid, but because he was promised and at length in his due time deliuered. For after that Paul had once named him the sonne of God: in that he by and by addeth, According to the fleshe, hee truely meaneth of nature. And so in the ninth Chapter calling him the blessed God, he faith feuerally befide, that according to the fleshe hee descended of the Iewes. Nowe if he were not truely begotten of the seede of Davuid, to what purpose shal be this saying, that he is the fruite of his wombe? What meaneth this promise? Out of thy loines shal hee descend. that shall abide in thy feate. Nowe in the Genealogie of Christ, as it is rehearsed of Matthewe, they doe Sophistically mocke. For though he do not rehearse the parents of Marie but of Ioseph, yet because he speaketh of a thing sufficiently knowne abroad among the people, hee reckeneth it enough to shewe that Ioseph came of the seede of Davuid, when it was well knowne that Marie was of the same stocke. But Luke more preffeth them in teaching that saluation brought by Christ, is common to all mankinde: because Christ the author of saluation proceeded from Adam the common parent of all. I graunt in deede, that by the Genealogie it can none otherwise be gathered that Christ was the sonne of Davuid, but in so much as hee was begotten of the Virgine. But the new Marcionites to colour their error do too proudly, in this to proue that Christ tooke his bodie of nothing, they affirme that women are seedeles, and so they overthrowe the principles of nature. But because that is no question of diuinitie, and the reasons that they bring are so fickle, that they may verie easilie 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 Ioiadah tooke wives of the tribe of Iehudah, and so the difference of tribes had then bee confounded, if woman had engendring feed in her. But it is well known knowen that as touching civil order, the kindreds are reckened by the seede of the man, and yet the excellency of the kinde of man aboue 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 reckoneth vp a Genealogie, it nameth the men onely: shal 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 forte is said, that women bring foorth 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 vnoble, according to the estate of their fathers: so also in that state of bondage the issue foloweth the wombe, according to the judgement of the Civil lawyers. Whereby we may gather, that the issue is engendred of the seede of the woman. And it hath of long time ben receiued in common vse of all nations, the mothers are called Genetrices, is engendriers. Wherewith Gods lawe also agreeth, which else should wrongfully forbide marriage.
marriage of the uncle with his sister's daughter, because there were no consanguinitie betwene them: and also it were lawful for a man to marry his sister by the mothers side, so that shee were begotten of an other father. But as I graunt that there is a passiue power ascribed to women, so do I anfwere that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not faide to bee made by the woman, but of the woman. But some of their companie shaking of all shame doe too leudly aske, whether wee will say that Christ was engendred of the mensurall seede of the Virgin, for I will likewise aske of them, whether hee did not congele in the bloude of his mother, which they shall bee constrained to confesse. Therefore it is fitly gathered of Matthewes words, that because Christ was begotten of Marie, he was engendred of her seed: as a like engendring is meant when it is faide, that Booz was begotten of Rahab. Neither doth Matthew here describe the Virgin as a conduit pipe through which Christ passed, but hee feuereth this meruellous manner of generation from the common manner, for by her was Christ begotten of the seed of Dauid. For euen in the same ffort, that Isaac was begotten of Abraham, Salomon of Dauid, and Iofeph of Jacob, likewise it is said that Christ was begotten of his mother. For the Evangelift so frameth the order of his speach, and willing to prooue that Christ came of Dauid, is contented with this one reafon, that hee was begotten of Marie. Whereby it followeth, that hee tooke it for a matter confessed, that Marie was of kinne to Iofeph.

4. The aburdities wherewith they would charge vs, are stuffed full of childish caualsions. They thinke it a shame and dishonour to Christ, if he should have taken his originall of men: because hee could not bee exempt from the vniversall lawe that encloseth all the offpring of Adam with our exception, vnnder sinne. But the comparison that wee reade in Paul doth easilly afoil 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 agreeeth an other comparison of his: the firt Adam of earth, earthly and naturall, the seconde of heauen, heauenly. Therefore in an other place, the fame Apostle, where hee teacheth that Christ was sent in the likenes of sinnesfull man, to satisfie the lawe, doeth so expressly seuer him from the common estate of men, that hee be verie man without fault and corruption. But verie childishly they triffe in reasoning thus: If Christ bee free from al spot, and was by the secrete working of the holy Ghost begotten of the seede of Marie, then is not the womans seede, but onely the mans seede vnclene. For wee doe not make Christ free from all spot, for this cause that he is onely engendred of his mother without copulation of man, but because hee is sanctified by the holy Ghost, that the generation might be pure and uncorrupted, such as should have beeene before the fall of Adam. And this alwaies remained fteadfastly determined with vs, that so often as the scripture putteth vs in minde of the cleanliness of Christ, it is meant of his true nature of manhoode; because it were superfluous to say that God is clene. Also the sanctification that hee speaketh of in the sequenteth of Iohn, could have no place in the nature of God. Neither are there fained two seedes of Adam, although there came no infection to Christ: because the gera-
tion of man is not unclean or vicious of itself, but accidental by his falling. Therefore it is no manuell, 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 Word of God did put on flesh, then was it inclosed in a narrow prisone of an earthly bodie: this is but meere waywardnesse: because although the infinite essence of the worde did growe together into one person which the nature of man: yet doe wee faine no inclosing of it. For the sonne of God descended marvellously from heauen, so as yet hee left not heauen, it was his will to bee marvellously borne in the Virgins wombe, to bee conuerfait in earth, and hangeth vpon the croffe, yet that hee alway filled the world even as at the beginning.

The xiiiij. Chapter.

Howe the two natures of the mediator do make one person.

Now 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 confusionally 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 vnitie of person. For we so affirm the godhead joyned and vnitied to the manhood, that either of them haue 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 body the bodie, nor the bodie the soule. Wherefore both that thing may be severally spoken of the soule, which can no way agree with the bodie: and likewiue of the bodie that thing may be faide, which can by no meane agree with the soule: and that may bee faide of the whole man, which can be but vnfitly 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 body somtime to the soule: and yet he that consisteth of them is but one man and not many. But such formes of speach doth signifie both that there is one person in man compounded of two natures knit together, and that there are two diuerse natures which doe make the same person. And so do the Scriptures speake of Christ: Sometime they give vnto him those things that ought singularly to bee referred to his manhood, & sometime those things that doe peculiarly belong to his godhead, and sometime those things that doe comprehend both natures, and doe agree with neither of them severally. And this conioyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the old authors called Communicating of properties.

2 These things were but weake, vnlesse many phrasas of scripture, and such
such as bee echwhere readie to finde, did proove that nothing hereof hath bene deuised by man. That same thing which Christ spake of himselfe, saying: Before that Abraham was, I am, was far disagreeing from his manhood. Neither am I ignoraunt with what caulation the erroneous spirits doe depraue this place: For they say that he was before all ages, because he was already foreknown the Redeemer, as well in the counfell of the father, as in the minde of the godly. But whereas he openly distinguisheth the day of his manifestation from his eternall essence, and of purpose pronounceth vs. himselue an authoritie by antiquitie wherein he excelleth above Abraham, he doth vndoubtedly chalenge to himselfe that which is proper to Godhead. Whereas Paul affirmeth that hee is the first begotten of all creatures, which was before all things, and by whom all things kepe their being: and whereas hee himselfe reporteth that he was in glory with the Father before the creation of the world, and that hee worketh together with the father these things, do nothing more agree with the nature of men.

It is therefore certeine, that these and such like are peculliarly ascribed to Godhead. But whereas he is called the ferment of the Father; and whereas it is saide, that he grew in age, wisdom, and favour with God and men: that he seeketh not his owne glory: that hee knoweth not the last day: that hee speaketh not of himselfe: that he doeth not his owne will: where it is saide, that he was seene and felt: this wholly belongeth to his owne manhood. For in respect he is God, neither can he encreafe in any thing, & he worketh all things for his owne sake, neither is any thing hidden from him, hee doth all things according to the free choice of his owne wil, and can neither be seene nor felt. And yet he doth not feuerally ascribe these things to his nature of man onely, but taketh them vpon himselfe, as if they did agree with the person of the mediator. But the communicating of properties is in this that Paul faith, that God did by his owne bloud purchase vnto him a Church: and the Lorde of glory crucified. Againe, where John faith, he, the Word of life was seene. Truely God neither hath bloud, nor suffereth, nor can be touched with handes. But because he which was both verie God & man, Christ being crucified, did shed his bloud for vs: those things y were done in his nature of man, are vnproperly, & yet not without reason given to his godhead. A like example is, where John teacheth, God gave his soule for vs: therefore there also y propertie of the manhood is communicte with the other nature. Againe, when Christ faileth being yet conuertant in earth, that no man have ascended into heauen: but the soule of man that was in heauen: truely according to his manhood, & in the flesh y he had put on, he was not then in heauen: but because himselfe was both God & man, by reason of the untie of both natures, he gaueth to the one that, which belonged to the other.

3 But most plainly of all do these places fet forth the true substance of Christ, which doe comprehend both natures together: of which sort there are very many in y Gospel of him. For y which is there red is singularly belonging neither to his godhead nor to his manhood, but both together, y he hath receiue of his father power to forgive sins, to raise vp whom he will, to give righteousness, holines and salvation, to be made judge over y quicke & the dead, to be honoured eu'n as the Father is: Finally, that hee is called the
the light of the world, the good shepeheard, the onely dore; the true Vine. John 9:5.

For such prerogatures had the sonne of god, when he was shewed in y 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 gien 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, shal 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 lay hid ynder the basenesse of the fleth, & abased himselfe, taking vpvn him the forme of a servant, & laying aside the porte of maiestie, he shewed himselfe obedient to his father: & having performed all such fubiection, at length is crowned with honor & glory, & aunounced to the highest dominion, that all knees shall bow before him: so shal he then yeeld up to his father both that name & crowne of glory, & whatsoever he hath receiued of his father, that God may be all in all. For to what purpose is power & dominion gien him, but that the father should govern vs by his hand? In which fente it is also said, that he sitreeth at the right hand of the father. But this is but for a time, til we may enjoye the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they tooke no heed to the person of the Mediatour, have obfcurd the natural meaning of almost all the doctrine y is read in the gospel of John, & have entangled them felues in many snares. Let this therefor be vnto vs the key of right understanding, that such things as belong to the office of the Mediatour, are not spokene simply of the nature of God, nor of the nature of man. Therefore, Christ shal reigne til he come forth to judge y world, in so much as he ioyneth vs to his father, according to the small measure of our weakness. But when we being made partakers of the heauenly glory, shal see God such as he is, then he having performed the office of Mediatour, shal ceafe to be y embassadoure of his father, & shalbe contented with that glory which he enjoyed before the making of the world. And the name of Lord doeth in no other respect peculiarly agree with the person of Christ, but in this, that it signifies the meane degree betweene God & vs. For which purpose maketh that saying of Paul: One God, of whom are all things, and one Lorde, by whom are all things, euen he to whom the dominion for a time is committed by the father, vntil his divine maiestie be to be scene face to face. From whom so farre is it of that any thing shal decay, by yeelding vp the dominion to his father, that he shal become so much the more glorious. For then shal God also ceafe to be the head of Christ because Christes godhead shal then shine of it selfe, whereas yet it is couered with a certaine veile.

And this obseruation shal do no small servise to afoile many doutes, if the readers do fitly apply it. For it is maricious how much the vnskillfull, yet some not vterly vnlearned, are combrd with such formes of speach, which they see spokene by Christ, which do well agree neither with his godhead nor with his manhood: because they consider not that they do agree with his person wherein he is shewed both God and man, and with the office of Mediatour, and it is alway easie to see, how well all things hang together, if they haue a sober expostouur to examine so great mysteries with such devout. 
Cap. 14. Of the knowledge of
deout reverence as they ought to be. But there is nothing that these furious and phrentike spirits trouble not. They catch holde of those things that are spoken of his manhood, to take away the Godhead: and likewise of those things that are spoken of his Godhead to take away his manhood: and of those things that are so joynedly spoken of both natures, that they seuerally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that he is not God, because he is man: and that he is neither man nor God, because he is both man and God? We therefore do determine that Christ, as he is both God and man, consisting of both natures, united, though not confounded, is our Lord and the true fonne of God, even according to this manhood, though not by reason of his manhood. For the error of Nestorius is to be driven far away from vs, which when he went about rather to draw in sunder, than to distinguish the nature, did by the meane imagine a double Christ. Whereas we see that the Scripture crieth out with loud voice against it, where both the name of the fonne of God is giuen to him that was borne of the Virgin, and the Virgin herself is called the mother of our Lord. We must also beware of the madness of Eutiches, leaft while we go about to shew the unity of the person, we destroy either nature. For we have already allaged so many testimonies, and there are every where so many other to be allaged, where his Godhead is distinguished from his manhood, as may stop the mouthes even of the most contentious. And a little hereafter I wil allioyne some testimonies, to confute that better that faied deuise, but at this present, one place shal content vs. Christ would not have called his body a Temple, vnlesse the Godhead did distinctly dwel therin. Wherefore as Nestorius was worthyly condemned in the synode at Ephesus, so also was Eutiches afterward condemned in the synode of Constantinople and Chalecedon: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

5 But in our age also there hath risen vp no lesse pestilcnt a monfter, Michael Seruettus which did thrust in place of the fonne of God, a fainted thing made of the essence of God, of spirit, fleshe and three elements vncreate. And first he denieth that Christ is by any other way the fonne of God, but in this, that he was begotten of the holy ghost in the wombe of the Virgin. But to this ende tendeth his suttlety, that the distinction of the two natures being once overthrown, Christ might be thought to be a certain thing mingled of God and man, and yet neither God nor man. For in his whole proceffe he travaileth towards this point, that before Christ was openly shewed in the fleshe, there were only certain shadowish figures in God, whereof the truth or effect then at length was in being, when that word which was ordained to that honor, began truly to be the fonne of God. And we in deede do confesse that the Mediator which is borne of the Virgin, is properly the fonne of God. For Christ in that he is man, could not be the mirror of the inestimable favour of God, vnlesse this dignity were giuen him to be, and be called the onely begotten fonne of God. But in the meane season the definition of the Church standeth stedfaftly grounded, that he is compred the fonne of God, because he being the Word begotten of the father before all worldes, did by hyposstaticall union take vpun him the nature of man. Now the hyposstaticall
postatical union is called with the olde fathers, that which maketh one person of two natures, which phrase of speach was desuised to ouerthrowe the doring error of Neftorus, because he faid that the sonne of God did so dwell in flesh,that yet he the same was not man. Seruettus flandereth vs, y we make two sonnes of God when we say that the eternal 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 doeth it follow, that if he were God before that he was man, he began to be a new god. And no more aburdistie it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begettling to be the Sonne, which the Angels wordes to Mary do secretly shewe, That holy thing that shall be borne of thee, shall be called the sonne of God: as if he should haue said, that the name of the Sonne which was obscure in time of the lawe, should now be become famous & every where knownen abroad. Wherewith agreeeth y saieing of Paul, that now by Christ we are the children of God, freely & with boldnesse to crie Abba, Father. But were not the holy fathers in the olde time also accompted among the children of God? Yea, & bearing them bold vpon that intereft, they called vpon God by name of their Father. But because since the only begotten sonne of God was brought forth into y world, the heauenly fatherhood is become more plainly knowne: therefore Paul assigneth this, as it were, a praiuledge to the kingdome of Christ. But yet this is stedfastly to be holden, y God neuer 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 caufe why Seruettus should cauill, that this hangeth vpon filiation or becoming a sonne, which God had determined w himselue, 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 deede be the children of God, vnlesse their adoption were grounded vpon the head, it is without reason to take y from the head which is common to all the members. I go yet further: Wher as the Scripture calleth the Angels the sonnes of God, whose so great dignitie did not hang vpon the redemption to come; yet mufte it needs be, that the sonne is in order before them, which maketh the father to be their father. I wil repeat it againe shortly, & adde the same of mankind. Sith from their first beginning both Angels & men were created with this condition, that God should be common father to them both, if that saying of Paul be true, that Christ was alway the head & the first begotten of all creatures, to haue the first degree in all: I think I doe rightly gather that he was also the sonne of God before the creation of the world.

6 But if his filiation (if I may so terme it) began since he was manifested in the flesh, it shal followe, that he was also sonne in respect of his nature of man. Seruettus & other such riantike men would haue 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. Nowe let them answere mee whether he be the sonne according to both natures, & in respect of both. So in deed they prate, but Paul teacheth farre otherwise. Wee graunt in deede, that Christ is in
the flesh of man called the Sonne, but not as the faithfull are, that is by adoption only and grace, but the true and natural, and therefore only Sonne, by this marke he may be discerned from all other. For God vouchfaeth to giue the name of his Sonnes to vs, that are regenerate into a newe life: but the name of the true and only begotten Sonne, he giueth to Christ onely.

How can he be the onely Sonne in so great a number of brethren, but because he pouffeth that by nature, which we haue receiued 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 Virgine, & offered himselfe for sacrifice to his father upon the croffe: but yet in respect of his Godhead, as Paul teacheth, when he faith, he was feuenter out to preach the Gospel of God, which he had before promised of his Sonne, which was begotten of the seede of Dauid according to his flesh, and declared the Sonne of God in power. But why, when he nameth him distinctly the Sonne of Dauid according to the flesh, should he severally say, that he was declared the Sonne of God, vnlesse he meant to shewe that this did hang vpon some other thing, than vpon the very flesh? For in the same fense in another place he faith, that he suffered by the weakenesse of the flesh, & role againe by the power of the spirite, even so in this place he maketh a difference of both natures. Truely they must needs be graunt, that as he hath that of his mother for which he is called the Sonne of Dauid, so he hath that of his Father for which he is called the Sonne of God: and the same is another thing & severall from the nature of man. The Scripture giueth him two names, calling him here & there sometimes the Sonne of God, & sometimes the Sonne of Man. Of the second there can be no contention moued, but according to the common fse of the Hebrue tongue he is called the Sonne of man, because he is of the offspring of Adam. By the contrary I affirme, that he is called the Sonne of God in respect of the Godhead & eternal essence: because it is no lesse meete that it be referred to the nature of God, that hee 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 I alleged, Paul doth meane that he which was according to the flesh begotten of the seede of Dauid, was no otherwise declared the Sonne of God in power, than he teacheth in another place. Christ which according to the flesh descended of Iewes, is God blessed for cuer. Now if in both places distinction of the double nature be touched, by what right wil they say, 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 in deed disorderly enforce for the maintenance of their errour, the place where it is said, God spared not his owne Sonne, & where it is declared, that the very same he that should be borne of the Virgine, should be called the Sonne of the highest. But, least they should glory in so fickle an objection, let them wey with vs a little, how strongly they reason. For if it be rightly concluded, from his conception he began to be the Sonne of God, because he is conceived is called the Sonne of God, then shall it follow, that he began to be the word at his manifestation in the flesh, because Joyn faith, that he bringeth them tidings of the Word of life, which his handes have handeled. Likewise that, which is read in the Prophet:

Thou
God the Redeemer.

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Thou Bethlehem in the lande 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 days of eternity. How will they be compelled to expounde this, if they will be content to followe such manner of reasoning? For I haue protested, that we do not agree with Nestorius, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly citoyning, because he is the onely begotten sonne of God in the flesh which he tooke of vs. And Augustine doth wisely admonish vs, that this is a bright glasse, wherein to behold the marueldous and singular favour of God, that he attained honor in respect that he is man which he could not deferve. Therefore Christ was adorned with this excellencie euene according to the flesh from the wombe of his mother, to be the sonne of God. Yet is there not in the vnity of person to be fained such a mixture, as may take away which is proper to the godhead. For it is no more absurdity, that the eternal word of God and Christ, by reason of the two natures unitied into one person, be divers wayes called the Sonne of God, than that hee be according to divers respects, called sometime the Sonne of God, and sometime the Sonne of Man. And no more doth that other cauillation of Seruettus accomber vs: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but under a figure, because although the describing of him, then was somewhat darke: yet where as it is already clerely proued 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 Mediatour which he hath taken vpion him, but because he is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not then bin a mutuall relation to the Sonne, by whome all larded or fatherhoode is reckned in heauen and in earth: hereby it is easie to gather, that euene in the time of the lawe and the Prophets, he was the Son of God, before that this name was commonly knowen in the Church. But if they strue only about the onely word, Salomon discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if thou canst (sayth he) or the name of his sonne. Yet I am not ignorant, that with the contentious this testimony will not be of sufficient force: neither do I much ground vpon it, sauing that it sheweth that they doe maliciouly caull, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent have openly testified the name: so that their shamelesnesse is no leffe worthy to be scorned than to be abhorred, which dare obiect Ireneus and Tertullian against vs, both which doe conforme that the Sonne of God was invisible, which afterward appeare visible.

8. But although Seruettus hath heaped vp horrible monftrueus deuises, which paraduenture the other would not allowe: yet if ye preffe them hard, ye shall perceiue that all they that doe not acknowledge Christ to be the Son of God but in the flesh, do grant it only in this respect, that he was conceived in the wombe of the Virgin by the holy Ghost, like as the Manichiees
in olde time did foolishly affirm, that man hath his soule (as it were) by de-
riuation from God; because they reade 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 between 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 Wisedom, that Salomon
speaketh of, is destroyed, and there is no account made of the Godhead in
the Mediator, or a fantasiaed Ghost is thrust in place of the Manhoeode. It
were in deede profitable to confute the grosser deceites of Seruettus, where-
with he hath bewitched himselfe and some other, to the ende that the godly
readers admonished by this example, may hold themselfes within the com-
passe of sobremesle and modesty: seeing that I thinke it should be superflu-
ous, because I have already done it in a booke by it self. 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 essentiaall image of God. And he doth acknowledge no other
Word of God, but in outward shew. This he expoundeth to be the begetting
of him, that there was begotten in God from the beginning a will to begette
a Sonne, which also in act extended to the nature it selfe. In the mean-
time he confoundeth the Spirit with the Word, for that God distributed
the invisible Word and the Spirit into fleth & soule. Finally the figuration of
Christ, hath with them the place of begetting, but he faith, y he which then
was but a shadowish Sonne in forme, was at length begotten by the worde,
to which he assigneth the office of seed. Whereby it shall followe that
hoggess & dogges are as well the children of God, because they were create
of the original seede of the worde of God. For although he compound
Christ of three vncrete elements to make him begotten of the essence of
God, yet he faineth that he is fo the first begotten among creatures, that
the same essentiaall godhead is in stones, according to their degree. And left
he should seeme to stripple Christ out of his godhead, he affirmeth that his
flesh is consubstantial with God, and that the Word was made man by turn-
ing the flesh into God. So while he can not conceive Christ to be the Son
of God, vnlesse his flesh came from the essence of God, and were turned in
to godhead, he bringeth the eternall person of the Worde to nothing, and
taketh from vs the Sonne of Davuid, that was promised to be the Redeemer.
He oft repeateth this, that the Sonne was begotten of God by knowledge
and predestination, & that at length he was made man of that matter which
at the beginning shined with God in the three elementes, which afterward
appeared in the first light of the world, in the cloude and in the pillar of
fire. Nowe how shamefully he sometime disgreeeth with himselfe, it were
too tedious to rehearse. By this short recitall the readers that haue their
fourde witte may gather, that with the circumstances of this vnclene dog
the hope of saluation is utterly extinguisht. For if the flesh were the
godhead itselfe, it shoule cease to be the temple thereof. And none
can be our redeemer, but he that begotten of the seede of Abraham and Da-
uid, is according to the flesh, truly made man. And he wrongfully standeth
upon the wordes of John, that the Worde was made flesh for as they refit
the
the error of Nestorius, so they nothing further this wicked invention, whereof Eutiches was author, forasmuch as the onely purpose of the Euangelist was to defend the unitie of persons in the two natures.

The xv. Chapter.

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

A Vgutine faith rightly, that although the Heretikes do bragge of the name of Christ, yet they have not all one foundation with the godly, but that it remaineth onely proper to the Church. For if these things be diligently considered, that belong to Christ, Christ shall be found among them onely in name, and not in very deed. So at this day the Papistes, although the name of the Sonne of God redeemere of the worlde, is 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 may be well spoken of them, that they have not the head. Therefore, that faith may finde sound matter of saluation in Christ, and so rest in him, this principle is to be stablished, that the office which is committed to him by his Father, consisteth of three partes. For he is gien both a Prophet, a King, & a priest. Albeit, it were but small profite to know those names, without knowledge of the ende and vse of them. For they are also named among the Papistes, but coldly and to no great profite, where it is not known what eche of these titles containeth in it. We have said before, howe, though God sending Prophets by continual course one after another, did never leaue his people destituie of profitable doctrine, and such as was sufficient to saluation; that yet the mindes of the godly had alway this persuasion, that full light of understanding was to be hoped for onely at the comming of Messias: yea and the opinion thereof was come, euen to the Samaritans, 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 Iewes had not rashly gathered this ypon pretumpions in their minde: But as they were taught by assured oracles, so they beleaued. Notable among the other is that saying of Esay: Beholde, I haue made him a witnesse to peoples, I haue gien him to be a guide and Schoolemaister to peoples: euen 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 faide, that God in the old time spake to the Fathers by the Prophets diuerfly, and vnnder manifold figures, addeth that last of all he spake vnto vs by his beloved Sonne. But because it was the common office of the Prophets to kepe the Church in suspense, & to uphold it vntil the comming of the Mediator, therefore we read that in their scattering abroad, the faithful complained that they were depruied of that ordinarie benefite, sayinge: We see not our tokens: there is not a Prophet among vs: there is no more any that hath knowledge. But when Christ was now not farre off, there was a time appointed to Daniel to scale vp the vision and the Prophet, not only that the Prophesie, which is there spoken of should be stablished in assured credit,
credit, but also that the faithful should learn with contented minds to want 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 commendation 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 anointed with holy unction. For which cause the renowned name of Mæssias was given to the promised Mediator. But though in deed I confess, (as I have also declared in another place,) that he was called Messiah by peculiar consideration & respect of his kingdom; yet the annoyings 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 express mention made in Efay, in these words: The Spirit of the Lorde Jehovah upon me. Therefore the Lord hath anointed 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 ye, he was anointed 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 secur'd from other teachers, that had the like office. And here again is to be noted, that he took not the anointing for himself alone, that he 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 ioyne with all. But in the mean time this remaineth certain, by this perfection of doctrine which he hath brought, an ende is made of all prophecies: so that they doe diminish his authoritie, that being not content with the Gospel, doe patch any foraine thing vnto it. For that voice which thundered from heaven, saying: This is my beloved Sonne, heare him: hath anauanced him by singular privilege above the degrees of all other. Then, this unction is poured abroad from the head vnto all the members: as it was forespoken by Joel.

Your children shall prophesie, & your daughters shall see visions, &c. But where Paul saith, that he was given vs vnto wisdom: and in another place, I 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 infiniteness of heavenly good things. For which cause he writeth in another place: I haue counted it precious to knowe nothing, but Jesus Christ, and him crucified: which is most true, because it is not lawful to passe beyond the simplicity of the Gospel. And hereunto tendeth the dignitie of a Prophets office in Christ, that we might knowe y in the summe of the doctrine, which he hath taught, are contained at points of perfect wisdome.

3 Now come I to his kingdom, of which were vaine to speake, if ye readers were not first warned, that the nature thereof is spiritual. For thereby is gathered, both to what purpose it fersethe, and what it availeth vs, and y whole force and eretitie thereof, and also the eretitie which in Daniel the Angel doeth attribute to the person of Christ: and againe the Angel in Luke doeth worthily applye to the valuation of the people. But that is also double or of two fortes, 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 said in the Psalm: I have once sworn by my holiness to David, I will not lie, his seed shall abide for ever, his seed shall be as the Sunne in my right, it shall be established as the Moone for ever, and a faithful witness in heaven. Neither is it doubtful, but that God doth there promise, that he will be by the hande of his sonne an eternal governor and defender of his Church. For the true performance of this prophecy can be found, no where else but in Christ: forasmuch as immediately after the death of Salomon, the greater part of the dignity of the kingdome fell away, & was to the dishonour of the house of David conveyed over to a privie man, and afterwarde by little and little was diminished, till at length it came to utter decay, with heavy & shameful destruction. And the same meaning hath the exclamation of Elias: Who shall shew forth his generation? For he so pronounced that Christ shall remaine alive after death, that he joyneth him with his members. Therefore, so oft as wee heare that Christe is armed with eternal power, let vs remember that the everlastinge continuance of the Church is uphelden by this supporte, to remaine still safe among the troublesome tossings, where with it is continually vexed, and among the grecious and terrible motions that threaten innumerable destructions. So when David scorneth the boldnesse of his enemies, that go about to breake the yoke of God and of Christ, and saith, that the kinges and peoples raged in vaine, because hee that dwelleth in heauen is strong enough to breake their violent assaults: he affirmeth the Godly of the continual preservation of the Church, and encourageth them to hope so oft as it happeneth to be oppressed. So in another place, when he saith in the person of God: sit at my right hande, till I make thine enemies thy footstole: he warneth vs, that how many and strong enemies so euer doe conspire to besiege the Church, yet they haue not strength enough to preval against that unchangeable decree of God, whereby he hath appointed his sonne an eternall king: whereupon it followeth, that it is impossible that the Deuill with all the preparation of the world, may be able at any time to destroye the Church, which is grounded upon the eternall seat of Christ. Now for so much as concerneth the special use of every one, the very same eternal continuance ought to raise vs vp to hope of immortalitie. For we see, that whatsoever is earthly and of the world, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heauen, pronounced that his kingdome is not of this world. Finally, when any of vs heareth, that the kingdome of Christ is spiritual, let him be raised vp with this saying, and let him peare to the hope of a better life, and whereas he is now defended by the hande of Christ, let him looke for the full frute of this grace in the world to come.

4 That, as we haue saide, the force and profit of the kingdome of Christ can not otherwise be perceived by vs, but when we knowe it to be spiritually appereareth sufficiently though it were but by this, that while we must liue in warfare under the cross, during the whole course of our life, our estate is harde and miferable: what then should it profit vs to be gathered together under the dominion of a heauenly king, vnlesse we were certaine to enjoy the
the fruite thereof out of the state of this earthly life: And therefore it is to be known, that whatsoever felicity is promised vs in Christ, it consisteth not in outwarde commodities, that we should leade a merry and quiet life; flourish in wealth, be assured from all harmes, and flowe full of those delitethful things that the flesh is wont to desyre: but that it wholly belongeth to the heavenly life. But as in the worlde the prosperous and deضرate state of the people is partly maintayned by plentie of good things and peace at home, and partly by strong forceable defences; whereby it may be safe against outwarde violence: so Christ also doth enrich his with all things necessarie to cernall salvation of soules, and fortieth them with strength; by which they may stande invincibile 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 be expedient for vs, with the gifts of the spirit, whereof we are naturally emptie, we may by these first frutes perceiue, that we are truely joyned to God vnto perfect bleffednes. And then, that bearing vs bolde vpon the power of the same spirit, wee may not doubt, that we shall alway haue the victorie against the Deuill, the world, and euery kinde of hurtfull thing. To this purpose tendeth the answere of Christ to the Pharifes, that because the kingdom of God is within vs, it shall not come with observation. For it is likely that because he professed, that he was the same king, vnder whom the foureaigne blessing of God was to be hoped for, they in feorde required him to shewe forth his signes. But he, because they (who otherwife were too much bent to the earth) shoulde not foolishly rest vpon worldly pompes, biddeth them to enter into their owne conscienes, because the kingdom of God is righteousnes, peace & joy in the holy Ghoft. Hereby we are briefly taught, what the kingdom of Christ anuaileth vs. For, because it is not earthly or fleshly, subject to corruption, but spiritual: he lifteth vs vp euen to eternall life, that we may patientely passe over this life in miseries, hunger, colde, contempe, reproches, and other greces, conteinedd with this one thing, that our king will never leaue vs deftitute, but succour vs in our necessaries, til having ended our warre, we be called to triumph. For such is his maner of reigneing, to communicate with vs al that he hath receiued of his father. Now wheras he armeth and furniseth vs with power, and garniseth vs with beauty and magnificence, enricheth vs with wealth: hereby is ministred vnto vs most plentiful matter to glory vpon, & also bolde courage to fight without feare against the Deuill, saine and death. Finally, that clothed with his righteousnesse, we may valiantly overcome all the reproches of the world, and as he liberally filleth vs with his gifts, so we againe for our part, may bring forth fruite to his glorie.

Therefore his kingly anointing is set forth vnto vs, not done with oile or ointmentes made with spices, but he is called the anointed of God, because vpon him hath refted the spirit of wisedome, understanding, counsel, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalmist reporteth that he was anointed above his fellowes, because if there were not such excellencie in him, we should be all needy & hungry. For, as it is already saide, he is not priviately enriched for him selfe, but to pourre his plentie
plenty upon vs being hungry and dry. For as it is saide, that the father gave
the spirit to his sonne, not by measure, so there is expressed a reason why, John. 1,16,
that all we should receive of his fulnesse, and grace for grace. Out of which
fountaine floweth that liberall giving, whereof Paul maketh mention, where-Eph. 4,7.
by grace is duly distributed to the faithfull, according to the measure of
the gift of Christ. Hereby is that which I saide, sufficiently confirmed, that
the kingdom of Christ consisteth in the spirit, not in earthly delights or pompes,
and therefore we must forsake the worlde that we may be partakers of it.
A visible signe of this holy anointing was shewed in the baptism of Christ,
when the holy Ghost rested upon him in the likeness of a dove. That the
holy Ghost and his gifts are meant by the word Anointing, ought to seeme
neither newelie nor absurditie. For we are none other waye, quickned,
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
flowe out vnto vs, whereof wee are so needy. And whereas both the
faithfull stande incensiblle by the strength of their king, and also his spiritual
richesse plentifully flowe out vnto them, they are not unworthily called
Christians. But this eternitie whereof we have spokne, is nothing derogate
by that saying of Paul: Then he shall yelde vp the kingdom to God and
the Father. Again: The sonne him selue shall be made subject, that
God may be all in all things: for his meaning is nothing els, but that in that
same perfect glorie, the administration of the kingdom shall not be such
as it is nowe. For the father hath given al power to the sonne, that by the
sonnes hande he may gouerne, cherish and sustaine vs, defend vs vnder his
fauegarde, and helpe vs. So while for a little time we are waucring abroad
from God, Christ is the meane betweene God and vs, by little and little to
bring vs to perfect conioyning with God. And truly, 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, be-
cause 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 fa-
ther, to be the head of the Church, which is his body. And to noe other
meaning tendeth that which he teacheth in an other place, that there is gi-
gen him a name above all names, that in the name of Jesus all knees should
bow, and all tongues confesse that it is to the glorie of GOD the Father.
For euens in the same worde also he setteth out in the kingdom of Christ
an order necessarie for our present weakehesse. 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 be fulfilled. For the
same reaion the Scripture commonly calleth him Lorde, because his Father
did sett him ouer vs to this ende, to exercise his owne Lordely power
by him. For though there be many lordehippes in the worlde, yet is
there to vs but one God the Father, of whom are al things and we in him,
and one Lorde Christ, by whom are al things and we by him saith Paul.
Whereupon is rightly gathered that he is the selue same GOD, which by

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the mouth of Esay affirmed himselfe to be the king and the lawe maker of the Church. For though he do every where call all 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 bosome & incomprehensible glory of the father, he might approach nie vnto vs. And so much more rightfull it is, that we be with all consent prepared to obey, & that with great cheerefulness we direct our obedience to his commandement. For as he isoythen the offices of king and pastor toward them that willingly yeeld their obedient: so on the other side we heare that he beareth any ron scepter, to breake and brooue all the obstinate like potters vessels: wee heare also that he shalbe the judge of nations, to cover the earth with dead corpces, and to overthrowe the height that standeth against him. Of which thing there are some examples scene at this day: but the full proufe thereof shalbe at the laft judgement, which may also properly be accounted the last act of his kingdome.

Concerning his Priesthood, thus it is briefly to be holden, that the end and vfe 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 just curfe posseth the entry, and God according to his office of judge is bent against vs: it is necessarie that some expiation be vsed, that he being a priest may procure fauour for vs, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it 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 without blood, that the faithfull might knowe, that though there were a priest become means for vs to make intercession, yet God could not be made fauourable to vs before that our sinnes were purged. Upon which point the Apostle discourse largely in the epistle to the Hebrues, from the seveneth chapter almost to the ende of the tenth. But the summe of all commeth to this effect, that the honour of priesthooe can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our giltines, and satisfied for our sinnes. But how weightie a matter it is, we are enformed by that solemn oath of God, which was spoken without repentance: Thou art a priest for ever, according to the order of Melchisedech. For without doubt his will was to establish that principall point, which he knewe to be the chiefie ioynync whereupon our saluation hanged. For, as it is sayde, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the priests doe sanctifie vs and obtain grace for vs, from which the uncleannesse of our wicked doinges and sinnes doth debarre vs. So doe we see, that we must beginne at the death of Christ, that the efficacie and profitte of his Priesthooe may come vnto vs. Of this it followeth that he is an eternal intercessor, by whose mediation we obtaine fauour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godlye conferences, while they safely leane vpon the fatherly tendernes of God, and are certainly perswaded that it pleareth him, whatsoever is dedicated to him by the Mediator. But whereas in the time of the lawe, God commanded sacrifices of beasts to be offered to him: there was an other and an new order in

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God the Redeemer.
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Christ, that one should be both the sacrificed host, and the priest: because there neither could be found any other satisfaction for finnes, nor any was worthie so great honour to offer vp to God his openly begotten sonne. Nowe Christ beareth the person of a Priest, not onely by eternall meanes of reconciliation to make the Father favorable and mercci full vnto vs, but also to bring vs into the fellowship of so great an honour. For wee that are deare in our selves, yet being made Priests in him doe offer vp our selves, & all ours to God, and doe freely enter into the heavenely sanctuarie, that all the sacrific of prayer and praise that come from vs, may bee acceptable and sweete smelling in the sight of God. And thus farre doeth that laying of Christ extende: For their sakes I sanctifie my selfe: because, having his holinesse powerd vpon vs, in as much as hee hath offered vs with himselfe to his father, we that otherwise doe stinke before him, doe please him as pure & cleane, yea & holy. Hereunto serue the the anointing of the sanctuarie, whereof mention is made in Daniel. For the coparison of contrarietie is to be noted betwene this anointing, and that shadowis anointing that then was in vse: as if the Angell shouled haue saide, that the shadowes being driven away, there should bee a cleere priesthood in the person of Christ. And so much more detestable is their invention, which not contented with the sacrific of Christ, haue presumed to thirst in themselves to kill him: which is dayly interpried among the Papistes, where the Maffe is reckned a sacrificing of Christ.

The xvj. Chapter.
How Christ hath fulfilled the office of Redeemer, to purchase salvation for vs, Wherein is intreated of his death, and Resurrection, and his Ascending into Heauen.

All that we haue hether to saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selves, wee may seeke for righteousnes, deliverance, life and saluation in him; as we be taught by that notable sayeing of Peter, that there is none other name vnder heauen giuen to men wherein they must be saue. Neither was the name of Iesus giuen him vnaduisedly, or at chaunceful 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 is to be noted, which we haue touched in another place, the office of redeemer was appointed him, he should be our Saviour: but in the mean time our redemption should be but vnperfect, ynes he shoulde by continual proceedings conteyn vs forward to vs termost marke of saluation. Therefore, soone as we swarre nner so little from him, our saluation by little & little vanishe away, which wholly resteth in him: so all they wilfully spoile the felicities of all grace, y rest not in him. And a admonition of Bernard is worthie to be rehearsed, that the name of Iesus is not only light, but also meate, yea & oile also, without which all the meate of soule is drye, and that it is also felt, without the seasoning whereof all that is set before vs is vnfauorite. Finally, that it is honye in the mouth, melodie in the ear and.
and joyfulnesse in the heart, and also medicine, and that whatsoever is spoken in disputations is vnfavorie, but where this name soundeth. But here it behoeth us to vs diligently, to let them understand, that wee may not onely bee perswaded, that he is the author of it, but also embraceth such things as are sufficient to the steadfast upholding of our faith, wee may refuse all such things as might drawe vs away hither or thither. For sith 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 dementiaueth satisfaction: there is no common assurednesse required, because the wrath and curse of God lyeth alwaye vpon sinners, till they bee loose from their guiltinesse: who, as hee is a righteous judge, suffereth not his lawe to be broken without punishment, but is ready armed to reuenge it.

2. But before we goe any further, it is to be seen by the way, how it agreeth together, that God which preventeth vs with his mercie, was our enemie vntill he was reconciled to vs by Christ. For howe coulde he haue giuen vs in his onely begotten Sonne a singular pledge of his loue, vnlesse hee had alreadie before that embraced vs with his free fauour? Because therefore here ariseth some seeming of contrarietie, I will first vsue this knotte. The holy Ghost commonly speaketh after this manner in the scriptures, that God was enimic to men, till they were restored into fauour by the death of Christ: that they were accused all their iniquitie was purged by his sacrifice: that they were freed from God, till they were received into a conyoyning by his bodie. Such manner of phrases are applied to our capacitie, that wee may the better understand howe miserable and wretched our estate is being out of Christ. For if it were not spoken in express wordes, that the wrath and vengeance of God, and everlastinge death did rest vpon vs, wee woulde lesse acknowledge howe miserable wee should bee without Gods mercie, and woulde lesse regard the benefite of deliverance. 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 deserved, thou shouldst haue suffered horrible destruction: but because hee hath willingly and of his owne free kindnesse kept thee in fauour, and not suffred thee to bee estranged from him, hee hath so deliuered thee from that perill: truely he will bee moued with, and in some parte feel howe much hee oweth to the mercie of God. But if hee heare on the other side that which the Scripture teacheth, that hee was by sinne estranged from God, the heir of wrath, subject to the curse of eternall death, excluded from all hope of salutation, a stranger from all blessing of God, the bondlaue of Satan, captive vnder the yoke of sinne: Finally, ordeyned vnto and alreadie entangled with horrible destruction, that in this case Christ became an intercessor to entreate for him, that Christ tooke vpon him and suffred the punishment which by the just judgement of God did hang ouer all sinners, that hee hath purged with his bloode those evills 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 refleth the peace betwenee God and men:
men: that vpon this bonde is conteined his good will towarde them: shall not he be so much the more moved with thefe, as it is more liuely represen-
ted, out of howe great miserie hee hath beeene deliueter? In a summe: be-
cause our minde can neither defirously enough take hold of life in the mer-
cie of God, nor receive it with such thankfulnesse as we ought, but when it
is before striken and throwne downe with the feare of the wrath of God
and dread of eternall death, we are fo taught by holy scripture, that without
Christ wee may see God in manner wrathfully bent against vs, and his hand
armed to our destruction: and that wee may inbrace his good will and fa-
therly kindnes no otherwhere, but in Christ.

3 And although this be spoken according to the weakenesse of our ca-
pacity, yet it is not falsely faide. For God which is the highest righteous-
nesse, can not loue wickednesse which hee seeth in vs all. Therefore we all
haue in vs that, which is worthie 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, guiltie in his sight, and borne to damnation
of hell. But because the Lorde will not loose that which is his in vs, hee fin-
deth yet somewhat that he of his goodnesse may loue: For howsoever we
bee sinners by our owne fault, yet wee remayne his creatures. Howsoever
wee have pur_chased death to our felues, yet hee made vs vnto life. So is hee
moued by meere and free louing of vs, to receive vs into fauour. But fifh
there is a perpetuall and vnappeasable difagreemenc betweene righteous-
nesse and iniquitie, so long as wee remaine sinners, hee cannot receive vs
wholeie. Therefore, that taking away all matter of difagreement, he might
wholy reconcile vs vnto him, hee doeth by expiation set forth in the death
of Christ, take away whatsoeuer cuill is in vs, that we, which before were
uncleanse and vnpuire, may nowe appeare righteous and holy in his
sight. Therefore God the Father doeth with his loue preuent and goe be-
fore our reconciliation in Christ, yea, because hee first loued vs, therefore
he afterwarde doeth reconcile vs vnto himselfe. But because, vntill Christ
with his death come to fuccour vs, there remaineth wickednes in vs,which
deferueth Gods indignation, and is accursed and damned in his sight,there-
fore we are not fully and firmly ioyned to God, vntill Christ doe ioyn vs.
Therefore if we will affirme our foules to haue God made well pleased and
favourable vnto vs, wee must faften our eyes and mindes vpon Christ one-
ly: as in deed we obreine by him onely, that our sinnes bee 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
imbraced vs before the creation of the world, was stayed and grounded v-
on Christ. These thinges are plaide and agreeable with the scripture, and
doe make those places of Scripture to accorde verie well together, where
it is faid: that God declared his loue towarde vs in this, that hee gaue his
only begotten sonne to death: and yet that hee was our enemie till he was
made favourabe 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
I will alleadge one place of Augustine, where hee teacheth the verie same
that wee doe. The loue of God (faith he) is incomprehenable and vnchan-

is alleged by the Evangelist. He was accounted among the wicked. And why so? even to take upon him the stead of a sinner, not of a man righteous or innocent, because he suffered death not for cause of innocencie, but for sinne. On the other side when we hear that he was acquitted by the same mouth whereby he was condemned, for Pilate was compelled openly more than once to beare witness of his innocencie: let that come in our minde which is in the other Prophet: y he repayed that which he had not taken away. And so wee shall beholde the person of a sinner and euill doer represented in Christ: 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. Hee suffered therefore vnder Ponce Pilate, and so by the solemn sentence of the President, was reckned in y number of wicked doers: but yet not so, but y 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 acquittal, that the guiltinesse which made vs subject 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 careful full all our life long, as though the iust 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 Croffe was accursed, not onely by opinion of men, but also by decree of the lawe of God. Therefore when Christ was lifted vp to the Crosse, hee made himselfe subject to the curse. And so it behooved to bee done, that when the curse was remoued from vs to him, we might be delivered from all curse: for our sins was prepared for vs, or rather did already rest vpon vs. Which thing was also by shadowe expressed in the law. For the sacrifices and satisfactorie oblations that were offered for sinnes, were called Aschemoth. Which worde properly signifieth sinne itselfe, By which figuratine change of name, the holy Ghost meant to shew, that they were like vnto cleansing playters to draw out to themselues, and beare the curse due to sinne. But that same which was figuratively represented in the sacrifices of Mofes, is indeede deliuered in Christ the originall paterne of all the figures. Wherefore he, to perfome a perfect expiation, gaue his owene soule to be an afoam, that is a satisfactorie oblation as the Prophet calleth it, vpon the which our filth and punishment might be cast, and so ceafe to bee imputed to vs. The Apostle testifieth the same thing more plainly, where he teacheth, that he which knewe no sinne, was by his father made sinne for vs, that wee might be made the righteousnesse of God in him. For the son of God being most cleane from all fault, did yet put vpon him the reproch and shame of our iniquities, and on the other side covered vs with his cleanesse. It semeth that he meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remoued and laide vpon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered vpon to his Father for a satisfactorie sacrifices; that the whole satisfaction for sinne being ended by this sacrifice, wee might cease to dread the
the wrath of God. Now is it plain, what that saying of the Prophet meaneth, that the iniquities of all were laid upon him, that is, that he enten
ding to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enterechanged imputation, covered with them. Of this, the crosse whereunto he was fastened was a token, as the Apostle testifieth. Christ (faith 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 the tree: that the blessing of Abraham might in Christ come to the Gentiles. And the same had Peter respect unto, where he teacheth that Christ did beare our sinnes vpon the tree. Because by the very token of the crosse wee doe more plainly learne that the burden wherewith we were oppressed was laid vpon him. And yet it is not so to be vnderstond, that he tooke vpon him such a curse, wherewith himselfe was ouerloden, but rather that in taking it vpon him, he did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquittal 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 sayth, that the hand writing which was against us, 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 eternal spirite. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and be throughly settled in our heartes, let vs alway thinke vpon his sacrifice and washing. For wee could not certainly beleue that Christ was the ranfome, redemption, and satisfaction, vnlesse he had beene a sacrificed hoste. And therfore there is so often mention made of bloud, where the Scripture sheweth the maner of our redeeming. Albeit the bloud of Christ that was shed, serued not onely for sacrifice, but also in steede of washing, to cleanse away our filthiness.

7 It followeth in the Creede, that he was dead and buried. Where again it is to be seene, howe he did euery where put himselfe in our steede, to paye the price of our redemption. Death hold vs bounde vnder his yoke, Christ in our steede did yeld 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 we 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 be duouered, not that he should be swallowed vp with the gullifes of it, but rather that he should swallowe vp it, of which we should have been presently swallowed: that he gave himselfe to death to be subdued, not that he should be oppresed with y power thereof, but rather that he shoulde ouerthrowe death which approched neere vs, yea, and had alreadie beaten vs down and triumphed vpon vs. Finally, that by death he might destroy him that had the power of death, that is the Diuel: and might deliver them that by feare of death were all their life long subject to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of himselfe with vs, he mort-
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titheth our earthly members, that they should no more hereafter vs their owne worke: and killeth our olde man, that it should no more liue & beare fruit. And to the same purpose pertineth his burial, that wee being partakers thereof, should also be buried to sinne. For when the Apostle teache that newe are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his cross the worlde was crucified to vs, and wee to the worlde, that wee are dead together with him, he doth not onely exhort vs to express the example of Christes death, but hee declareth that there is such effectuallnesse 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 benefite to bee enjoyed, that is deliverance from death, whereunto wee were become bonde, and the mortifying of our flesh.

8 But it is not meete to overpashe his going down to the helles, wherein is no small importance to the effect of redemption. For although it appeared by the writings of the olde fathers, that that parte which is read in the Creed was not in olde time so much vset in the Churches: yet in treating of the summe of our doctrine, it is necessarie that it have a place allowed it, as a thing that conteneth a verie profitable and not to be despisie mysterie of a right weightie matter. And there are also some of the olde writers that do not leave it out. Whereby wee may gesse, that it was after a certaine time added, and did not presently but by little & little growe in vs in the Churches. But this certainly is out of question, that it proceeded of the common judgement of all the godly: For as much as there is none of the Fathers that doeth 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, maketh little to the purpose. But rather in the Creede this is to be taken heed vnto, that we there in certainly haue a full and in all pointes perfect summe of our faith, whereinto nothing may be thront, but that which is taken out of the more pure worde of God. Nowe, if any will not for precise curiosities admit it into the Creede, yet shall it streight way be made to appeare plainly, that it is of so great importance to the summe of our redemption, that if it be left out, there is lost a great parte of the fruit of the death of Christ. There are againe fome that thinke, that there is none newe thing spoken in this article, but that in other worde the same thing is repeated which was spoken before of his burial: for as much as the worde Infranum, hell, is in the Scripture oftimes vset for the graue. I grant that to be true which they allege of the signification of the worde, that Hell is oftentimes taken for the graue; but there are against their opinion two reasons, by which I am easily perswaded to dissent from them. For what an idlenesse were it, when a thing not harde to understand, hath once beene set out in plaine & easie worde, afterwarde with darker implication of worde, rather to point towarde it than to declare it. For when two maners of speaking that express one thing be joyned together, it behoveth that the later be an exposition of the former. But what an exposition were this, if a man should say
say thus: Whereas it is sayd that Christ was buried, thereby is meant that he went downe to hell: Againe, it is not likely that such a superfluous vaine repetition could haue crept into this abridgement, wherein the chiefe points of our faith are summarily noted in as fewe wordes as was possible. And I doubt not that so many as shall haue somewhat diligently yewed the matter it selve, will easilie agree with me.

9 Some expound it otherwize, and say that Christes went downe to the soules of the fathers that died in the time of the lawe, to carry them tidings, that the redemption was performed, and to deliuer them out of the prison wherein they were kept enclosed: & to the proowe hereof they do wrongfully draw testimonies out of the Psalme, that he brake the brauen gates and yron barres. Againe out of Zacharie, that he redeemed them that were bounde, out of the pit wherein was no water. But whereas the Psalme speaketh of their deluriances that in far countries are cast captiue into boundes, and Zacharie compareth the Babylonicall ouerthrowe, wherein the people was oppressed, to a dry pit or bottomlesse death, and therwithal 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 under the earth wherunto they haue faine the name of Limbus. But this fable, although they were great authours, and at this day many doe earnestly defende it for a trueth: is yet nothing els but a fable. For, to enclose the soules of dead men as in a prison, is very childish. And what neede was it that Christes soule shoulde goe downe thither to set them at libertie? I doe in deede willingly confesse, that Christ shined to them by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then deliuered to the worlde. And to this purpose may the place of Peter be probably applied, where he sayth, that Christ came and preached to the spirites that were in a dungeon or prison, as it is commonly translated. For the very proceffe of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace: we were: because he doth thereby amplifie the force of Christes death, for that it pærced euen to the dead, when the godly soules enjoyed 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 sayinge maketh no distinction between 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.

10 But concerning Christes going downe to the helles, beside the consideration of the Crede, we must secke for a more certaine exposition, and we assuredly haue such a one out of the word of God, as it not onely holy and godly, but also full of singular comfort. Christes death had bin to no effect, if he had suffred onely a corporall death: but it behoved also that he should feel the rigor of Gods vengeance: that he might both appease his wrath, and satisfie his just judgement. For which cause also it behoved that he should as it were hande to hande wrastle with the armies of the helles and the horror
of eternal death. We have even now alleged out of the Prophet that the chastisement of our peace was layde vpon him: that he was striken of his father for our sinnes, and broufed for our in infirmities. Whereby is meant, that he was put in the stead of wicked doers, as surety and pledge, yea & as the very guilty person himself, to abide and suffer all the punishments that should have beene layde vpon them: this one thing excepted, that he could not be helden still of the forrowes of death. Therefore it is no marueile if it be said that he wente downe to the hels, for he suffered that death wherewith God in his wrath striketh wicked doers. And their exception is very fond, yea & to be scorned, which say, that by this exposition the order is perverted, because it were an absurdity to set y after his burial which went before it. For after the setting forth of those things that Christ suffered in the sight of men, in very good order followeth that invisible and incomprehensible judgment which he suffered in the sight of God: that we should knowe that not only the body of Christ was giuen to be the price of our redemption, but that there was an other greater and more excellent price payed in this, that in his soule he suffered the terrible tormentes of a damned and forsaken man.

According to this meaning doth Peter say, that Christ rose againe hating loosed the forowes of death, of which it was impossible that he should be holpen, or overcome. He doth not name it simply death: but he expreseth that the sonne of God was wrapped in the forowes of death, which proceed from the curse and wrath of God, which is the originall of death. For howe small a matter had it bin, carelessly and as it were, in sorte to come forth to suffer death? But this was a true proufe of his infinite mercy, not to shun that death which he so fore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrews, where he wryteth: that Christ was hearde of his owne Feare: some translate it Reuerence or piety, but how vnfitly, both the matter it selfe, and the very maner of speaking prooueth. Christ therefore praying with teares & mighty criе, is heard of his owne feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place hee had but our person vpon him. And truely there can be imagined no more dreadfull bottomlesse depth, than for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth vpon him, even as if God himselfe had conspired to his destruction. Even thither we see that Christ was throwne downe, so farre y by enforcement of distresse he was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would have it taken, that he so spake rather according to the opinion of other, than as he felt in himselfe: that is in no case probable, forasmuch as it is evident, that this saying proceeded out of the very anguish of the bottom of his heart. Yet doe we not meane thereby, that God was at any time his enemy or angry with him. For howe could he be angry with his beloued Son, vpon who his mind refted? Or how could Christ by his intercession appeale his fathers wrath toward other, hauing him hatefully bent against himselfe? But this is our meaning: y he suffered the greuous hell of Gods rigour, for y he being striken & tormented with the hand of God, did feele all the tokens
of God when he is angry & punisheath. Whereupon Aylary argueth thus, that by this going downe we have obtained this, that death is slaine. And in other places he agreeeth with our judgement, as where he saith: The croffe, death, & hells are our life. Againe, in another place: The sonne of god is in the hells, but man is caried vp to heauen. But why do I alledge the testimonie of a private man, when the Apostle affirmeth the same, rehearsing this for a fruit of his victorie, that they were delivered which were by feare of death all their life long subiect to bondage? It behoved therefore, that he shal overlook that feare, that naturally doeth continually torment & oppresse all mortall men: which could not be done but by fighting with it. Moreover, that his feare was no common feare or conceiued upon a slender cause, shal by and by more plainly appeare. So by fighting hand to hand with the power of the diuel, 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 thinges, which our Prince hath swallowed vp.

12. Here some lead men, although unlearned, yet rather moued by malice than by ignorance, erie out that I do a hainous wrong to Christ, because it was against commonconueniencie of reason, that he should be fearefull for the saluation of his soule. And then they more hardly enforce this cauallation, saying, that I ascribe to the sonne of God desperacion, which is contrary to faith. First they do but maliciously move controverseie of Christs feare and trembling, which the Evangelists do so plainly report. For a little before that the time of his death approached, he was troubled in spirit & passioneth with heavinesse, and at his very meeting with it, he began more vehemently to tremble for feare. If they say that he did but counterfeit, that is too soule a shift. We must therefore as Ambrofe truely teacheth, boldly confess the sorrowfulnesse of Christ, vnlesse wee be ashamed of his croffe. And truely, if his soule had not bene partaker of paine, he had bene only a redeemer for bodies. But it behooved that he should wraffe, to raise vp them that laye thrown down. And his heavenly glory is so nothing appaired therby, that eu'n herein gloriously shineth his goodnesse which is neuer sufficiently praised, that he refused not to take our weaknesse vp pon him. From whence is also that comfort of our anguishe and sorrowes, which the Apostle set-eth before vs: that this Mediatour did feel our infirmities, that he might be the more earnestly bent to succour vs in misery. They say: that that thing which is evil of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser than the spirite of God, which ioyneth these two thinges together, that Christ was in all things temptes as we are, and yet that hee was without sinne. Therefore there is no cause that the weakenes of Christ should make vs afraide, or whereunto he was not by violence or necellitie 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 backebites deceived, that they do not perceiue in Christ an infirmite cleane and free from all fault and spot, because he kept himselfe within the bounds of obedience. For whereas there can be found no moderation in our corrupt nature, Heb.4.15. where
where all our affections do with troublesome violence exceed all measure, they do wrong to measure the forme of God by that standard. But when man was in his uncorrupted state, then there was a moderation having force in all his affections, to restrain and moderate. Whereby it might well be that he was like unto vs in sorrow, dread, and fearfulness, and yet that by this mark he differed from us. Being so confounded, they leap to another caualation, that though Christ feared death, yet he feared not the curse & wrath of God fro which he knew himself to be safe. But let the godly readers yehe how honorable this is for Christ, that he was so tender and more fearfull than the most part of the very rascall sort of men. Theeues & other evil doers do obstinately hast to death, many do with hautie courage despise it: 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 stricken dead with fear of it? For even that which among the common sort might be accounted miraculous, is reported of him, that for vehementie of griefe, very drops of blood did fall from his face. Neither did he this to make a thewe to the eyes of others, but when in a secret corner whither he was gone out of company, he groaned vnto his father. And this putteth it out of all doubt, that it was needeful that he should have Angels to come downe from heauen to relieve him with an unvntioned maner of comforting. How shameful a tendervnes, as I said, should this haue bene, to be so farre tormented for fear of common death, as to melt in bloudie sweate, & not to be able to be comforted, but by sight of Angels? What? doth not that prayer thrice repeated, (Fa- ther, if it be possible, let this cup depart from me:) proceeding from an incredible bitterness of heart, shew that Christ had a more cruel & harder battle than with common death? Wherby appeareth that those triflers against whom I now dispute, do boldly babble upon things that they knowe not, because they never earnestly considered what it is, or of howe great importance it is that we be redeemed from the judgement of God. But this is our wisdom, well to understand how deere our saluation did cost the sonne of God. Now if a man shoule ask me, if Christ went then down to hel, when he prayed to escape that death? I answeare, that then was the beginning of it: whereby may be gathered, how grievous & terrible tormentes hee suf- fered, when he knew himselfe to stand to be arraigned for our cause before the judgement seat of God. But although for a moment of time, the divine power of the spirit did hide it selfe, to give place to the weakness of the flesh: yet must we know, the temptation by feeling of sorrow & fear was such as was not against faith. And so was that fulfilled, which is in the Sermon of Peter, he could not be holden of the sorowes of death, because when he felt himselfe as it were forsaken of God, yet he did nothing at all swarue from the trust of his goodnesse. Which is proued by that notable calling vp to God, when for extremity of paine he cried out, My God, my God, why haft thou forsaken me? For though he was above measure grieved, yet he called not to call him his God, of whom he crieth out that he was forsaken. Moreover hereby is confused as well the error of Apollinaris, as thereis were called Monethelites. Apollinaris faine that Christ had an eternall spiritue in stead of a soule, so that he was only but halfe a man. As though he could cleasfe
cleanse our sinnes any other way, but by obeying his father. But where is 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 contrary affection. For herein is a plane shewe of contrarieties. Father deliuer me from this houre. But euentherefore I came euene into this houre. Father glorifie thy name. In which perplexitie yet was there no such outrage in him as is scene in vs, euene then when we moft of all endeauour to subdue our felues.

13 Nowe followeth his resurrection from the dead, without which all that wee haue hitheerto, were but vnpertect. For sith there appeareth in the croffe, death, and burial of Christ nothing but weakenesse: faith must passe beyond all those thinges, that it may be furnished with full strength. Therefore although wee 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 penalty fully payde: yet wee are faide to be regenerate into a living hope, not by his death, but by his rising again. For as he in rising againe rofe vp the vanquisher of death, so the victorie of our faith consisteth in the very resurrection: but how this is, is better exprest in the wordes of Paul. For he sayeth, that Christ died for our sinnes, and was raised vp againe for our iustification: as if he should haue faide: that by his death sinne was taken away, and by his rising again, righteousnesse was renewed and restored. For how could he by dying deliuer vs from death, if he himselfe had lyen still overcome by death? How could he haue gotten victorie for vs, if himselfe had beene vanquished in fight? wherefore wee do so parte the matter of our saluation betweene the death and resurrection of Christ, that by his death wee lay 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 shewe foorth her force and effect vnto vs. Therefore Paul affirmeth, that in his very resurrection he was declared the sonne of God, because then at last he vterred his heavently power, which is both a clear glasse of his godhead, and a steadfast stay of our faith. As also in another place he teacheth, that Christ suffered after the weakenesse of the flesh, and rofe againe by the power of the spirit. And in the same meaning in another, where he entreateth of perfection, he sayeth: that I may knowe him and the power of his resurrection. Yet by and by after he adioyneth the fellowship 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 shoulde watter, but that the power of God which kepeth vs vnder faith, doth principially shew it selfe in the resurrection. Therefore let vs remember, that so oft as mention is made of his death only, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the word Resurrection, as oft as it is vfed.
feuerally without speaking of his death, so that it draweth with it that which peculiarly pertaineth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so that there should be both resurrection and life; therefore Paul doth for good cause affirm that faith is destroyed, and the Gospel is become vaine & deceitful, if the resurrection of Christ be not fastened in our hearts. Therefore in an other place, after he had glori-
ed in the death of Christ against all the terrours of damnation, to amplifie the same, he faith further: Yea, the same He which dyed, is risen vp againe, and now standeth a Mediatour for vs in the presence of God. Furthermore, as we haue before, declared, that upon the partaking of his crosse hangeth the mortification of our flesh: so is it to be understood, that by his resur-
rection we obtaine another commoditie which answereth that mortifica-
tion. For (faith the Apostle) we are therefore graffed into the likeness of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this that we are dead together with Christ, to proove that wee ought to mortifie our members upon earth: likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to seeke for those things y are aboue, &not those that are upon the earth. By which wordes we are not only 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 to righteousnes. Wee obainte also a third fruit of his resurrection, that we are, as by an earnest deliverer vs, assured of our owne resurrection, of which we knowe that his resurrection is a most certaine argument. Whereof he-disputeth more at large in the fifteenth chapter of his first Epistle to the Co-
rinthians. But by the way this is to be noted, that it is faide, that he rose a-
gaine from the dead: in which saying is expressed the trueth both of his death & of his resurrection: as it had bene saide, that he did both dye the same death that other men naturally do dye, and received immortalitie in the same flesh which he had put on mortal.

14. To his resurrection is not vnslidely adioyned his ascending into hea-
uen. For although Christ began more fully to fet forth his glory & power by rising againe, for that he had now layd away that base & vn
noble estate of mortal life, and the shame of the crosse; yet by his ascending vp into hea-
uen only, he truely began his kingdom. Which the Apostle sheweth where he teacheth, that Christ ascended to fulfil all things. Where in seeming of repugnancie he sheweth that there is a goodly agreement because he so de-
parted from vs, that yet his presence might be more profitable to vs, which had bene penned in a base lodging of the flesh, while he was conuerfing in earth. And threfore Iohn, after that he had rehearsed that notable calling, If any thirth, let him come to me, &c. By and by faith, that the holy Gho
t was not yet gien to the faithful, because Iesus was not yet glorified. Which the Lord himselfe also did teftifie to the Disciples, saying: It is expedient for you that I go away. For if I do not goe away, the holy Ghoft shall not come. But he gueth them a comfort for his corporall absence, that he will not leave them as parentlesse, but will come againe to them after a certaine manner, in dece dead invisible, but yet more to be desired, because they were then
then taught by more assured experience, that the authority which he enjoyed, and the power which he vieth, is sufficient for the faithfull, not only to make them live blessedly, but also to die happily. And truly we see how much greater abundance of his spirit he then poured out, how much more royally he then advanced his kingdom, how much greater power he then shewed, both in helping his, and in overthrowing his enemies. Being therefore taken vp into heauen, he toke away the presence of his body out of our sight: not to ceafe to be present with the faithfull that yet wandered in the earth, but with more present power to governe both heauen and earth. But rather the same that he had promised, that he would be with vs to the end of the worlde, he performed by this his ascending, by which as his bodie was lifted vp above all heauens, so his power and effectuall working was powred and spred abroade beyond all the boundes of heauen and earth. But this I had rather to declare in Augustines wordes than mine owne. Christe (saieth he) was to go by death to the right hand of the father, from whence he is to come to judge the quicke and the dead: and that like wise in bodily presence according to the sounde doctrin and rule of faith. For in spirtual presence with the, he was to come after his ascension. And in an other place more largely and plainly: According to an unspeakable & vnvisible grace is that fulfilled which he had spoketh: behold I am with you alwayes, &c. &c. Amen. 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 downe from the croffe, that he was wrapped in linen clothes, that he was layde in the graue, that he was openly fiewed in his rising againe: this was fulfilled: Ye shall not alwayes haue me with you. Why so? because he was conuertant according to the presence of his body fourty dayes with his discipels, and they being in his company, seeing him, not following him, he ascended into heauen and is not here, for he sitteth there, at the right hande of his Father: and is here, for he is not gone away in presence of maiestie. Therefore according to the presence of his maiestie, we alwayes haue Christ: according to the presence of his flesh, it was truely sate in to his discipels: but me ye shall not alwayes haue. For the Church had him a fewe dayes according to the presence of his flesh, but now she holdest him by faith, but seeth him not with eyes.

Wherefore, it by & by followeth, that he is sitteth downe at the right hande of his father: which is spoken by way of similitude, taken of princes that haue their sitters by, to whom they commit their office to rule and governe in their stead. So it is said, that Christ, in whom the father will be exalted & reigne by his hande: was receiued to sitt at his right hand: as if it had ben saide, that he was investted in the dominion of heauen & earth, solemnly entred upon the possession of the governement committed unto him, and that he not only entred upon it, but also continueth in it till he come downe to judgement. For so doth the Apostle expounde it, when he saith thus: The father haue set him at his right hand, above all principality and power, and strength and dominion, and euery name that is named not onely in this worlde, but in the worlde to come. &c. He hath put all thinges under his feet, &c.
Cap. 16. Of the knowledge of

A. 2. 30.

And hath given him to be head of the Church above all things. For he who see what purpose belongeth that sitting, that is, that all creatures both heavenly and earthly may with admiration look upon his Majesty, be governed with his hands, behold his countenance, and be subject to his power.

Heb. 7. 7.

And the Apostles meant nothing else, when they so oft rehearse it, but to teach, that all things are left to his will. Therefore they think no right, which think that blessedness is only meant by it. And it foretold not, that in the Acts, Stephen testified that he saw him standing, because we speake not here of the gesture of his body, but of the majesty of his dominion: so that to sit is nothing else, but to be chief judge in the heavenly judgement state.

16 Hereupon doth faith gather manifolde fruit: For it learneth, that the Lord by his ascending into heaven, hath opened the entrie of the heavenly kingdom, which before had bin stopped vp by Adam. For when he entered into it in our flesh as in our name, thereupon followeth that which the Apostle saith, that we doe already in him after a certaine maner sit in heaven. For that we do not with bare hope looke for heaven, but already in our head we possesse it. Moreover faith perceiued that he sitteth with his father to our great benefit. For he is entred into a sanctuarie not made with hands, and there appeareth before the face of the father a continuall advocate and intercessor for us: he so turneth the fathers eyes to his righteousness, that he turneth them away from our finnes: Hee fo reconcilith his minde vnlo vs, that by his intercession he prepareth vs a way and passage to his throne, filling it with grace & mercifullnes, which otherwise would have bin full of honour to wretched finnes. Thirdly, faith conceiued his power, wherein consisteth our strength, might, wealth, and glorying against the hells. For ascending into heaven he led captivity captiue, and spoiling his enemies enriched his people, & dayly filleth them with heapes of spiritual riches. He sitteth therefore on his throne, that from thence pouring out his power vnlo vs, he may quicken vs to a spiritual life, sanctifie with his spirit, & garnish his church with the divers gifts of his grace, preserve it safe against all hurtes by his protection, restraine with the strength of his hand the raging enemies of his crosse and of our saluation: finally, holde all power, both in heaven and in earth, till he haue overthrown all his enemies which are also our enemies, & made perfect building vp of his Church. And this is the true state of his kingdom: this is the power that his father hath given him, till he make an end of the last act, when he commeth to judge the quicke and the dead.

17 Christ doeth in deede here shewe to them that be his, plaine prooves of his power present among them: but because under the basenes of flesh his kingdom doth in a maner lie hidden in earth, therefore for good cause is faith called to think 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 go vp: and he shall appear to all men with visible and peaceable majesty of his kingdom, with bright glittering of immortality, with infinite power of godhead, with a gard of Angels. From thence therefore we are hidden to loke for him, to come our redeemer at that day, when he shall fetter the Lambes from the Goates, the chosen from the forsake: & there shall be none
of all either the quicke or the deade, that shall escape his judgement. For
from the furthest corners of the world shall be heard the sound of the trum-
pet, wherewith all shall be called to his judgement seat, both they that
shall bee founde alieue at that day, and they whom death hath before
taken out of the companie of the quicke. Some there bee that in this place
expounde the words of the quicke and the dead otherwise: and we see that
some of the olde writers did sticke in doubt upon the construction of this
article. But as the aforesaid meaning is plaine and easye to perceiue: so doth
it better agree with the Creede which is euident that it was written ac-
cording to the capacitie of the common people. And herewith nothing dis-
greeth that which y Apostle affirmeth, that it is appointed to all men once
to die. For although they which shall remaine in mortall life at y last judge-
ment shall not die after a natural manner and order: yet that change which
they shall suffer, because it shalbe like a death, is not unproperly called death.
It is indeede certaine, that not all shall sleep, but all shall be changed. What
meanceth y:In one moment their mortall life shall perish and be swallowed
up and be utterly transformed into a new nature. This perishing of y flesh
no man can denye to be a death: and yet in y meane time, it remaineth true,
that the quicke and the dead shall be summoned to the judgement: because y
death that are in Christ shall first rise, and then they y shall remaine and be li-
uing, shal with them bee sodenly taken vp into the aire to meete the Lord.
And truly it is likely that this article was taken out of the sermon of Peter,
which Luke reciteth, and out of y Solemne protestation of Paul to Timothe.

18 Hereupon ariseth a singular comfort, when we heare that he is judge,
which hath alreadie appointed vs parteners with him in judging: so far is it
off, that he will goe vp into the judgement seate to condemne vs. For howe
shoulde the most mercifull prince destroye his owne people? howe shoulde
the head scatter abroad his owne members? how should the patronie con-
demne 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 co-
demne them whom he hath reconciled to his charge and tuition. It is
truly no small assurednesse, that we shall be brought before no other judge-
ment seate, but of our owne redeemer, from whome our saluation is to bee
looked for: moreover that he which nowe by the Gospell promiseth etern-
all blessednesse, shall then by sitting in judgement performe his promise.
Therefore to this ende the father hath honoured the sonne, in giving him
all judgement, that so hee hath, provided for the consciences of them that
be his, trembling for feare of the judgement. Hitherto have followed y or-
der of the Apostles Creede, because whereas it shortly in fewe words con-
taineth the cheefe articles of our redemption, it may serue vs for a table,
wherein we doe distinctly and severally see those things that are in Christ
worthie to be taken heed vnto. I call it the Apostles Creede, not carefully
regarding who were the authour of it. It is truely by great consent of y olde
writers ascribed to the Apostles, either because they thought that it was by
common trauell written and set out by the Apostles, or for that they ju-
gled that this abridgement being faithfully gathered out of the doctrine,
delivered by the handes of the Apostles, was worthie to bee confirmed with
such a title. And I take it for no doubt, that whence so euer it proceeded at
the first, it hath euen from the first beginning of the Church, and from the
verie time of the Apostles, ben vse as a publike confession, and received by
confent of all men. And it is likely that it was not privately written by any
one man, forasmuch as it is evident that euen from the farthest age it hath
alwaye continued of sacred authoritie and credite among all the godly.
But that thing which is onely to bee cared for, wee have wholly out of
controverse, that the whole Historie of our faith is shortly and well in di-
finite order rehearsed in it, and that there is nothing conteyned in it that
is not sealed with founde testimonies of Scripture. Which being vnderstan-
ded, it is to no purpose either curiously to doubt, or to strive with any man
who were the authour of it: vnlesse perhappe it be not enougb for some ma
to bee assured of the truth of the holy Ghost, but if hee doe also vnder-
stande eyther, by whose mouth it was spoken, or by whose hande it was
written.

19 But forasmuch as wee doe see, that the whole summe of our salua-
tion, and all the partes thereof, are comprehended in Christ, we must be-
ware, that wee doe not drawe away from him any part thereof: bee it never
to little. If wee seeke for salvation, wee are taught by the verie name of Is-
bus, that is in it. If wee seeke for any other giftes of the spirit, they are
to bee founde in his anointing. If wee seeke for strengthe, it is in his domi-
nion: if wee seeke for cleannesse, it is in his conception. If wee seeke for
tender kindnesse, it is theweth it fille in his birth, whereby hee was made in
all thinges like unto vs, that he might learne to forrowe with vs: if wee seek
for redemption, it is in his passion: if wee seeke for absolution, it is in his
condemnation: if wee seeke for release of the curfe, it is in his croffe: if wee
seeke for satisfaction, it is in his sacrifice: if wee seeke for cleansing, it is in
his blode: if wee seeke for reconciliation, it is in his going downe to the
hells: if wee seeke for mortification of the fleshe, it is in his buriall: if wee
seeke for newnesse of life, it is in his resurrection: if wee seeke for immor-
talitie, it is in the same, if wee seeke for the inheritance of the kingdom
of heaven, it is in his entrance into heaven: if wee seeke for defenece, for au-
surednesse, for plentie and store of all good thinges, it is in his kingdom:
if wee seeke for a dreadleffe looking for the judgement, it is in the power giue
to him to judge. Finally, fith the treasurers of all sortes of good thinges are
in him, let vs draw thence and from no where else, even till we be full with-
all. For they which being not content with him alone, are caried hither &
thither into diverse hopes, although they haue principal regard to him, yet
euen in this they are out of the right way, that they turne any part of their
knowledge to any other place. Albeit such distrust can not creepe in,
where the aboundance of his good giftes hath once beene well
knowen.

The xvij. Chapter.
That is a truely and properly said, that Christ hath deserved
Gods favour and salvation for vs.
This question is also to be assayed for an addition. For there are some
sudden men after a wrong manner, which although they confesse that we
obtain salvation by Christ, yet can not abide to here the name of de-
serving, by which they thinke the grace of God to be obscured: and so they
will have Christ to be onely the instrument, or minister, not the author,
guide, or Prince of life, as Peter calleth him. In deed I confesse, that if a
man will set Christ simply and by himselfe against the judgement of GOD,
then there shalbe no roome for deserving: because there can not be found
in man any worthinesse that may deserve the favour of God: But, as Augus-
tine most truly wrytheth, the most cleare light of predestination and grace
is our Saviour himselfe, the man Christ Jesus, which hath obtained to be, by
the nature of man, which is in him, without any deservingnes of works
or of tayth going before. I beseech you let me be answered, whereby that
same Man deserved to be taken vp by the Worde that is coeternall with the
father into one prifon, and so to be the onely begotten Sonne of God. Let
therefore appeare in our head the very fountain of grace, from whom ac-
cording to the measure of every one, it floweth abroad into all his mem-
ers. By that grace every one from the beginning of his faith is made a
Christian, by which that same man from his beginning was made Christ.
A-
gaine in another place: there is no plainer example of predestination than
the Mediator himselfe. For he that made of the seede of Dauid a man
righteous that never should be vnrighteous, without any deserving of his will
going before, even the same hee doeth of vnrighteous make them righte-
ous that are the members of that heade: and so brother as there followeth.
Therefore when we speake of Christes deserving, we doe not say that in him
is the beginning of deserving, but we clime vp to the ordinance of GOD,
which is the first cause thereof: because God of his owne meere good will
appointed him Mediatour, to purchase salvation for vs. And so is thy de-
serving of Christ vnfitly set against the mercy of God. For it is a common rule,
that things orderly one vnder another doe not disagree. And therfore
it may well stand together, that mans justification is free by thy meere mercy
of God, and that there also the deserving of Christ come betweene which is
contained vnder the mercy of God. But against our workes are aptly set, as
directly contrary, both the free fauour of God, and the obedience of Christ,
either of them in their degree. For Christ could not deserve any thing but
by the good pleasure of God, and but because he was appointed to this pur-
pose, with his sacrifice to appease the wrath of God, and with his obedience
to put away our offences. Finally in a summe: because thy deserving of Christ
hangeth upon the onely grace of God, which appointed vs this meane of salua-
tion, therefore as well the same deserving, as that grace, is fitly set against
all the workes of men.

2 This distinction is gathered out of many places of the Scripture. God
so loved the worlde, that he gave his only begotten Son, that whom soever belee-
when in him, shall not perish. We see how thy love of God holdeth thy first place,
as the soueraigne cause or original, and then followeth faith in Christ, as
the second or nearer cause. If any man take exception and say, that Christ
is but the formall cause, he doth more diminish his power than the wor-
may beare. For if we obtaine righteousness by faith that resteth upon him, then is the matter of our salvation to be sought in him, which is in may places plainly proved. Not that we first loved him, but he first loved vs, and sent his sonne to be appeasing for our sinnes. In these words is clearly shewed, that God to the ende that nothing should withstand his love toward vs, appointed vs a meane to be reconciled in Christ. And this word Appeasing, is of great weight: because God, after a certaine unspeakeable manner, even the same time that he loued vs, was also angry with vs, until he was reconciled in Christ. And to this purpose saie all those sayinges: He is the satisfaction for our sinnes. Again: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Croffe by him, &c. Again, God was in Christ, reconciling the word to himselfe, not imputing to men their sinnes. Again: He accepted vs in his beloved sonne. Again, That he might reconcile them both to God into one man by ye croffe. The reason of this mysterie is to be fetched out of the first chapter to the Ephefians, where Paul, after that he had taught that we were chosen in Christ, addeth therewithall, that we haue obtained fauour in him. How did God beginne to embrace with his fauour them whom he loued before the making of the worlde, but because he vnttered his loue when he was reconciled by the blood of Christ? For Sith God is the fountaine of all righteousness, it must needes 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 have 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 to oft as the grace of Christ is joyned to the loue of God, Whereupon foloweth, that he giueth vs of his owne y which he hath purchased: For otherwise it would not agree with him, that this praise is given him feuenterally from his father, that it is his grace and proceeded from him.

3 But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased vs fauour 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 salvation purchased for vs by his righteousness: which is as much in effect as to deferue it. But, as Paul witnesseth, we are reconciled and have received reconcilation by his death. But reconcilation 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 fauourable vnto 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 fauour as righteous.

And
And the future time of the verfe doeth not exclude present righteousness, as appeareth by the procefs of the text: For hee had saide before, that the free gift was of manie finnes vnto iustification.

But when we say, that grace is purchas'd vs by the dereruing of Christ, we meane this, that we are cleanfed by his bloode, and that his death was a satisfaction for our finnes. His bloode cleanseth vs from sinne. This bloode is it that is shed for remission of sinne. If this bee the effect of his blood shed, that finnes bee not imputed vnto 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 worlde. For hee setteth in comparison Christ against all the sacrifices of the lawe, to teach that in him onely was fulfilled that which those figures shewed. And we know, what Moses ech where faith: Iniquitie shall be cleansed, sinne shall be put away and forgiven. Finally wee are vertic 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 Epifte to the Hebrewes, very fitly taking this principle, that remission is not wrought without shedding of blood. Whereupon he gathereth, that Christ for the abolishing of sinne, appeared once for all by his sacrifice. Againe: that he was offered vp to take away the finnes of many. And hee hadd saide before, that not by the blood of goats or of calues, but by his owne blood hee once entred into his holy place, finding eternal redemption. Nowe when hee thus reafoneth: if the bloode of a calfe doe sanctifie, according to the cleanness of the flethe, that much more confences are cleansed by the bloode of Christ from dead worlkes: it easily appeareth that the grace of Christ is too much diminished, vnles wee grant vnto his sacrifice the power of cleaning, appeasing & 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 eternal inheritance by meane of death for the redemption of finnes going before, which remained under the law. But specially it is convenient to wey the relation which Paul describeth, that he became curse for vs. &c. For it were superfluous, yea & an absurditie, that Christ should bee charged with curse, but for this intent, that he paying that which other did owe, shoulde purchase righteousnesse for them. Also the testimonie of Esay is plaine that the chastisement of our peace was laid vpon Christ, and that we obtened health by his stripes. For if Christ had not satisfied for our finnes, it could not have beene said, that he appealed God by taking vpon him the paine whereunto we were subject. Wherewith agreeth ye which foloweth in the fame place: For y sin of my people I haue stricken him. Let vs also recite the exposition of Peter, which shall leave nothing doubtful that he did beare our sin, vpon y tre. For he faith, y burden of damnation frō which we were deliuered, was laid vpon Christ.

And the Apostles doe plainly pronounce, that he paid the price of raunfome to redeeme vs from the guiltinesse of death. Being justified by his grace, through the redemption which is in Christ, whome God hath let to be the propitiorie by faith which is in his blood. 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 bloode, that
hauing obtained righteousness, wee may stande boldly before the judgement of God. And to the same effect is that saying of Peter: that we are redeemed not by gold and filuer, but by the precious blood of the unspotted Lambe. For the comparison also woude not agree, vnlesse with that price satisfaction had beene made for sins: for which reason Paul faith, that we are preciously bought. Alfo that other saying of his would not stand together.

There is one mediator that gaue himselfe to bee a redemption, vnlesse the paine had beene caft vpon him which wee had defercued: Therefore the same Apostle defineth, that the redemption in the blood of Christ is the forgiueneffe of sinnes: as if hee shoulde haue faide, that wee are iustified or acquitted before God, because that bloode answereth for satisfaction for vs. Wherewith also agreeth the other place, that the hande writing which was against vs, was cancelled vpon the crosse. For therein is meant, the painement or recompence that acquiteth vs from guiltinesse. There is also great weight in these wordes of Paul: If we be iustified by the workes of the lawe, then Christ died for nothing. For hereby wee gather, that wee must fetch from Christ that which the lawe woulde giue, if any man can fulfill it: or (which is all one) that we obteyne by the grace of Christ that, which God promised to our workes in the lawe when he faide: Hee that doth these things, shall live in them. Which hee no lesse plainly confirmeth in his sermon made at Antioch, affirming that by beleewing in Christ wee are iustified from all those things, from which wee coulde not bee iustified in the lawe of Moses. For if the keeping of the lawe bee rightoue, who can deny that Christ derserued fauour vs, when taking that burden vpon him, hee reconciled vs to God, as if we our selves had kept the lawe? To the same purpose saith that he afterward writeth to the Galatians: God sent his son subject to the lawe, he might redeeme those that were vnder the lawe. For to what ende sauered that submission of his, but that he purchased to vs rightouenesse, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation of rightouesnesse without workes, whereof Paul speaketh, because the rightouenesse is reckoned to vs which was founde in Christ only. And truely for no other cause is the flesh of Christ called our meate, but because wee find him the substance of life. And that power procedeth from nothing els, but because the Sonne of God was crucified, to be the price of our rightouenesse. As Paul faith, that hee gaue himselfe a sacrifice of sweete fauour. And in other place: Hee died for our sinnes, he rose againe for our iustification. Here vpon is gathered, that not onely saluation is giuen vs by Christe, but alfo for that his fake his father is nowe fauourable vnto vs. For there is no doubte that ye is perfectly fulfilled in him, which God vnnder a figure pronounceth by Esay, saying: I will doe it for mine owne fake, and for David my seruantes fake. Whereof the Apostle is a right good witnessse, where hee 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 pronoun He. In which sense also the Lorde pronounceth: As I liue because of my father, to shal ye also liue because of mee. Wherewith agr-
eth that which Paul faith, It is giuen you because of Christ, not onely to be—Phil.1.39.

But to demand, whether Christ desiered for him selues (as Lombard, & Sentent. li. 3 the other scholemen do) is no lees foolish curiousitie, than it is a rash deter-

mination when they affirme it. For what needed the sonne of God to come
downe to purchase any new thing for him selues? And the Lord declaring
his owne counsell, doth put it wholly out of doubt. For it is not said, that
the father provided for the commoditie of his sonne in his deseruing, but that
he deliered him to death, & spared him not, because he loved the world.
And the Prophets manners of speaking are to be noted, as, A child is borne. Ets. 9.6.
to vs. Againe: Rejoyce thou daughter of Sion: behold thy king commeth to thee. Also that confirmation of love should be very cold, which Paul setteteth
out, that Christ suffered death for his enemies. For thereupon wee gather, y
he had no respect of himself, and that same he plainly affirmeth in sauing, I
sanctifie my selfe for them. For he that giueth away the fruite of his holines
to other, doth thereby teyifie that he purchaseth nothing for himself.
And truely this is most worthily to be noted, that Christ, to giue himselfe
wholy to saue vs, did after a certaine maner forget himselfe. But to this pur-
purpose they do wrongfullly draw this testimonie of Paul: Therefore the father
hath exalted him, and giuen him a name, &c. For by what deseruing could
man obraine to be judge of the world, & the heade of the Angels, & to en-
joy the soueraigne dominion of God, & that in him should rest that fame
maiestie, the thousandth parte whereof all the powers of men & Angels can
not reach vnto: But the solution therof is easie & plaine, that Paul doth not
there entreat of the cause of exaltting of Christ, but onely to shew the effect
ensuing thereof, that it might be for an example to vs. And no other thing
is meant by that which is spoken in another place, that it behoueth that
Christ should suffer, and so enter into the glorie of his Father.

THE THIRD BOOKE
OF THE INSTITUTION OF
CHRISTIAN RELIGION, WHICH
intreateth of the manner howe to re-
ceive the grace of Christ, and what
profits do growe vnto vs, &
what effectes ensue
therof.

The first Chapter.
That those things which are spoken of Christ, do profe vs by
secrete warking of the holy Ghoft.

Owe it is to be seen how those good things do come vnto vs, which
the Father hath giuen to his only begotten Sonne, not for his own
private vs, but to enrich them that were without them & needed
Aa. them.
them. And first this is to be learned, that so long as Christ is out of vs, and we be soured 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 received 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 saide, that we are grafted into him, and did put on him. For (as I haue before said) all that euer he posseth belongeth nothing to vs, vntill we growe together into one with him. But although it be true that we obtaine this by faith: yet forasmuch as we see that not all without difference do embrace this enterpartening of Christ, which is offered by ye Gospel, therefore very reason teacheth vs to clime vp hier, and to enquire of the secret effectual working of the Spirit, by which it is brought to passe, that we enjoy Christ and all his good things. I haue before entreated of the eternall godhead and essence of the Spirit, at this present let vs be content with this one speciall article, that Christ so came in water and bloude that the Spirit should testifie of him, leaft the salvation that he hath purchased, should slip away from vs. For as there are alleged three witnesse in heauen, the Father, the Word, and the Spirit, so are there also three in earth, Water, Bloude, and the Spirit, and not without cause is the testimonie of the Spiritie twife reported, which we feele to be engraven in our hearts in steede of a seale: whereby commeth to passe, that it sealeth the washing & sacrifice of Christ. After which meaning Peter also faith, that the faithful are chosen in sanctification of the spirite vnto obedience and sprinkling of the bloud of Christ, by which words he telleth vs, that to the extent the shedding of that holy bloud should not become voide, our soules are cleansed with it by the secret watering of the holy Spiritie. According whereunto Paul also speaking of cleansing and justification, sayeth that we are made partakers of them both in the name of Iesus Christ & in the Spiritie of our God. Finally, this is the summe, that the holy Spiritie is the bonde wherewith Christ effectually bindeth vs vnto him. For proofe wherof alfo do serue all that we haue taught in the last booke before this, concerning his anointing.

But that this, being a matter specially worthie to be known, may be made more certainely evident, we must holde this in minde, that Christ came furnished with the holy Spirit after a certeine peculiar maner, to the end that he might feuer vs from the world, and gather vs together into the hope of an eternall inheritance. For this cause he is called the Spiritie of sanctification, because he doth not onely quicken and nourish vs with that generall power which appeareth as well in mankinde, as in all other living creatures, but also is in vs the roote and seede of heavenly life. Therefore the Prophets do principally commend the kingdom of Christ by this title of prerogatiue, that then should flourish more plenteous abundance of the Spiritie. And notable above all the rest is that place of Ioe: In that day I will powre of my Spirit upon all flees. For though the Prophet there seem to restraine the gifts of the Spirit to the office of prophecyng, yet under a figure he meaneth, that God by the enlightening of his Spiritie will make those
those his scholers which before were vs. skilfull and void of all heavenly doctrine. Now for as much as God the Father doth for his sonnes sake giue vs his holy Spirite, and yet hath left with him the whole fulnesse thereof, to the end that he should be a minister and distributer of his liberalitie: he is sometime called the spirite of the Father, and sometime the Spirite of the Sonne. Ye are not (faith Paul) in the flesh, but in the Spirite, for the Spirite of God dwellth in you. But if any haue not the spirite of Christ, he is not his. And hereupon he putteth vs in hope of full remuing, for that he which raised vp Christ from the dead, shall quicken our mortall bodies because of his Spirite dwelling in us. For it is no abfurditie, that to the Father be ascrib’d the praise of his owne gifts, whereof he is the author: and yet that the same be ascrib’d to Christ, with whom the gifts of the Spirite are left, that he may giue them to those that be his. Therefore he calleth all them that thirst, to come to him to drinke. And Paul teacheth that the Spirite 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 Spirite of Christ, not only in respect that the eternall Worde of God is with the same Spirite joyned with Father, but also according to his person of Mediator, because if he had not had that power, he had come to vs in vaine. After which meaning he is called the second Adam giuen from heauen, to be a quickening Spirite: whereby Paul compareth the singular life that the sonne of God breatheth into the that be his that they may be all one with him, with the naturall life that is also common to the reprobate. Likewise where he wiseth to the faithfull the fauour of Christ and the loue of God, he ioyneth withall the common partaking of the Spirite, without which no man can taste neither of the fatherly fauour of God, nor of the bountifulnesse of Christ. As also he faith in another place: The loue of God is poured out into our heartes by the holy Spirite that is giuen vs.

3 And here it shalbe profitable to note, with what titles the Scripture setteth out the holy Spirite, where it entreateth of beginning & whole restoring of our salvation. First, he is called the Spirite of adoption, because he is a witness unto vs of the free goodwill of God, wherewith God the Father hath embraced vs in his beloved only begotten Sonne; he might be a father unto vs, and doeth encourage vs to pray boldly, yea and both minister vs words to criе without feare, Abba, Father: by the same reason he is called the earnest pledge, and seale of our inheritance, because he so giveth life from heauen to vs wandring in the worlde, and being like to dead men, that we may be assured that our soule is in safegard vnder the faithfull keeping of God: for which cause he is also called life, by reason of righteounes. And forasmuch as by his secret watering he maketh vs fruitful to bring forth the buddes of righteounes, he is oftentimes called water, as in Efaie: Al ye that thirst come to the waters. Againe: I wil poure out my spirite vpon ye thirstie, & floods vpon the drie land: wherewith agreeth that saying of Christ, which I did euen now allege. If any thirst let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in Ezechiel where the Lord promiseth cleane waters wherewith he will wash his people from filthinesse. And forasmuch as hee restoreth
and nourisheth into lively quicknes, them upon whom he hath powered liquor of his grace, he is therefore called by the name of oil and anointement. Againe because in continually seething out & burning vp the vices of our luff, he setteth our hearts on fire with the love of God and zeale of godliness, he is also for this effect worthily called fire. Finally, he is described vnto vs as a fountaine, from whence doe flowe vnto vs all heavenly riches, or the hand of God, wherewith he vesth his power: because by the breath of his power he so breatheth divine life into vs, that we are not now stifled by our selues, but ruled by his stirring & mouing; so that if there be any good things in vs, they be the fruities of his grace: but our owne giftes without him, be darknesse of minde, & perturbenesse of heart. This point is set out plainly enough, that til our mindes be bent upon the holy Ghost, Christ lyeth in a maner idle, because we coldly espie him without vs, yea & farrer away from vs. But wee knowe that he profeth 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, he is come not vnproufitably with the name of Saviour. And for prooue hereof, setteth that holy marriage, whereby we are made flesh of his flesh, & bones of his bones, yea and all one with him. But by the Spiriute onely he maketh him selfe one with vs: by the grace and power of the same Spiriute we are made his members, so that he containeth vs under him, and wee againe possess him.

4 But forasmuch as faith is his principal worke, to it are for the moste part referred all those things, 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 Baptift teacheth, that this prerogatue is giue to them that beleue in Christ, that they be the children of God which are borne not of flesh and bloud, but of God: where setting God against flesh and bloud, he affirmeth it to be a supernaturall gift that they receive Christ by faith, who otherwise should remaine subject to their owne infidellitie. Like where vnto is that aunfwere of Christ: Flesh and bloud hath not reveale it to thee, but my Father which is in heaven. These things I doe now but shortly touche, because I haue alreadie intreated of them at large. And like alfo is that sayinge of Paul, that the Ephesians were sealed vp with the holy Spiriute of promifie. For Paul sheweth that he is an inward teacher, by whose working the promisse of salvacion is seate into our minds, which otherwife should but beare the aire or our cares. Likewise when he sayeth, that the Thaefalonians were chosen of God in the sanctification of the spiriute and beleuung of the trueth: by which ionying of them together, he briefly admonishteth that faith it selfe proceedeth from nothing else but from the holy spiriute: which thing John setteth out more plainly, sayinge: Wee knowe that there abideth in vs of the spiriute which he hath giuen vs. Again, By this we knowe that we dwell in him, and he in vs, because he hath giuen vs of his spiriute. Therefore Christ promised to his Disciples the Spiriute of trueth which the worlde cannot receive, that they might be able to receive the heavenly wisdome. And he assigneeth to the same spiriute this proper office, to put them in minde of those things.
things that he had taught them by mouth. Because in vaine should y light
shewe it selfe to the blinde, vnlesse the same spirit of understanding should
open the eyes of their minde: so as a man may rightly call the holy spirit,
the keye by which the treasures of the heauenly kingdome are opened vn
to vs: and may call his enlightning, the eyefight of our minde to see. There
fore doth Saint Paul so much commend the minifterie of the spirit: because
teachers should crie without profiting, vnlesse Christ himselfe the inwarde
master should drawe them with his spirit that are giuen him by his Fa
ther. Therefore as we haue faide, that perfect saluation is found in the per
son of Christ: so that we may be made partakers thereof, he doth baptize vs
in the holy spirit and fire, lightning vs into the faith of his Gospel, and so
newe begetting vs, that wee may be newe creatures: and purging vs from
vnholy filthinesse, doth dedicate vs to be holy temples to God.

The ij. Chapter.

Of faith, wherein both is set the definition of it, and the pro-
peries that is hath, are declared.

By all these things shalbe easie to understand, when there is shewed a
plaine definition of faith, that the readers may knowe the force & na-
ture thereof. But first it is convenient to call to minde againe these
things that haue beene already spoken, that first God doth appoint vs by
his lawe what we ought to do, if wee fall in any point thereof, the same ter-
rible judgement of eternall death that he pronounceth doth rest vp
on vs. Again, that forasmuch as it is not onely heard but altogether aboue our
strength and beyond all our power to fulfil the law, if wee onely be hold our
soules, and wyse what estate is worthie for our deseruings, there is no good
hope left, but we lie cast away from God vnder eternall destruction. Third-
ly, this hath bene declared, that there is but one meane of deluerance to
draw vs out of so wretched calamitie: wherein appeareth Christ the Re-
deemer, by whose hand it pleased the heauenly father, hauing mercy vpon
vs of his infinite goodnesse and clemencie, to succour vs, so that wee with
sounde faith embrace this mercy, and with constant hope rest vpon it. But
now it is convenient for vs to wyse this, what maner 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 heauenly kingdome; forasmuch as it is certaine,
not euery opinion nor yet euery persuasion is sufficient to bring to passe so
great a thing. And with so much the more care and study must wee looke a-
bout for, and search out the naturall proprietie of faith, by howe much the
more hurtful at this day is the error of many in this behalfe. For a great
part of the world, hearing the name of faith, conceiueneth no hier thing, but a
certeine common assent to the historie of the gospel. Yea when they dispute
of faith in the scholes, in barely calling God the object of faith, they do no-
ting but (as we haue saide in another place) by vain speculation rather draw
wretched soules out of the right way, than direct them to y true marke. For
wheras God dwelleth in a light y none can attaine to, it behoueth of neces-

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stie that 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 faithful to whom it pleaseth him to disclose him. According to this reason, Paul affirmeth, that he 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 finnes, & portion among holy ones, by the faith which is in mee.

And Paul testifieth, 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 God glorie shineth in his face. It is true in deed, that faith hath respect one only to the one God, but this also is to be added, that it acknowledge him whom he hath fent, even Jesus Christ. Because God himselfe should have lyen secret & hidden farre from vs, vndele the brightnes of Christ did cast his beames vpon vs. For this entent the father left alll he had with his onely begotten sonne, even by the communicating of good things with him to expresse the true image of his glorie. For as it is said, that we must be drawn by \( \psi \) spirit, that we may be starred to feeke Christ, so againe we ought to be admonished, that the insensible father is no where else to be sought but in this image. Of which matter Augustine speaketh excellently well, which intreating of the marke that faith should shoot at, faith that we must knowe whether we must go and which way: and then by and by after he gathereth that the safest way against all erroneous is he that is both God and man. For it is God to whom we goe, & man by whom we go: and both these are founde no where but in Christ. Neither doth Paul when he speketh of faith in God, meane to ouerthrowe that which he so oft repeareth of faith that hath her whole stay vpon Christ. And Peter doth most silly lyone them both together, saying that by him we beleue in God.

1. Therefore this euil, even as innumerable other, is to be imputed to the Schoolemen, which have hidden Christ as it were with a veile drawn before him, to the beholding of whom we vnlesse we be directly bent, we shall alway wander in many vncertaine mazes. But beside this that with their darke definition they do deface and in a maner bring to naught the whole force of faith, they have forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance do with great harte deceiue the silly people, yea (to say truely and plainly as the thing is in deed) this devise doth not only burie but vterly destroy the true faith. Is this to beleue, to understand nothing, so that thou obediently submit thy selfe 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 salvation by this that we either are ready to embrace for true whatsoeuer \( \psi \) Church appointeth, or that we do commit to it all the office of searching and knowing; but when wee acknowledge God to be a mercifull father to vs by the reconciliation made by Christ, and that Christ is giuen vs into righteousnesse, sanctification, and life. By this knowledge, I say, not by submit-
submitting of our sense, we attaine an entrie into the kingdom of heaven.
For when the Apostile faith, that with the heart we beleue to righteousnes,
and with the mouth confession is made to salvation, he sheweth that it is not
enough, if a man vnexpressedly beleue that which he understandeth not, nor
seeketh to learne: but he requireth an expressed acknowledging of Gods
goodnesse, in which confiath our righteousnesse.

3. In deede I deny not (such is the ignorance wherewith we are compaf-
seed) that there nowe be and hereafter shalbe many things wrapped and
hidden from vs, till having put of the burden of our flesh we come nearer to
the presence of God: in which very things that be hidden from vs, nothing
is more profitable than to suspend our judgement, but to stay our minde in
determined purpose to keepe vntrouble with the Church. But vnder this co-
colour to intitle ignorance tempered with humilitie by the name of faith, is
a great absurditie. For faith lieth in knowledge of God and of Christ, not in
reuerence of the Church. And we see what a maze they haue framed with this
their hidden implicati6, that any thing whatsoever it be without any choife,
so that it be thrust in vnder title of the Church, is greedily receiued of the ig-
norant as it were an oracle, yea sometime also most monftrous errouers.
Which vnaduised lightnesse of believe, whereas it is a most certaine down-
fall to ruine, is yet excused by them, for that it beleueth nothing determin-
nately, but with this condition adjoyned, If the faith of the Church be such.
So do they faine, that truth is holden in error, light in blindnes, true know-
ledge in ignorance. But because we will not tarry long in confuting them,
we doe onely warne the readers to compare their doctrine with ours. For
the very plainesse of the truth it selfe will of it selfe minister a confutation
ready enough. For this is not the question among them, whether faith
be yet wrapped with many remnantes of ignorance, but they definitively
say that they beleue a right, which stande amased in their ignorance, yea
and do flatter themselues therein, so that they doe agree to the authority and
judgement of the Church, concerning things vnknowen. As though the
Scripture did not euer where teach, that with faith is joyned knowledge.

4. But we do grant, that so long as we wander from home in this world,
our faith is not fully expressed, not onely because many things are yet hid-
den from vs, but because being compasse with many mistes of errouers, we
attaine not all things. For the highest wisdome of the most perfect is this, to
profit more and procede on further forarde with gentle willingnesse, to
learne. Therefore saul exhorteth the faithfull, if vpon any thing they differ
one from another, to abide for religion. And truly experience teacheth,
that till we be vncovered of our flesh, we attaine to knowe lesse than were
to be wished, and dayly in reading wee light vpon many darke places which
doe convinue vs of ignorance. And with this bridile God holdeth vs in
modestie, assingning to every one a measure of faith, that eu'n the very best
teacher may be ready to learne. And notable examples of this vnexpressed
faith, we may marke in the Disciples of Christ, before they had obtained
to be fully enlightened. We see, howe they hardly tasted the very first
introductions, how they did sticke eu'n in the smallest points, how they hang-
g at the mouth of their maister did not yet much procede, yea when
at the women's information they ranne to the grave, the resurrection of their master was like a dreame vnto them. Sith Christ did before beare witnesse of their faith, we may not say that they were utterly without faith: but rather, if they had not beene perswaded that Christ should rise againe, all care of him would have perishd in them. For it was not superstition that did drawe the women to embalme with spices the corpors 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 grovesse that stil persisted their minde wrapped their faith in darkenesse, that they were in a maner amazed at it. Whereupon it is sayd, that they then at the last beleued when they had triall of the thing itselfe proved the truth of the words of Christ, not that they then beganne to beleue, but because the seed of hidden faith which was as it were dead in their heartes, then receiuing liue-lineesse, did spring vp. There was therefore a true faith in them, but an vnexpressed faith, because they reuerently embraced Christes for their onely teacher, and then being taught of him, they determined that he was the author of their salvation: Finally, they beleued that he came from heauen, by the grace of his father to gather his Disciples to heauen. And we neede not to fecke any more familiar proofe hereof than this, that in all things alway vnbeleefe is mingled with faith.

5. We may also call it an vnexpressed faith, which yet in deed is nothing but a preparation of faith. The Euangelists do rehearfe that many beleued, which only being raisd to admiration with miracles, proceeded no further but Christ was the Messias which had bin promisid, albeit they tasted not so much as any scelender learning of the Gospell. Such obedience which brought them in subjection willingly to submit themselves to Christ, beareth the name of faith where it was in deed but the beginning of faith. So the courtier that beleued Christ's promise, concerning the healing of his sonne when he came home, as the Euangelist testifieth, beleued againe: because he receivd as an oracle that which he heard of the mouth of Christ, & then submitted himselfe to his authoritie to receive his doctrine. Albeit it is to be known, that he was so tractable and ready to learne, that yet in the first place the word of the beleuing signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professed to be the scholers of Christ. A like example doth Iohn set forth in the Samaritans, which so beleued the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleue not because of thy report, but we haue heard him, and we know that he is the Saviour of the world. Hereby appeareth that they which are not yet instructed in the first introductions, so they be disposed to obedience, are called faithfull, in deed not properly, but in this respect, that God of his tender kindenesse vouchsafeth to graunt so great honour to that godly affection, but this willingnesse to learne, with a desire to procede further, different farre from that grosse ignoraunce, wherein they lie dull that are content with the vnexpressed faith, such as the Papistes have imagined. For if Paul feuerely condemndeth them which alway learning, yet never come to the knowledge of truth, how much more gressuous reproche doe they deserue that of purpose.
purpose studie to know nothing?

6 This therefore is the true knowledge of Christ, if wee receive him such as hee is offered of his father, that is to say, clothed with his Gospell. For as he is appointed to bee the marke of our faith, so we can not goe the right way to him, but by the Gospell going before to guide us. And truly there are opened to vs ye treasures of grace, which being shut vp, Christ flold little profit vs. So Paul sheweth faith an vnseparable companion to doctrine, where he faith: Ye haue not so learned Christ, for ye haue beene taught what is the trueth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath beene so much taught by Moses and the Prophete, as sufficed to the edification of faith, but because there hath beene delivered in the Gospell a fuller opening of faith, therefore it is worthless 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 wordes faith, the newe and vnaccustomed manner of teaching, whereby Christ since he appeared our scholemaster, hath more plainly set forth the mercie of his father, and more certainly testified of our salvation. Albeit it shalbe ye more easie and more convenient order, if we descende by degrees from the generallie to the specialtie. First wee must bee put in minde that there is a generall relation of faith to the worde, and that faith can no more be seuered from the worde, than the sunne beams from the sunne from whome they proceede. Therefore in Efa God crieth out: Hear me and your soule shall liue. And that the same is the fountaine of faith, John sheweth in these wordes: these things are written that ye may beleeue. And the Prophete meaning to exhort the people to beleefe, faith: This day if yee shall heare his voice. And to heare is commonly taken for to Beleeue. Moreover, God doeth not without caufe in Efa fixt his 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 vniuerfal to all, why should hee directe his wordes to a fewe? Wherewith agreeeth this that the Evangeliastes doe commonly vs ye wordes Faithfull, and Difeiples, as seueral wordes expressing one thing, and specially Luke verie oft in the Acts of the Apostles. Yea and he stretcheth that name euen to a woman in the ninth chapter of the Acts. Wherefore if faith doe swarue never fo little from this marke, to which it ought to bee directly leuellled, it keepeth not her owne nature, but becometh an vncaerte lightnesse of beleefe and wandring errour of minde. The same Worde is the foundation wherewith faith is vpholden and sustaine, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. Wee doe not here dispute whether the ministerie of man be necessarie to folks the worde of God that faith may bee conceived thereby, which question we will els where intreate of: but we say that the worde it selfe, howsoever it bee conueied to vs, is like a mirrow when faith may beholde God. Whether God doeth therein vs the seruice of man, or worke it by his owne onely power, yet he doeth alway shewe himselfe by his worde to those, whome his will is to drawe vnto him: Wherupon Paul defineth faith to bee an obedience that is giuen to the Gospell. Rom. 1.

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Phil. 2.17. And in another place he prayseth the obedience of faith in the Philippians. 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 chearfully, that we understand what will hee beareth vs. For it not so much behooueth vs to knowe what hee is in himselfe, but what a one he will bee to vs. Nowe therefore wee are come to this point, that faith is a knowledge of the will of God, perceiued by the words. And the foundation hereof is a foreconceiued persuasion of the truth of God. Of the assurednesse whereof so long as thy minde shall disperse with itselfe, the worde shall be but of doubtfull and weake credite, yea rather no credite at all. But also it sufficeth not to beleue that God is a true speaker, which can neither deceiue nor lie, vnlesse thou further holde this for vn doubtedly determined, that whatsoeuer proceedeth from him, is the sacred and inviolable truth.

7 But because not at euerie worde of God mans hearte is rais'd vp to faith, wee muft 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 bloode of thy brother crieth to me out of the earth. Yet these are such sayinges as of them selves can doe nothing but shake faith, so much lesse are they able to stablish faith. We denie not in the meane season that it is the office of faith to agree to the truth of God, how off foeuer, what foeuer, and in what sorte foeuer it speaketh: but now our question is onely, what faith findeth in the worde of the Lord to leane and rest vpon. When our conscience beholdeth onely indignation & vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whom he is afraide? But faith ought to seeke God, and not to flee from him. It is plain therefore, that we haue not yet a full definition of faith, because it is not to be accompted for faith to know the will of God, of what sorte foeuer it be: But what if in the place of will, whereof many times the mesage is sorrowfull and the declaration dreadful, we put kindnesse or mercie? Truely so wee shall come neerer to the nature of faith. For we are then allured to seeke God, after that we haue learned that salvation is laide vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that hee hath care and loue of vs. Therefore there needeth a promise of grace, whereby he may testifie that he is our merciful father, for that otherwisme we cannot approch vnto him, and vpon that alone the heart of man may safely rest. For this reason commonly in the Pulsnes these two things Mercie & Truth do cleaue together, because neither shold it any thing profit vs to knowe that God is true, vnlesse hee did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnlesse he did with his owne mouth offer it. I haue reported thy truth and thy salvation, I haue not hidden thy goodnes and thy truth. Thy goodnes and thy truth keepe me. In another place: Thy mercy to the heauens, thy truth even to the clouds. Againe: All the wayes of the Lord are mercie and truth, to them that keepe his covenent. Againe, His mercie is multiplied vpon vs, and the truth of the Lorde abideth for ever. Againe: I will sing to thy name vpon thy mercie and truth. I omit that which is in the Prophets to the same meaning, that God is mercifull and faithfull in his promises. For we shall
shall rashly determine that God is mercifull vnto vs, vnlesse himselfe doe restitute of himselfe, and present vs with his calling, lest his will should bee doubtfull and vnknowne. But we haue alreadie seene, that Christ is the only pledge of his loue, without whome on euery side appeare the tokens of hatred and wrath. Nowe forasmuch as the knowledge of Gods goodnesse shall not much prouaile, vnlesse hee make vs to rest in it, therefore such an understanding is to be banished as is mingled with doubting, and doth not soundely agree in it selfe, but as it were, disputeth with it selfe. But mans wit, as it is blind and darkened, is farre from attaining and climbing vp to perceive the verie will of God: and also the heart of man, as it wauere with perpetual doubting, is farre from resting assured in that persuasion. Therefore it behoueth both that our wit bee lightened, and our heart strengthened by some other meanes, that the worde of God may be of full credite with vs. Nowe wee shall haue a perfect definition of faith, if wee say, that it is a steadfast and assured knowledge of Gods kindnesse toward vs, which being grounded vpon the trueth of the free promisfe in Christ, is both receiued to our minde, and sealed in our hearts by the holy Ghost.

8 But before I proceed any further, it shall bee necessarie, that I make some preambles to disloque certaine doubtes that otherwise might make some stoppe to the readers. And first I must confute that distinction of first about in the scholes, betwene faith formed and vnformed. For they imagine that such as are touched with no feare of God, with no feeling of godlinesse, doe beleue all that is necessarie to salvation. As though the holy Ghost in lightening our harts vnto faith, weere not a witnesse to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they give the name of faith to such persuasion vioide of the feare of God. Wee neede to trie no further with their definition, but simply to rehearse the nature of faith, such as it is declared by the worde of God. Whereby shall plainly appear howe vnskilfully and foolishly they rather make a noise than speake of it. I haue alreadie touched parte, the rest I will addde hereafter as place shall serue. At this present I say, that there cannot bee imagined a greater absurditie, than this inuention of theirs. They will haue faith to bee an affent, whereby euery despiser of God may receive y which is vterted out of the Scripture. But first they should haue seene whether euery man of his owne power do bring faith to himselfe, or whether the holy Ghost be it a witnesse of adoption. Therefore they do childishly plaie the fools, in demanding, whether faith, which qualitie addeth doth forme, be the same faith or an other and a newe faith. Whereby appeareth certeinerly, that in so babbling they never thought of the singular gift of the holy Ghost. For the beginning of beleueing doeth alreadie conteine in it the reconciliation, whereby man approcheth to God. But if they did weye that saying of Paul: With the heart is beleueed to righteousnesse, they woulde cease to faine that same cold qualitie. If we had but this one reason, it should be sufficient to ende this contention: that the verie same affent (as I haue alreadie touched, and will againe more largely repeate) is rather of the heartes than of the braines, rather of affection than of understanding. For
For which cause it is called the obedience of faith, which is such as Lorde preferreth no kinde of obedience aboue it: and that worthily, forasmuch as nothing is more preuius to him than his trueth, which as John the Baptist witnessth, the beleuers doe as it were subfribe and feale vnto. Sith the matter is not doubtfull wee doe in one worde determinately say, that they speake fondly when they say that faith is formed by adding of godly affection vnto affent: whereas affent it selfe, at least such affent as is declared in the Scriptures, consisteth of godly affection. But yet there is an other plainer argument that offereth it selfe to bee alladge. For whereas faith embraceth Christ as hee is offered vs of the Father: and Christ is offered not onely for righteousnesse, forgiuenesse of sinnes and peace, but also for sanctification, and a fountaine of living water: without doubte no man can ever truly knowe him, vnlesse hee doe therewithall receive the sanctification of the Spirite. Or, if any man desire to haue it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ can not be known, but with sanctification of his spirite: therefore it followeth, that faith can by no meane be seuered from godly affection.

Whereas they are wont to lay this against vs, that Paul faith: If a man haue all faith, so that hee remove mountaines: if he haue not charitie, he is nothing: whereby they woulde deform faith, in spoiling it of charitie: they consider not what the Apostle in that place meaneth by faith. For when in the chapter next before it, he had spoken of the diuerse gifts of the holy Ghost, among the which hee had reckned the diuerse kinds of languages, power and prophacie, and had exhorted the Corinthians to followe the best of these gifts, that is to say, such gifts whereby more profite and commoditie might come to the whole body of the Church: hee freigthway saide further, that he woulde shew them yet a more excellent way. That all such gifts, howe excellent soeter they bee of them selues, yet are nothing to bee esteemed, vnlesse they serue charitie. For they were given to the edifying of the Church, and vnlesse they bee applied thereunto, they lose their grace. For proofe of this he particularly rehearseth them repeting the same same gifts that hee had spoken of before, but in other names. And he vseth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gifte of God, which every vngodly man may both haue and abuse, as the gifte of tongues, as prophacie and other giftes of grace: it is no maruall if it bee seuered from charitie. But all the error 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 James which they alledge for mainteinance of the same error, shall bee else where discusset. But although for teachinges sake, when wee meane to shew what manner of knowledge of God there is in the wicked, wee grant that there are diuerse forces of faith: yet wee acknowledge and speake of but one faith of the godly, as the Scripture teacheth. Many in deede doe beleewe that there is a God, they thinke that the Historie of the Gospell & other partes of the Scripture are true (as commonly wee are wont to judge
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judge of such things, as either are reported being done long ago, or such as we our selves have beene present at and scene.) There be also some that goe further, for both they beleue the word of God, to be a most assured oracle, and they doe not altogether despise his commandements, and they somewhat after a sorte are mouted with his threatninges and promises. It is in deede testified that such hath faith: but that is spoken out by abuse, because they do not with open vngodlines fight against the wordes of God, or refuse or despife it: but rather pretend a certaine shewe 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 founde trueth whereof howe farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to $ contrary, why it should not now be touched by the way. It is sayde that Simon Magus beleueed, which yet within a little after bearely ed his owne vnbeliefe. And wheras it is sayde that he beleued, we doe not understande it as some doe, that he fayned a beleue 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 salvation, that he willingly confessed himselfe to be one of his. After the same manner it is sayde in the Gospell of Luke, that they beleue for a time, in whom the seed of the worde is choked vp before it bring forth fruit, or before it take any roote at all, it by and by withereth away and perisheth: we doubt not that such delited with a certaine taft of the word doe greedily receive it, and begin to feel the diuine force of it: so farre that with deceitfull counterfaiting of faith, they beguile not onely other mens eyes, but also their owne minde: For they perswade themselves, that that reverence which they shewe to the word of GOD, is most true godlinesse, because they thinke that there is no vngodlinesse but manifest and confessed reproch or contempt of his worde. But what maner of affent souer that be, it pearseth not to the very heart to remaine there stablished: and though sometime it seemeth to have taken rootes, yet those are not liuely roots. The heart of man hath so many secret corners of vanity, is full of so many hiding holes of lying, is covered with so guileful hypocrisie, that it oft deceiueh himself. But let them that glory in such shadowes of faith understand, that therein they are no better than the Deuil. But that first sort of men are farre worse than the Deuil, which doe sensely heare and understand those things for knowledge whereof the Deuils doe tremble. And the other are in this point equall with the Deuil, that the feeling such as it is whereith they are touched, turneth onely to terroure and discouragement.

11 I knowe that some thinke it heard, that we affigne faith to the reprobate, whereas Paul affirme that faith to be the fruite of election. Which doubt yet is easilie disfloshed: for though none receive the light of faith, nor doe truely see the effectuall working of the Gospell, but they that are fore-ordained to salvation: 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 caufe of the heavenly gifts, that
Christ ascribeth to them a faith for a time: not that they soundly perceive the spiritual force of grace and assured light of faith: but because the Lord, the more to condemn them and make them inexusable, confeyeth himselfe into their mindes so farre forth, as his goodnesse may be tasted without the spirite of adoption. If any object, that then there remaineth nothing more to the faithfull whereby to proue certesly their adoption: I answer, that though there be a great likenes and affinities betwixt, yet elect of God, and them that be endued with a falling faith for a time, yet there liueth in the elect onely that affiance which Paul speaketh of, that they cry with full mouth, Abba, Father. Therefore as God doth regenerate onely the elect with incorruptible seede for ever, so the seede of life planted in their harts neuer perisheth: so soundly doth he seale in them the grace of his adoption, that it may be stable and sure. But this withstandeth not but that that other inferior working of the Spirit may haue his course, even in the reprobate. In the meane seafon, his faithfull are taught, carefully and humbly to examine themselves, least in seede of assurednesse of faith, do crepe in careless confidence of the flesh. Beside that, the reprobates do neuer conceiue but a confused feeling of grace, so that they rather take hold of the shadow there of the founde body, because the holy Spiritte doth properly feale the remission of sinnes in the elect onely, so that they apply it by special faith to their seale. But yet it is truly said, that the reprobate beleue God to be mercifull vnto the, because they receive the gift of reconciliation, although confusedly and not plainly enough: nor that they are partakers of the selle same faith or regeneration with the children of God, but because they feeme to haue as well as they, the same beginning of faith, ynder a cloke of Hypocrifte. And I deny not, that God doth so farre giue light vnto their minde, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimony which he giueth to his elect, that they never come to the founde effect and fruition thereof. For he doth not therefore shewe himself mercifull vnto them, for that he hauing truly deliuered them from death, doth receiue them to his safegarde, but onely he discloseth to them a present mercy. But he vouchsafteth to giue to the only elect his liuely roote of faith, so that they continue to the ende. So is that objection answered, if God do truely shewe his grace, that the same remaineth perpetuallly established, for that there is no cause to the contrary, but that God may enlighten some with a present feeling of his grace, which afterwarde vanishteth away.

12 Allo though faith be a knowledge of Gods kindenesse towad vs, and an assured persuasion of the truth thereof: yet it is no martel that the feeling of Gods loue in temporall things doth vanisht away: which although it haue an affinitie with faith, yet doth it much differ from faith. I grant, the will of God is vnchangeable, and the truth thereof doth alway stedfastly agree with it selfe, but I deny that the reprobate doe procede so farre as to attayne vnto that secrete revelation, which the Scripture sayeth to belong to the electe onely. Therefore I deny that they doe either conceiue the will of GOD as it is vnchangeable, or doe stedfastly embrace the truth thereof,because they abide in a feeling that vanishteth away.
Like as a tree that is not planted deepe enough to take liuely rootes, in proffesse of time waxeth drie, although for a fewe yeares it bringeth forth not onely blossomes and leaues but also fruit. Finally, as by the fall of the first man, the Image of God might have been blotted out of his minde, & soule, so it is no maruell, if God doe shine vpon the reprobate with certaine beames of his grace, which afterwarde he suffereth to be quenched. And there is no cause to the contrarie, but that hee may lightly overwath some, and throughly hose other some with the knowledge of his Gospell. This is in the mean time to be holden for trueth, that howe small and weake fo- cueur faith be in the elect, yet because it is to them a sure pleadge of the spi- rite of God, and a scale of their adoption, the pripte thereof can never bee blotted out of their heartes: as for the reprobate, that they are over- spred with such a light as afterwarde commeth to nought. And yet the Sprite is not deceitfull,because he gueth not life to the seede that hee ca- steth in their heartes, to make it abide always incorruptible, as he doth in the elect. I goe yet further, for whereas it is evident by the teachinge of Scripture and by dayly experience, that the reprobate are sometime touch- ed with the feeling of Gods grace, it must needs be that there is raised in their heartes a certaine desire of mutuall loue. So for a time their liued in Saul a godly affeccion to loue God, by whome he knewe himselfe to be fatherly handled, and therefore was delighted with a certaine sweetness of his goodnesse. But as the persuasion of the fatherly loue of God is not fast rooted in the reprobate, so doe they not soundly loue him againe as his children, but are led with a certaine affection like hired seruantes. For to Christ onely was the spirite of loue gien, to this ende, that he should poure it into his members. And truely that saying of Paul extendeth no further, but to the elect onely: The loue of God is poured abroad into our heartes by the holy Spirite that is giuen vs, even the same loue that ingendrath the same confidence of calling vpon him, which I haue before touched. As on the contrarie side we see God to be maruellously angrie with his chil- dren, whome yet hee castrith not to loue: not that in himselfe hee hateth them, but because his will is to make them afaide with the feeling of his wrath, to the intent to abare their pride of flese, to shake of their drou- sinesses, and to moue them to repentance. And therefore al at onse time they conceiue him to be both angrie with them or with their sinnes, and also mercifull vnto them: because they not fainedly doe pray to appease his wrath, to whome yet they fleec with quiete assurred trueth. Hereby it ap- peareth that it is not true that some doe counterfaite a shewe of faith, whiche yet doe lacke the true fayth, but while they are caried with a So- dayne violent motion of Zeale, they deceiue themselues with false opinion. And it is no doubte that sluggishness lo possessth them, that they doe not well examine their heart as they ought to haue done. It is like- ly that they were such to whome (as John witnesseth) Christ did not com- mitte him selfe when yet they beleived in him: because hee knewe them all, and knew what was in man. If many did not fall from the common faith (I call it common,because the faith that lasteth but a time hath a great like- nesse and affinitie with the liuely & continuing faith) Christ would not haue faide.
Cap. 2.

Of the manner how to receive

Ioh. 8. 31. saide to his Disciples: If ye abide in my worde, then are ye truly my Disciples, and yee shall knowe the trueth, and the trueth shall make you free. For hee speaketh to them that had embraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishe ness quench the light that is given them. Therefore dooth Paul affirme, that faith peculiarly belongeth to the elect, declaring that many vanishe away, because they haue not taken liuely root. Like as Christ also faith in Matthew: every tree that my father hath not planted, shall bee rooted vp. In other there is a greater kinde of lying, they are not ashamed to mocke both God and men. James inuieueth against that kinde of men, that with deceitful pretence doe wickedly abuse faith. Neither woulde Paul require of the children of God a faith vnfaigned, but in respect that manie doe presumptuously challenge vnto themselves that which they haue not, and with vaine coloured deceit to beguile other or sometime themselves. Therefore he compriseth a good confidence to a cheshe wherein faie this is kept, because manie in falling from good confidence, haue suffered shipwracke of their faith.

13 We must also remember the doubtfull signification of the word faith. For oftentimes faith signifieth the founde doctrine of religion, as in the place that we nowe alledge, and in the same Epistle where Paul will haue Deacons to holde faie the mysteries of faith in a pure confidence. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he saith that Timothie was nourished vp with the worde of faith. Againe, where hee faith that prohpane vanities and oppositions, falsely named sciences, are the cause that manie depaule from the faith: whom in another place he calleth reprobate touching faith. As againe he chargeth Titus, saying, Warne them that they be found in the faith. By foundenesse he meaneth nothing else but purenesse of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Even because in Christ, whom faith poelesteth, are hidden all the treasures of wisedome and knowledge: therefore faith is worthily extended to signifie the whole summe of heavenly doctrine, from which it can not be seuered. Contrariwise sometime it is restraine to signifie some particular object, as when Matthew faith, that Christ faie the faith of them that did let downe the man sickle of the palle through the tiles and Christ himselfe crieth out that hee founde not in Israel so great faith as the Centurion brought. But it is likly that the Centurion was earneftlie bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely assent and aunswere of Christ, hee required not Christes bodilie presence, therefore in respect of this circumsaintance his faith was so much commend. And a little here before we haue shewed, that Paul taketh faith for the gift of working miracles, which gift they haue neither are regenerate by the Spirite of God, nor do hartily worship him. Also in another place to secteth faith for the doctrine whereby wee are instructed in faith. For where wee writeth that faith shall be abolished, it is out of question that that is meant by the ministrie of the Church, which at this time is profitable for our weakenesse. In these forms of speach standeth a porti-
portional relation. But when the name of faith is unproperly removed, to signify a false profession, or a lying title of faith, that should seeme to be as harde a figurative abuse, as when the fear of God is set for a corrupt and wrongfull manner of worshipping, as when it is oftentimes said in the holy History, that the foraine nations which had beene transplanted into Samaria and the places bordering thereabout, feared the fained Gods & the God of Israel, which is as much as to mingle heauen and earth together. But now our question is, What is that faith which maketh the children of God different from the vnbelieuers, by which we call vpon God by the name of our Father, by which we passe from death to life, and by which Christ the eternall salvation and life dwellithe in vs. The force and nature thereof I thinke I have shortly and plainly declared.

14 Now let vs againe go through all the partes of it, even from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not thereby a comprehending, such as men vfe to haue of those things that are subiect to mans vnderstanding. For it is so farre above it, that mans wit must go beyond & surmount it selfe to come vnto it. yea, & when it is come vnto it, yet doth it not attaine to that which it feeleth, but while it is perused of that which it conceiueth not, it vnderstandeth more by the very assuredness of persuasion, than if it did with mans owne capacitie throughly perceiue any thing familiar to man. Therefore Paul saith very well, where he calleth it to comprehende what is the length, breadth, depth, & heighth, & to know the loute of Chrifl that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiued by faith, is every way infinite, and that this kinde of knowledge is farre hyer than all vnderstanding. But yet because the Lorde hath disclofed to his Saintes the secretes of his will which was hidden from ages and generations, therefore by good reason faith is in Scripture sometime called an acknowleding; and John calleth it a certaine knowledge, where he testifieth, that the faithfull do certainly know that they are the children of God. And vndoubtedly they knowe it assuredly; but rather by being confirmed by persuasion of Gods trueth, than by being informed by naturall demonstration. And this also the words of Paul do declare saying, that while wee dwell in the bodie, wee are wandering abroad from the Lord, because we walke by faith and not by sight: whereby he sheweth that those things which we vnderstand 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 certaine then in comprehending.

15 We further call it, a sure and stedfaft knowledge, to expresse thereby a more sound constancie of persuasion. For as faith is not contented with a doutfull and rowling opinion, so is it also not contented with a darke & entangled vnderstanding; but requireth a full & fixed assurednes, such as men are wont to haue of things found by experience and proved. For vnbelieue stalketh so 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 persuaded in his heart. Specia
cally when he commeth to the proofe, then the wauering of all men dis
closeth the fault that before was hidden. And not without cause the Scrip-
ture with so notable titles of commendation mainteinneth the authoritie of
the word of God, but endeououreth to giue remedy for the aforesaid disea-
s, that God may obtainge to be fully beleeued of vs in his promises. The words
of the Lord (faith David) are pure wordes, as the Siluer tried in a fomace of
earth, fined seven times. Againe, The word of the Lorde fined is a shield to
all that trust in him. And Salomon confirming the fame, & in a maner in the
same words, faith: Every word of God is pure. But sith the whole 119. Psalm
entreateth only in a manner upon the same, it were superfluous to alleage
any mo places. Truely so oft as God doth so commend his word vnfo vs, he
dothing therein by the way reproche vs with our vnbeleeuingneffe: because
that commendation tendeth to no other ende, but to roote vp al perturfe
doutings out of our hearts. There bee also many which so conceive the
mercy of God, that they take little comfort thereof. For they be euen there-
withall pinched with a miserable carefulnesse, while they doute whether hee
will be merciful to them or no, because they enclose within too narrow
bounds the very same mercifullenesse, of which they thinke themselves most
affuredly persaued. For thus they think with themselves, that his mercie is
in deedes great & plentiful poured vpun many, offring it selues & ready
for al men: but that it is not cernaine whether it wil extend vnfo them or no,
or rather whether they shall attaine vnfo 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 affurred quietnes, as it doth trouble it with vnquiet doutfulnesse.
But there is a far other feeling of full assurednesse, which in the Scriptures
is alway aigned to faith, euyn such a one as plainly setting before vs the
goodnes of God, doth clearly put it out of doute. And that cannot be, but that
we must needs truely feel & proue in our selues the sweetenesse thereof.
And therefore the Apostle out of faith deuicieth assured confidence, & out
of it againe boldnesse. For thus he faith, That by Christ we haue boldnesse,
and an entrance with confidence, which is through faith in him. By which
words truely he sheweth, that it is no right faith, but when wee are bolde
with quiet minds to shew our selues in the presence of God. Which bold-
nesse procedeth not but of assured confidence of Gods good wil & our sal-
uation. Which is so true, y many times this word Faith, is vsed for Confidence.
16 But hereupon hangeth the chiefe stay of our faith, that wee doe not
think the promises of mercie which the Lord offreth to be true onely in o-
other beside vs, & not at all in our selues: but rather that in inwardly emba-
cing them, we make them our own. From hence proceedeth that confidence
which the fame Paul in another place calleth peace, vnlesse from had rather
say, that peace is derived of it. It is an assurednesse that maketh y confidence
quiet & chereful before God, without which the conscience must of nec-
réfitie be vexed, & in a maner torne in pieces with troublesome trembling,
vnlesse perhaps it do forget God & it selue, and so slumber a little while. And
I may truely say, For a little while, for it doth not long enioy that miserable
forgetfulness, but is with often recourse of the remembrance of Gods judg-
ment sharply tormentted. Briefely, there is none truely faithfull, but hee
that
that being persuaded with a found assuredness that God is his merciful and loving father, doth promise himselfe all things upon trust of God's goodness: and none but he that trusting upon the promises of God's good will toward him, conceiueth an undoubted looking for of salvation: as the Apostle declareth 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 giorieth that he is heire of the kindgome of heaven. There is none (I say) faithfull, but he that leaning upon the assuredness of his owne salvation, both confidently triumph upon the Decuill and death, as we are taught by that notable concluding sentence of Paul: I am persuaded (saith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shalbe able to separate vs from y love of God, wherewith he 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 lightened, vnlesse we see what is the hope of the eternall inheritance to which we are called. And ech where his common maner of teaching is such, that he declareth that no other wise we doe not well comprehend the goodnesse of God, vnlesse we gather of it the frute of greate assuredness.

17 But some man will say, faithfull do find by experience a farre other thing within themselves, which in recording the grace of God toward them, are not only tempted with vnquietnesse, which oftentimes chaunceth into them, but also are sometime shaken with most grievous terrours: so great is the vehement of temptations to throwe downe their mindest: which thing seemeth not sufficiently well to agree with that assurednesse of faith. Therefore this doubt must be answered, if we will have our aforesayde doctrine to stand. But truely, when we teach that faith ought to be certaine and assured, wee doe not imagine such a certaintie as is touched with no doubting, nor such an assurednesse as is assailed with no carefullnesse: but rather wee say, that the faithfull hace a perpetuall strife with their owne distrustfullnesse. So farre be we from settling their consciences in such a peaseable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sorte soever they be afflicted, they do never fail and depart from that assured confidence which they haue conceived of the mercy of God. The Scripture fretteth forth no example of faith more plaine, or more notable than in Dauid, specially if a man beholde the whole conti-
nuall course of his life. But yet howe he was not alwaye of quiete minde, himselfe declareth by innumerable complaintes, of which at this time it shalbe sufficient to choose out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angry with his owne vnbeleeuingnesse? Why tremblest thou my soule (sayth he) and why art thou disquieted within me? trust in God. And truly y fame discouragement was a plaine token of destruction, even as if he thought himselfe to be forsaken of God. And in an other place we reade a larger confession there-of, where he sayth: I sayd in my ouerthrowe, I am cast out from the sight of thy eyes. Also in an other place he w disputeth himselfe in carefull miserable perplexity yea and quarelleth of the very nature of God, saying: Hath God
Of the maner how to receive

Ps. 77.10. God forgotten to haue mercy? will he cast of for euer? And yet harder is that which followeth: But I haue fayde, To die is mine: charges are of the right hande of the hieft. For, as in despaire he condemmeth himselfe to de-
stuction, and not only confefteth himselfe to be tossed with douting, but as
if he were vanquished in battell, he leaueeth nothing to himselfe, because God
hath forfaken him, and hath turned to deftoy him, the fame hand that was
wont to be his helper. Wherefore not without cause he exhorteeth his soule
to returne to her quietnesse, because he had founde by experience, that he
was tossed among troublesome waues. And yet (which is marueilous) in all
these assaults, faith yfholdeth the heartes of the godly, and is truly like
unto a Date tree to endeuour and rise vpward against all burdennes, how great
fooner they be: as Dauid when he might feeme to be verilly overwhelmed,
yet in rebuking himselfe, caufeth not to rise vp to God. And truely he that
striuing with his owne weakenesse, reforoeth to faith in his troubles, is alrea-
dy in a maner conquerour. 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 fearefullnes, and in repeating
the same twife, confefteth himselfe to be somtimes subject to many troublesome
motions. And in the mean time he doth not onely become displeased with
himselfe in these faultes, but earnestlie endeauoureth to amendement. Truly
if wee will more neerely by good examination compare him with Achatz,
there halbe found greater difference. Elsy was sent to bring remedy to the
carefull grieue of the wicked king & hypocrite, and spake vnto him in these
words: Be in safegarde and be quiet: feare not, &c. But what did Achatz? As
it was before fayde, that his heart was moued as the trees of the wood are
shaken with winde, though he heard the promife, yet he ceafe not to quake
for feare. This therefore is the proper reward and punishment of vnbelief,
so to tremble for feare, that in temptation he turneth himselfe away from
God,y doth not open to himselfe the gate by faith. Contrariwise the faithful
whom the weightie burden of temptations makes to floupe, and in a maner
oppreffeth, do constantly rise vp, although not without trouble and hardi-
nesse. And because they know their owne weakenesse, they pray with the
Prophet: Take not the worde of truth away from my mouth continu-
ally. By which worde we are taught, that somtime they become dumme
as though their faith were verilly overthrown,yet they faim not, nor tread
their backes, but proceede in their battell, & with praiie do encourage their
flouthfulnesse, leaft by fauling themseues they should growe to vnfeifi-
able dulleffe.

Ps. 116.7. For the ynderstanding thereof, it is needfull to returne to that diuifi-
on of the flesh and the spirite, whereof we made mention in another place,
which doth in this behalfe most clearely appeare. The godly heart therefore
feeleth a diuision in it selfe, which is partly delited with sweeteenes by acknow-
ledging of the goodnes of God, and partly grieved w bitterness by feeling
of his owne misery, partly refeth vpon the promife of the Gospell, and
partly trembleth by reason of the testimony of his owne wickednesse: part-
ly rejoyseth with conceiuing of life, and partly quakeith for feare of death.
Which variation commeth by imperfecton of faith, forasmuch as we neuer
be
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 battles, when the distrustfulness that abideth in
the remnants of the flesh, riseth vp to assaile the faith that is inwardly con-
cealed. But if in a faithfull minde assuredness be mixed with doubtfulness,
come we not then alway to this point, that faith standeth not in a certaine
& clear knowledge, but in a dark & doubtfully entangled knowledge of
Gods will toward vs? No, not so. For though we be diversely drawn with fun-
dry thoughts, yet are we not therefore by and by seuered from faith, though
we be vexed with tossing vp & downe of distrustfulness, yet are we not ther-
fore drowned in the bottomlesse depth thereof: and though wee be shaken,
yet be we not thrust down out of our place. For this is alway the end of this
battel, that faith doth at length with wraftling overcome those harde
troubles wherewith when she is so besieged, she seemeth to be in danger.

19 Let this be the summe of all. So soone as any drop of faith, be it ne-
er so small, is poured into our hearts, wee by and by begin to beholde the
face of God milde and pleasant, and loyning toward vs: yet the same wee see
from a farre off, & farre distant from vs, but with so sure sight, that we knowe
we are not deceived. From thenceforward, how much we profit (as we ought
continually to profit) as it were by proceeding further, wee come vnto so
much the neerer, & therefore certainer beholding of him, & by very conti-
nuance he is made more familiar vnto vs. So we see, that the minde enlight-
ened with the knowledge of God, is first helden wrapped in much igno-
rance, which by little & little is wiped away. Yet the same minde is not so
hindered by being ignorant of some things, or by darkely seeing which she seeth, but that she enjoyeth a clear knowledge of Gods will toward her,
which is the first and principal point in faith. For as if a man being shut vp
in prison, haue beames of the sunne shinning in, sildelong at a narrowe win-
dowe, or as it were but halfe glummering, he wanteth in deede the free be-
holding of the Sunne, yet he seeth with his eyes an undoubted brightness
thereof, and receiueneth the vfe of it: so we being bound with the fetters of an
earthly body, howsoever wee be on eche side shadowed with much darke-
nes, yet we are sufficiently enlightened vnto perfect assuredness, by the
light of God, extending his beames of light vpon vs, though it be but a little,
to shewe forth his mercie.

20 Both these pointes the Apostle very well teacheth in divers place.

For when he faith, that we know vnperfectly, and prophetic vnperfectly, &
see by a darke speaking as by a glasse, he sheweth how slender a little portion
of the true godly wisdome is giuen vs in this present life. For though those
wordes do not expressely sheweth that our faith is vnperfect so long as wee
groane vnnder this burden of the flesh, but that it happeneth vnto vs by our
owne imperfection we haue need to be continually exercised in learning,
yet he secretly declareth that that thing which is infinite, cannot be com-
prehended by our small capacitie, and narrow compasse. And this Paul re-
porteth of the whole church, but vnto euery one of vs, his owne dulness be
an hinderance and stay that he cannot come so neere as were to be wished.
But how sure and vndeceivable a taste of it felle, eu en a small drop of faith

Bb 3   docth
2 Cor. 3. 18. doth make vs feel, the same Apos- tle sheweth in another place, where hee affirmeth, that by the Gospel wee behold the glorie of God with uncou-
red face, hauing no veile betweene vs and it, so effectually that we be trans-
formed into the same image. In such entanglements of ignorance there
must needs be wrapped together both much douting and fearfull trem-
bling, specially forasmuch as our heart, by a certaine natural instinct of it
selfe, is enclined to vnbelieuingness. Beside that, there be tentations which
both infinite in number, and divers in kinde, do oftentimes with great so-
daine violence assaile vs. But specially our owne conscience oppreßed with
heavy burden of finnes lying vpon it, dooth sometime lament and grone w
it selfe; and sometime accuseth it selfe: sometime secretlye murmureth, and
sometime is openly troubled. Whether therefore aduersities doe shew an
appearance of the wrath of God, or the conscience doth finde in it selfe any
proove or matter of his wrath, from thence vnbeliefe doth take weapons &
engines to vanquish faith withall: which are alway directed to this ende, yet
wee thinking God to be our aduersarie and hatefully bent against vs, should
both not hope for any helpe at his hande, and also be afraid of him as of
our deadly enemie.

21 To beare these assaults, faith, doth arme and forseke her selfe with his
word of God. And when such a tentation assaileth, that God is our enyme,
because he is sharpe against vs: faith on the other side answereth, that euen
when he punisheth he is also mercifull, because his chasticement commeth
rather of loue than of wrath. When faith is striken with this thought, that
god is a revenger of iniquities, against that stroke he setteth his pardon rea-
die for all offences, so oft as the sinner forsetteth to the mercifullness of the
Lord. So a godly minde howsoever it be in meruailous wife tossed & vexed,
yet at length rифeth vp above all dangers, & neuer suffereth the confidence
of Gods mercy to be plucked away from it: But rather whatsoever conten-
tions do trouble & wearie it, in the end they turne to the assurednes of this
confidence. And hereof is this a profess that the holy ones, when they think
themselves most of all pressed with the vengeance of God, yet euen then do
make their complaints to the same God: and when it seemeth that they
shall not be heard at all, euen then euermetheless they call vpon him. For to
what purpose were it, to make their moane to him from whose they hoped
for no comfort:truly they would neuer finde in their hearts to call vpon
him, vnlesse they beleued that there were some helpe at his hand prepared
for them. So the Disciples, in whom Christ blameth their smallnesse of faith,
complained in deed that they perished, but yet they called to him for help.
And when he rebuke them for their small faith, yet he dooth not reject
them from the number of his, nor maketh them of the number of the vnbe-
lieuers, but stirreth them to shake off the fault. Therefore we affirme againe
which wee haue above spoken, that the roote of faith is neuer plucked out
of a godly heart, but sticketh so fast in the bottome, that howsoever it be
shaken & seeme to bend this way or that way, the light thereof is so neuer
quenched or choked vp, but that it lieth at lease hidden vnnder some embers:
and by this token is plainly shewed, that the worde which is an inccorrup-
tible seede, bringeth forth fruits like to it selfe, the spring whereof doth
neuer
neuer wither and utterly perish. For whereas this is the extremest matter of
defeire to the holy ones, to seale according to the consideration of present
thinegs, the hande of God bent to their destruction: yet Job affirmeth that
his hope shall proceed so farre, that though God do kill him, yet hee will
not therefore cease to trust in him. This is the truth therefore: Vmbeliefe
reigneth not within the heartes of the godly, but outwardly affaileth them:
neither doth the deadly wound them with her weapons, but onely troubleth
them, or so hurteth them, that yet the wound is curable. For faith, as Paul
teacheth, vertue vs for a shield that being holden vp against weapons, doth
so receive the force of them, that it either vertely driueth them backe, or at
least so breaketh their violence, that they can not pearce them to danger of
life. Therefore when faith is shaken, it is like as if a strong souliour with the
violent stroke of a dart be compelled to remove his foote, and giue ground a
little: and when faith it selfe is wounded, that is like as if his buckler by some
stroke be in some part broken, but yet so that it is not striken through. For
alway the godly minde will attaine to rife thus his as to say with David, If
I walke in the midst of the shadowe of death, I will fear none euell, be-
cause thou art with me. It is in deed terrible to walke in the darkenes of
death, & it can not be but that the faithfull, how much strength souer they
have, must be afraide of it. Yet because this thought surmounteth it, they
have God present with them, and providing for their safety, that fear is o-
uercome with affurednesse. For (as Augustine sayth) howe great engines
soouer the deuill raiseth vp against vs, so long as he pouleth not the place
of the heart, where faith dwelleth, he is cast out of the dores. And so if wee
may judge by the suuccesse, the faithfull not only ecape safe from every bat-
tell, so that by and by receiving fresch courage they are ready to come again
into the fielde: but also that is fulfilled which John faith in his canonicall E-
pistle: This is the victorie that ouercometh the worlde, even your faith.
For he affirmeth that it shal not onely win, the victorie in one or few battels,
or against some one assault, but also that it shal get the oue:hand of ye whole
world, although it be a thousand times affaile.

22 There is another kind of feare and trembling, but such a one as by it
the affurednesse of faith is so nothing at all diminishe, that therby it is the
more soundly stablished. That is, when the faithfull either in thinking that
the examples of Gods vengeance against the wicked are shewed for lessons
for them to learne by, do carefuly beware that they happen not to prouoke
Gods wrath against themselfes with the same offences: or recording with
themselves their own misery, do learne to hange altogether vpon the Lord
without whom they see themselfes to be more fickell and sooneer vanishing
than any blast of winde. For when the Apostlle, in setting forth the sours-
ges wherewith the Lorde in olde time had punished the people of Israel,put-
teth the Corinthians in feare that they entangle not themselves with like e-
uits: he doth not therby abate their affiance, but only shaketh away the dul-
ness of the fleshe by which faith is wont more to be oppresse and strengthened.
And when he taketh occasion of the Iewes fall to exhorte him that
standeth, to take heed he fall not, he doth not therby bid vs to ouer, as
though we were not fully assured of our stedfastnes, but only he taketh away
Of the manner how to receive arrogat presumption and rash trusting too much in our owne strength, that after the trusting out of the Iewes, the Gentiles being received into their place, should not too much outragiously triumph against them. Albeit he speaketh there not only to the faithfull, but also in y same saying comprehended the Hypocrites ȝ gloried only in outward shewe. For neither doth he admonish every man particularly, but making a comparison between y Iewes and the Gentils, after that he had shewed y the Iewes in this that they were rejected, did suffer such judgemen't for their vnbelieve & vnthankfulnes, he also exhorted the Gentils that they should not, by being proud and extolling themselves, loose the grace of adoption lately conveyed into them. But as in that general rejecting of the Iewes, there remained yet some ȝ were not fallen from the covenent of adoption, so out of the Gentiles there might arise some, which without true faith, should be puffed vp onely with foolish confidence of the flesh, & so abuse Gods loving kindnes to their own destruction. But although you take this as spoken to the elect and faithfull, yet thereupon shall follow no inconuenienc. For it is one thing to hold downe the rash presumption which out of the remnantes of the flesh creepeth sometime eu'n into the holy ones, that with vaine confidence it waxe not outrageousely wanting: and an other thing to strik the conscience with feare, that it rest not with full assurednes in the mercy of God.

Phil. 2.12. 23 Then, when he teacheth, ȝ with feare and trembling we should worke our owne salvation, he requireth nothing else, but that we should accustome vs with much abacing of our selves, reuerently to looke vp into the mightines of God. For truely nothing doth so much awake vs to cast all our confidence and assurance of mind upon the Lord as doth the distrust of our selves and carefulnesse conceiued by knowledge in conscience of our own wretchiness. And according to this meaning is that saying in the Prophete to be taken: In the multitude of thy goodnesse I will enter into thy temple: I will worship in feare. Where he comly conioyneth the boldnes of faith that leaneth upon Gods mercy with a reverent feare, which we must needs feele so oft as coming into the sight of Gods majesty, we perceiue by the glorious brightnesse thereof, how great is our owne filthines. And Salomon faith truly, where he pronounceth the man blessed, that continually makest his owne heart afraide, for by hardning thereof men fall headlong into evil. But such feare he meaneth as may make vs more heedfull, not such whereby we should be troubled and vterly fai: eu'n such a feare as when the mind confounded in it felfe, doth recourer it felfe againe in God: when despairing it felfe, it requiurth by trust in him. Therfore there is no caufe to the contrary, but that the faithfull may at one time both be in feare, and also enjoy most assured comfort, in respect ȝ sometime they turne their eyes to behold their owne vanity, and sometime they cast the thought of their minde upon the truth of God. But how( will some man say) shall feare and faith dwell both in one minde eu'n thus, as contrarily vn sensible dulnesse, and carefulnesse. For whereas the wicked travaile to procure to themselfe a want of grief, that no feare of God might trouble them, yet, the judgement of God so preffeth 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
The grace of God. Lib. 3. 184.

that in fighting valiantly, they may restrained themselves under the bridle of modesty. And by the process of the text it appeareth, that this was the content 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 meaning ought we to take that laying of the Prophete: The children of Israel shall fear God and his goodnes: because not only, godliness engendreth the reverence of God, but the very sweetenesse and pleasant tast of grace, filleth man being discouraged in himselfe with fear and admiration, to make him hang upon God, and humbly yeede himselfe subject to his power.

24 Yet we do not hereby make roome to that most pestilent Philosophy, which many halfe papistes at this day beginne to coyne in corners. For, because they can not defende that grosse doutfulness which hath bin taught in schooles, they flie to an other deuise, to make a confidence mingled with diuertfulnesse. They confesse, that so oft as we looke vnto Chriift, wee finde in him full matter to hope well: but because we are always vnworthy of those good things that are offered vs in Chriift, they would haue vs to wauer and stagger in beholding of our own vnworthines. Briefly, they place confidence to betwene hope and fear, that it altereth from the one to the other, by enterchangeable times and courfes: & they so compare faith and hope together, that when the one springeth vp, the other is pressed downe, when the one ariseth, the other againe falleth. So when Satan seeth y those open engines wherewith before time he was wont to destroy the asurednes of faith, do now nothing preuaile, he endeoureth by crooked underminingsto ouerthrowe it. But what maner of confidence shall that be, which shall now and then yeeld to desperation? If (say they) thou confider Chriift, there is assured saluation: but if thou returne to thy selfe, there is assur'd damnation. Therefore of necessitate diuertful and good hope must by enterchangable courfes reigne in thy minde: As though wee ought to imagine Christ standing a farre of, and not rather dwelling within vs. For therfore we looke for saluation at his hande, not because he appeareth a farre of vnto vs, but because he hath graffed vs into his body, & so maketh vs partakers not only of all his good things, but also of himselfe. Therfore I thus turne this their argument against themselves: If thou confider 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, and thou art made a member of him, yea and all one with him: his rightcousnesse drowneth thy finnes, his saluation taketh away thy damnation: hee by his worthines commeth betwene thee and God, that thy vnworthinesse come not in the sight of God. Briefly, this is the truth: we ought neither to separate Christ from vs, nor from him, but with both handes to hold fast that fellowship whereby he hath coupled himselfe vnto vs. So the Apostle teacheth vs: The body in deede (sayth he) is dead by reason of finnes: but the Spirit of Christ that dwelleth in you, is life for rightcousnesse. According to these men, trifling deuise he should haue sayde, Chriift in deede hath life with himselfe: but you, as you be sinners, remaine subject to death and damnation. But he saith farre otherwise. For he teacheth that that damnation
which we deserve of our felues, is swallowed vp by the salvation of Christ, and to prove it, he vsteth the same reason that I have alleaged, because Christ is not without vs, but dwelleth within vs, and cleaueeth vnto vs not onely with vndiuible knot of fellowship, but with a certaine marueulous communion daily more and more greweth with vs into one body, till he be made altogether one with vs. And yet I denie not, as I haue sado a little before, that sometime there happen certaine interruptions of faith, as the weaknesses thereof is among violent fodieine motions bowed hither or thither. So in the thicke mist of temptation the light thereof is choked, but what so euer happeneth, it ceaseth not from endeuentour to seeke God.

25 And no otherwise doth Bernard argue, when he purposely intrateath of this question in his fift Homely in the Dedication of the temple. Oftentimes (I say) by the benefit of God studying vpon the soule, me thinke I find in it two things as it were contrary. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is utterly brought to naught. What neede I now to rekeon vp particularly all the miseries of the soule, how it is loaden with sinnes, covered with darkness, entangled with deceitfull entifementes, itching with lustes, subiect to passions, filled with illusions, alway enclined to euill, bente to all kinds of vice, finally full of shame and confusion? Now if all the very righteousnesses of it being looked vpon by the light of truth be found like a cloth stained with flowres, then what shall the unrighteousnesse thereof be accounted? If the light that is in vs be darkness, how great shall the very darkness be? What then? without doubt man is made like vnto vanity: man is brought to naught: man is nothing. But howe then is he utterly nothing, whom God doth magnifie? How then is he nothing, toward whom Gods heart is set? Brethren, let vs take heart againe. Though we be nothing in our owne heartes, peradventure there may somwhat of vs lie hidden in the heart of God. O father of mercies? O father of the miserable, how dost thou set thy heart toward vs? For thy heart is where thy treasure is. But howe be thy treasure, if we be nothing? All nations are so before thee as if they were not, they shalbe 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 though 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 the felues, yet with thee they are, according to that saying of Paul, not of the worke of righteousness, but of him that calleth. And then he faith, that this coupling together of both considerations is marueulous. Truely those things that are knit together, doe not the one destroy the other. Which also in the conclusion he more plainly declarith in these wordes. Now if with both these considerations we diligently looke vpon our felues what we be, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peradventure it is more encreased. Truely it is perfectly stablished, that we glory not in our felues 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 we
we may take courage. But let us climb vp into a hier watche toure, & seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I have not forgotten, but I say it with feare and reuerence, wee I say be but in the heart of God. Wee be, but by his allowing as worthie, not by our owne worthines.

26 Nowe, the feare of the Lorde, whereof commonly in euery place witness is borne to al 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 worshippe him, will endeauour to sweewe himselfe both an obedient sonne and a serviable seruauant vnto him. The obedience that is given to him as to a father, The Lord by the Prophete calleth honour: the servitue that is done to him as to a lord, he calleth feare. The sonne (faith he) honoreth the father, and the seruauant the lorde. If I be a father, where is my honour? If I bee a lorde, where is my feare? But howe soever hee putteth difference betwene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lord be vnto vs a reverence mingled with that fame honour and feare. Neither is it any maruell if one minde receive both those affections. For hee that considereth with himselfe what a father Godis vnto vs, hath cause enough, although there were no hells at al, why he should dread his displeasure more grceously then any death. But also (such is the wantonness of our flethe to runne to licentiousnesse of sinning,) to restraine the same by all meanes, wee ought therewithall to take holde of this thought, that the Lorde vnder whose power wee lye, abhorreth all iniquity, whose vengeancence they shall not escape, that in living wickedly doe prouoke his wrath against themselfes.

27 But that which John faith, that feare is not in charitie, but perfect charitie calleth our feare, because feare conteyneth punishment, disagree-th not 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 reuenge: therefore they thake for feare at the hearing of his wrath. And alfo they doe feare his wrath, because they thinke that it hangeth over them, for they looke euery moment when it shall fall vpon their heads. As for the faithfull: they (as is abowe faide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang over their neckes, but they are made the more ware not to procure it. So saith the Apostle, when he speaketh to the faithfull: Be ye not deceived: for this commeth thy wrath of God vpon the children of vnbeliefe. He threateneth not thy Gods wrath wil come vpon the, but puttest the in mind to think vpon this, thy the wrath of God is prepared, for such wicked doinges as he had recited, they theselues should not be willing also to proove it. Albeit it feldome happeneth that the reprobate be awakened with onely and bare threateninges, but rather being alreadie grosse and vnsensible dul with their owne hardenes, so oftes God thundreth from heauen they harden the selues to obtinan-cie, but
but when they are once striken with his hande, then whether they will or
no, they bee enforced to feare. This feare they commonly call a suruill
feare: and in comparison set it for contrarie to free nature and willing
feare which becometh children. Some other doe suttely thrust in a mid-
dle kinde, becaufe that same suruile and constrained affection sometime so
subdueth mens minde, that they come willingly to the feare of God.

28 Nowe wee understand, that in the good will of God, whereunto
faith is said to have respect, the possession of salvation and eternall life is ob-
tained. For if wee can want no good thing, while God is fauourable vnto
vs, it abundantly sufficeth vs to the assurednesse of salvation, when he him
selfe doeth assurance of his loue. Let him shew his face (faith the Prophet)
and wee shall bee safe. Whereupon the Scriptures determine this to bee
the summe of our salvation, that God putting away all enimities, hath re-
ceived vs into fauour. Whereby they shew, by when God is reconciled vnto
vs there remaineth no peril, but that all things shall prosper well with
vs. Therefore faith, hauing taken hold 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 by length or honor or welth
of his life, for as much as God willed none of these things to bee appointed
unto vs, but is contented with this assurednes. By God will weuer faile how so
ever many things faile vs that pertaine to the maintenance of this present
life. But the cheefe assurednesse of faith resteth in expectation of the life
to come, which is set out of doubt by the worde of God. But what soever
miseries and calamities betide vnto them whome God loueth, they can not
worke the contrarie, but that his good will is perfect felicitie. Therefore
when wee did meane to expresse 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 wee may commonly note through out the Scriptures,
that when soever mention is made not onely of eternall salvation, but al-
so of any good thing in vs, wee bee alwaye called backe to the loue of God.
For which cause Dauid faith, that the goodnesse of God when it is felt in a
godly heart, is sweeter and more to be desired than life it selfe. Finally, if all
things else doe flowe vnto vs according to our owne wishing, and wee bee
uncertaine of God's loue or hatred, our felicitie shall be accursed, and there-
fore miserable: But if the fauourable face of God doe shine vnto vs, even
our verie miseries shal bee blessed, because they are turned to helps of our
salvation. As Paul, when hee heapeth vp a rehearfall of all aduerseires, yet
hee glorieth that hee was not by them seuered from the loue of God: and
in his prayers he alwaye beginneth at the fauour of God, from whence flow-
eth all prosperitie. Likewiie Dauid setteth the onely fauour of God against
all the terrors that trouble vs. If (faith hee) I shall walke in the midst of the
shadowe of death, I will feare no euils, because thou art with me. And
we alwaye feele that our minde doth waue, vnllest being contented with the
fauour of God, they seek 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
Psal. 80. 4. Lord, and the nation whom he hath chosen to him for his inheritance.
29 Wee make the foundation of faith to bee the free promise of God, because faith properly stayeth upon it. For though faith doe beleue God to bee true in all things, whether hee commaunde or forbid, whether hee promise or threaten, and also obediently receueth his commaundements, and beware of thinges that he prohibiteth, and hath regard to his threatenings, yet properly it beginneth at the promise, and therein continueth, and therupon endeth. For faith seeketh for life in God, which is not founde in commaundements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely gien. For the conditionall promise, by which we are sent to our owne workes, doeth no otherwise promise life, but if we perceiue it to stand in our owne. Therefore if we will nor haue our faith to tremble and waver, we must stay it with that promise of salvation, which is willingly and liberally offred vs of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith, which name he taketh both from the commaundementes and also from the promises of the lawe, because there is nothing that can stablish faith, but that liberal embassage, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when hee teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith, that the same is the power of God, to saluation to every one that beleueth: that in it is revealed the righteousness of God from faith to faith. And no manuell. For sith the Gospell is the ministerie of reconciliation, there is no other testimonie sure enough of Gods good will toward vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, wee doe not deny but that the faithful doe euerie way embrace and receive the word of God, but wee appoint the promise of mercie to be the proper marke of faith. Euen as the faithfull ought indeede to acknowledge God to bee the judge and punisher of wicked doings, and yet they properly haue regard vnto his mercifull kindenesse: for as much as hee is described to them to bee considered such a one as islowing and mercifull, farre from wrath, of much goodnesse, gentle vnto all, pouring forth his mercy vpon all his workes.

30 Neither yet doe I regarde the barkinges of Pighius, or such other dogges, when they finde fault with this restraint, as though in diuiding faith it did take holde but of one pece thereof. I graunt (as I haue alreadye said) that the generall object of faith (as they terme it) is the truth of God, whether hee threaten or pur vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the worlde, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatenings to bee excluded out of the definition of faith. This is indeede true. But the calulers doe vniustly accufe 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 thinges, first, that faith never steedfastly standeth vntill it come to free promise: and then that wee are no otherwise by it to bee reconciled to God, but be-
cause it coupleth vs to Christ. Both those pointes are worthy to bee noted. We fecke such a faith, which may make difference betweene the children of God and the reprobate, betwene faithfull and the vnbelieuing. If a man do beleeue that God both liustly commaundeth all that he commaundeth, and truely threatneth, shall hee bee therefore called faithfull? Nothing lesse. Therefore there can be no stedsfast stay of faith, vnlesse it be grounded vppon the mercie of God. But nowe to what ende doe we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bring saluation but in respect that it graffeth vs into the body of Christ? Therefore there is no inconuenience, if in the definition we doe enforce the principall effect thereof, and do ioyne vpnto the generall name, in stead of a difference y marke y seuereth the faithfull from the vnbelieuing. Finally, the malicious haue nothing to find fault withall in this dectetin, but they must wrap vp Paul with vs in y same blame, which calleth the Gospel properly the word of faith. 31 But herevpon againe we gather that which wee haue before declared, that faith doth no lesse neede the worde than the fruite doth neede the liuely roote of the tree, because no other (as David testifieth) can trueth in the Lord, but they that knowe his name. But this knowledge is not according to euery mans imagination, but so far as God himselfe is wittnes of his owne goodnes. Which the same Prophet confirmeth in another place, saying: Thy saluation is according to thy wordes. Againe, I haue trusted in thy wordes, Iaue mee, Where is to bee noted the relation of faith to the word, and then how saluation followeth. And yet in the meanet ime we doe not exclude the power of God, with beholding whereof, vnlesse faith fisteine itselfe, it can never giue vpnto God his due honour. Paul seemeth to rehearse a certaine felender and common thing of Abraham, that he beleeued that God which had promised him his blessed seede, was able to performe it. Againe in an other place, speaking of him selde: I know whom I haue beleeued and I am sure that he is able to keep that which I haue left with him vntill that day. But if a man wey with himselfe how many doubtings of the power of God doe oftenet times creepe into mans minde, he shal well perceiue that they which doe highly esteeme it as it is worthie, haue not a little profitted in faith. We all will confesse that God is able to doe whatsoever he will, but when even the least tentation throweth vs downe with feare, and amazeth vs with horror, therby appeareth plainly, that we diminish the estimation of Gods power, when we prefer aboue it those thinges, y Satan threatneth against Gods promises. This is the reason why Elay, meaning to print into the harts of the people y assuradnes of saluation, doth so honorably intreate of the infinite power of God. It seemeth oft that so soone as he hath begonne to speake of the hope of pardon and reconciliation, he by and by tourneth to an other thing, and wandreth about in long and superfusious circumstances, rehearsing how maruellously hee Lorde gouerneth the frame of heauen and earth and the whole order of nature, yet is here nothing that serueth not fully for the circumstance of the matter that he speaketh of. For vnlesse the power of God whereby he is able to doe all things be presently set before our eyes, our cares will hardly heare the worde, or will not esteeme it so much as it is worthie. Beside that, here is declared his effectu-
effectuall power, because godliness (as wee haue alreadie shewd in an other place) doeth alway applye the power of God to vs and worke, especially it setteth before it selfe those worke of God, whereby hee hath testified himselfe to be a father. Hereupon commeth that in the Scriptures is so oft-ten mention made of the redemption, whereby the Israelites might haue learned that God which was once the authour of saluation, will bee an ever-lafting preferuer thereof. And Davi putteth vs in minde by his owne example, that those benefits which God hath particularly bestowed vpon euyery man, doe afterwarde assure to the confirmation of his faith. Yea when God seemeth to haue forsaken vs, it behoueth vs to stretch our wits further, that his auncient benefits may recomfort vs, as it is said in an other Pfalme, I haue beene mindfull of olde dayes. I haue studied vpon all thy worke, &c. Again, I will remember the worke of the Lord, and his meruellcs from the beginning. But because without the word all quickly vanisheth away that we conceive of the power of God and of his worke, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimonie of his grace. But here a question might be mouded, what is to be thought of Sara and Rebecca, both which being mouded as it seemeth with zeale offaith, passe beyonde the bondes of the worde. Sara, when she ferenously desired the promisd issue, gaue her bondmaide to her husbande. It can not be denied but she the many waze-s sinnen: but nowe I touch only this faulte, that being carried away with her zeale, shee did not restraine herselue within the boundes of Gods worde; yet it is certayne 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 euyl craftie meanes: she deceuied her husband the witnesse and ministre of the grace of God: shee compelled her sonne to lie: she by diuerse guiles and decepts corrupted the truthe of God: Finally in making a scorne of his promis, she did as much as in her lay, destroye it. And yet this act, howe much fouer it was euill, and worthie of blamc, was not without faith, for it was necessarie that she should overcome many offences, that she might so earnestly endeavor to attaine that which without hope of earthly profite was full of great troubles and daungers. As we may not say that the holy Patriarch Isaac was altogether without faith, because he being by the same oracle of God admo-ished of the honour transferred to the yonger sonne, yet ceased not to bee more fauourably bent to his first begotten sonne Efau. Truely these examples doe teach, that oftentimes errors are mingled with faith, but yet so that faith if it bee a true faith, hath alway the upper hand. For as the particular error of Rebecca did not make voide the effecte of the blef-ling, io neither did it make voyde her faith which generally reigned in her minde, and was the beginning and cause of that doing. Neverthelesse therein Rebecca vterted howe readie mans minde is to fall so soone as hee giueth himselfe, neuer so little liberry. But though the mans defaulte and weakenesse doeth darken Faith, yet it doeth not quenche it: in the mean time it putteth vs in minde, howe carefully wee ought to hange vpon the mouth of G O D, and also confirmeth that whiche wee haue taught, that Fayth vaffheth awaye, vnlesse it bee vpholden by the worde: as the mindes both of Sara, and Isaac and Rebeka had
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had become vaine in their crooked wanderinges out of the waye, vnlesse they had bene by Gods secreete bridle holden in obedience of the word.

32. Againe, not without cause wee include all the promises in Christes, forasmuch as in the knowledge of him the Apostle includeth all the Gospel: and in an other place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is readie to be shewed. For if God promise any thing, hee therein sheweth his good will: so that there is no promise of his, that is not a testimonie of his loue. Neither makest it any matter that the wicked when they have great and continual benefits of Gods liberalitie heaped vpon them, doe thereby wrap, them selues in so much the more greuous judgement. For if they doe neither thinke 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 goodness, therefore they can not thereby bee better taught of his mercie than brute 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 themselues the greater vengeance. For although the effectuall working of the promises do then onely appeare, when they haue founde faith with vs, yet is force and natural properitie of them isuer extinguished by our vnbeliefe or vnthankfulnesse. Therefore when the Lord by his promises doth prouoke man not onely to receiue, but also to thinke vpon the fruities of his bountifulnes, 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 man is loued of God but in Christ, he is the beloued Sonne, in whom the loue of the father abideth & refteth, & then from him powreth it selfe abrode vnto vs; as Paul teacheth, that wee haue obtained favour in the beloued one. Therefore it must needs bee derived and come vnto vs by meanes of him. For this caufe the Apostle in an other place calleth him our peace; in another place he setteth him out as a bond, whereby God is with fatherly natural kindnes bounde vnto vs. It followeth then y we must caft our eyes vpon him, so oft as any promise is offered vs. And that Paul teacheth no absurditie, y al Gods promises whatsoever they be, are confirmed and fulfilled in him. Therebe 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 godlines is praysed. Cornelins a Gentile and a Romane, could scarcely understand that which was known not to all the Jewes, yea & that very darkely: yet his almes and prayers were acceptable to God. And the sacrifice of Naaman, by the Prophets answere allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuch to whom Philip was carried, which if hee had not had some faith, would not have taken vpon him the trauel & expenses of so long a journey, to worship. Yet we see, when Philip examined him, howe he be- wraied his ignorance of the Mediator. And truly I grant that their faith was partly vnexpressed, not only concerning Christs person, but also concerning
his power & the office committed vnto him of the Father. Yet in the meane time it is certain, that they were instruct ed in such principles, as gave them some tafft of Christ, although but very small. Neither ought this to seeme strange. For neither would y Eunuch haue come in haft to Jerusalem from a farre countrey to worship an vnknownen God, neither did Cornelius when he had once embraced the Jewish religion spend so much time, without being acquainted with the first grounds of true doctrin. As for Naaman, it had bene too fond an abfurdtie for Eizeus when he taught him of small things, to have said 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 vse themselves in the sacrifices of the lawe, which must haue bene discerned by the very ende of them, that is Christ, from the false sacrifices of the Gentiles.

33 But this bare & outward declaration of the worde of God, ought to haue largely sufficed to make it be beleued, if our owne blindnesse & stubbornesse did not withstand it. But our minde hath such an inclination to vanity, y it can never cleave faft vnto the trueth of God, & hath such a dulnes, y it is alway blind & cannot see the light thereof. Therefore there is nothing availably done by the worde without the enlightning of the holy Ghost. Whereby also appeareth, that faith is farre aboue mans vnderstanding. Neither shal it be sufficient, that the minde be lightened with the spirit of God, vnlesse the heart be also strengthened & stablized with his power. Wherein the Schoolemen do altogether erre, which in considering of faith, do only take hold of a bare & simple attent by knowledge, leaving out y confidence & assurednesse of the heart. Therefore faith is both ways a singular gift of God, both y the mind of man is clenched to tast the trueth of God, & that his heart is stablized therein. For the holy Ghost not only is the beginner of faith, but also by degrees encereth it, untill by it he bring vs to the heavenly kingdom. That good thing (faith Paul) which was committed to thy keeping, keep in the holy Ghost which dwelleth in vs. But howe Paul faith y the holy Ghost is giuen by the hearing of faith, wee may easilly difcover it. If there had bene but one onely gift of the holy Ghost, then it had bene an abfurdtie for him to call the holy Ghost the effect of faith, which is the author & cause of faith. But when hee maketh report of the giftes wherewith God garnisheth his Church, & by encreasings of faith bringeth it to perfection, it is no mutuall if he ascribe those things to faith which maketh vs fit to receive them. This is reckoned a most strange conclusion, when it is saide, that no man but he to whom it is giuen, can beleue in Christ. But that is partly because they do not consider either how secret & hie the heavenly wisdome is, or how great mans dulleesse is in conceiuing the mysteries of God: and partly because they looke not vnto that assured & stedfast constantnesse of heart, that is to say, the chiefe part of faith.

34 But if (as Paul preacheth) no man is witnesse of the will of man, but 1 Cor. 2.11; the spirit of man that is within him, then how should man be sure of the wil of God? And if the trueth of God be uncertaine among vs, in those things y we presently behold with our eye, howe should it be assured and stedfast among vs there where the Lord promiseth such things as neither eye seeth,
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not wit comprehended? But herein mans sharpness of understanding is so overthrown and faileth, that the first degree of profiting in Gods schoole, is to forsake his owne wit. For by it as by a veile cast before vs, wee are hindered that we cannot attaine the mysteries of God, which are not discloed but to little ones. For neither doth Heath and bloud disclofe, nor naturall man perceive those things that are of the Spirite, but rather to him the learning of God is foolishnesse, because it is spiritually to be judged. Therefore herein the helpe of the holy ghost is necessarie, or rather herein his force only reigneth. There is no man that knoweth the mind of God, or hath ben his counsellor: but the holy spirit searcheth out all things, even the deep secretes of God, by whome it is brought to passe, that we knowe the minde of Christ. No man (faith he) can come to me: vnlesse my father that sent me, drawe him. Every one therefor that hath heared and learned of my father, commeth. Not that any man hath seene the father, but he that is sent of God. Even as therefore we cannot come vnto Christ, but beeing drawen by the Spirite of God: so when wee be drawen, wee are lift up in wit & mind above our understanding. For the soule enlightened by him, taketh as it were a newe sharpnesse of understanding, wherewith it may behold heavenly mysteries, with brightnesse whereof it was before daied in it selfe. And so mans understanding receiuing brightnesse by the light of the holy Ghost, doeth neuer til then truely begin to taste of those things that belong to the kingdom of God, being before altogether vnclaunguerie & without judgement of taste to take avay of them. Therefore when Christ did notably set out vnto two of his disciples 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 vnto them, to pour in their minde the same doctrine which they had heared with their ears. The worde of GOD is like vnto the Sunne that shineth vnto all them to whome it is preached, but to no profite among blinde men. But wee are all in this behalfe blinde by nature, therefore it cannot peree into our minde but by the inward matter the holy Ghost, making by his enlightning an entrye for it.

35 In another place, when wee had to entreat of the corruption of nature, we haue more largely shewed how vnsit men are to beleue. Therefore I wil not weare the readers with repeiting the same againe. Let this be sufficient that the spirite of faith is called of Paul faith itself, which the spirite giueth vs, but not which we haue naturally. Therefore he prayeth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. 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 denieth it is of mans own motion: and not contented therwith he addeth further, it is a declaration of Gods power: writing to the Corinthians, where he faith, that faith hangeth not vpon the wisdome of men, but is grounded vpon the power of the holy Ghost. He speaketh in deed of outward miracles: but because ye reproube are blind at the beholding of them, he comprehended also that inwarde scale, whereof he makest mention
in an other place. And God, the more gloriously to set forth his liberality in so noble a gift; vouchsaeth not to grant it to all universally without difference, but by singular privilege giueth it to whom he wil. For proofe whereof we have alleged testimonies before. Of which Augustine being a faithfull expeditor, crieth out that it would please the Saviour to teach him, and that the very beleeuing it selfe, is of gift and not of deferring. No man (faith he) commeth to me, vnlesse my father drawe him, and to whom it is giuen of my father. It is maruellous that two doe heare, the one despiseth, the other ascendeth vp. Let him that despiseth, 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 greueth me not to say it, this is the depth of the crosse. Out of I wore 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 fatre, 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 may cry out with wondering, but not shewe it in disputing. Finally the summe commeth to this, that Christ when hee enlightneth vs vnto faith by the power of his Spirit, doeth there withall graffe vs into his bodie, that wee may be made partakers of all good things.

36 Now it remaineth that which the minde hath received, may bee further conteyed into your heart. For the word of God is not thoroughlie receiued by faith, if it swimme in the topppe of the braine, but when it hath taken roote in the bottome of the heart yet it may be an inuincible defence to beare and repulse al the engines of tentations. Now if it be true, that your 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 difficultfulnesse of the heart is greater than the blindness of the wit: and as it is harder to haue the minde furnished with assurednesse, than your wit to be instructed with thinking. Therefore the Spirit perfoormeth the office of a seal, to seale vp in our hearts those same promises, the assurance whereof is first enprinted in our wits, and serueth for an earnest to confirm and establish them. Sith ye beleue, (sayth the Apostle) ye are seale vp with the holy Spirite of promise, which is the earnest of our inheritance. See you not how he teacheth that by the spirite the hearts of the faithfull are grauen as with a seale? and how for the same reason he calleth him the Spirite of promise, because he raiseth the Gospel vnto vs? Likewise to the Corinthians he sayth: God which annotated vs, which hath also seale vs, and giuen the earnest of his Spirit in our hearts. And in an other place when he speakeith of confidence and boldenesse of hopinge well, he maketh the pledge of the Spirit the foundation thereof.

37 Neither yet haue I forgotten that which I saide before, the remembrance whereof experience continually reneweth, that is, that faith is tossed with divers doubtings, so that the mindes of the godly are seldom quiet, or at lais not alway enjoy a peaceable state: but with whatsoeuer engine they be shaken, either they rise vp out of the very gulf of temptations, or doe abide fast in their standing. Truely this assurednesse onely nourisheth and defendeth
...defendeth faith, when we holde fast that which is sayd in the Psalme: The Lord is our protection, our helpe in trouble, therfore we wil not feare, when the earth shall tremble, and the mountaines shall leape into the heart of the sea. Also this most sweete quietness is spoken of in an other place: I lay downe and slept, and rose againe, because the Lorde hath sustainted me. It is not meant therby that Dauid was alway with one undisturbed course framed to a merry cheerfulnesse: but in respect that he tasted the grace of God, according to his proportion of faith, therfore he glorieth that he without feare despifeth all that euer might desquit the peace of his mind. Therfore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In Efaie it is sayde: In hoppe and silence shall be your strength. In the Psalme: Holde thee still in the Lord, and waite for him. Wherewith agreeeth that saying of the Apostle to the Hebrues: Patience is needefull, &c.

38 Hereby we may judge howe pestilent is that doctrine of the Scholemen, that we can no otherwise determine of the grace of God towarde vs, than by morall coniecture as every man thinketh himself worthy of it. Truely if we shall wye by our works how God is minded towarde vs, I grant that we can attaine it with any coniecture, be it never so sclender: but faith ought to have relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I befeech you) shall wee be armed, if we say that God is favourable 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 disscussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrary to faith, than either coniecture or any thing neere vnto doubting. And they do very ill wright to this purpose that testimony of the preacher which they haue oft in their mouthes: No man knoweth whether he be worthy of hatred or love. For (to speake nothing how this place is in the common translation 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 things, whom God hateth, or whom God loueth, he laboreth in vaine, & troublcth himselfe to no profit for his paines: but all things happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witness his love to them to whom he maketh all things happen prosperously, nor doeth alwayes vster the hatred to them whom he punisheth. And that he doeth to condemne the vanitie of mans wit, sith it is so dull in things most needefull to be known. As he had written a little before, that it can not be discerned what the soule of a man differeth from the soule of a beast, because it seemeth to dy in like manner. If any man will gather thereof, that the opinion that we holde of the immortality of soules, standeth vpon coniecture: may he not worthily be counted a mad man? Are they then in their right wittes which gather that there is no certainty of Gods grace, because wee can conceie none by the carnall beholding of present things?

39 But they allege that it is a point of rash presumption, to take vpon vs an undoubtèd knowledge of Gods will. I woulde in deedes graunt it...
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unto them, if we did take so much upon vs, that we would make the incomprehensible secret purpose of God subiect to the slenderenesse of our witte. But when we simply fay with Paul, that we have received not the Spirit of this world, but the Spirit that is of God, by whose teaching we may knowe those things that are gien vs of God, what can they barke against it, but they must flanderously 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 vnaffur'd or doubtfull, what do wee offende in affirming that it is assured? But they fay, that this also is not without great presump-
tuonsenesse, that we dare so glorie of the Spirite of Christ. Who would think that their dulness were so great that would be counted masters of y world, that they so fowly stumble in the first principles of religion? Surely I would not thinke it credible, vnlesse their owne writings that are abroad did tefti-
cie it. Paul pronounceth that they oncely are the children of God, that are moued with his Spirite: and these men woulde haue them that be the children of God, to be moued with their owne spirite, and to be without the Spirite of God. Paul teacheth that we call God our Father, as the holy ghost miniftreth that worde vn to vs, which oncely can beare witneffe to our spirite that we are the children of God: These men, although they forbid vs not to call vpon God, yet doe take away his Spirite, by whose guiding hee should haue bene rightly called vpon. Paul denyeth that they are the ser-
uaunts of Christ, that are not moued 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 forge a hope without any such feeling. But peraduenture they will answere, that they do not deny that wee 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 whither they be in the faith, to prove themselves whether they haue Christ, whom vnlesse a man do acknowledge to be dwelling in him, he is a reprobat? But by the Spirit that God hath gien vs (faith John) we know that he abideth in vs. And what do we else but call the promises of Christ in dout, when wee will be counted the seruaunts of God without his Spirite, which he hath openely declared, that he would poure out upon all his? Beside that, wee doe wrong to the holy Ghost, which doe seperate from him faith that is his pec-
cular worke. Sith these are the first leasons of godly religion, it is a token of miserable blindness, to haue Christians noted of arrogancie, that dare glorie 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 vknown to the worlde, & is onely known of them with whome he abideth.

40 And because they will not go about to overthrowe the stedfastnesse of faith with digging oncely of one mine, they affaile it also otherwise. For they fay, that although according to our present state of righteounesse, wee may gather a judgement of the grace of God, yet the knowledge of perseverence to the end abideth in stypen. A goodly confidence of salvation forsooth is left vnto vs, if we judge by morall conieecture, that for a present
moment we be in favour, and what shall become of us to morrow we cannot tell. The Apostle teacheth farre otherwife: I am surely persuaded (faith he) that neither Angels, nor powers, nor principalities, neither death, nor life, neither present things nor things to come, shall sever vs from the love wherewith the Lord embraceth vs in Christ. They seeke to escape with a trifling solution, prating that the Apostle had that by speciall revelation, But they are holden too hard to slip away so. For there he entreateth of those good things y commonly come by faith to the faithfull, not those that he himself specially feeleth. But the same Paul in another place putteth vs in feare with mention of our weakenesse & vnstedfastnesse: Let him that standeth (faith he) beware that he fall not. It is true, but not such a seare whereby we should be ouerthrown, but whereby we may learne to humble our selves 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 property is to passe beyond the spaces of this life, and extend further to immortalitie to come? Sith therefore the faithfull do impute it to the grace of God, that being lightened with his spiritie do by faith enjoy the beholding of the heauenly life: so far is such glorying from presumptuousnes, that if any man be affhamed to confess it, he doth therein more betray his extreme vnthankfulness, in unkindly hiding Gods goodnes, than he doeth declare his modestie or submission.

41 Because it seemed that the nature of faith could not otherwise better or more plainly be declared than by the substance of the promise vp6 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 varieeth not from that definition, or rather description of the Apostle, that he applyeth to his discourse, where he faith that faith is a substance of things to be hoped for, & a certainty of things that are not seene. For by this worde Hypostasis substance (for that terme he vseth) he meaneth as it were, an vpholding stay, whervp-on the godly mind leaneth and refeth. As if he should say faith is a certaine & assured possession of those things y are promised vs of God, vnlesse a man had rather to take Hypostasis for affiance, which I mislike not, albe-it I follow that which is more commonly receiued. Againie, to signifie that even to the last day when the books shalbe opened, they are hier than those things that may be perceiued with our fen ses, or seene with our eyes, or handeled with our handes, and that the same are no other wise possi fied by vs, but if we goe beyond the capacity of our owne wit, & bend our understanding about all those y are in the worlde, yea and clime above our selves, he hath therefore added that this assurednes of possession, is of things that lie in hope, and therefore are not seene. For plain appearance (as Paul wry teth) is not hope, neither hope we for those things that we see. And when he calleth a certaintie or prove (or as Augustine hath or translated it) a conjunction of things not present: for in Grecce it is Elenchos, he faith as much as if he did say, that it is an evident shewing of things not appearing, a seeing of things not seene, a plainnesse of dark things, a presence of things absent, an open shewing of hidden things. For the mysteries of God, such.
such as they be that pertain to our salvation, cannot be scene in themselves & in their owne nature as they call it: but we behold them only in his word, of whose trueth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were alreadie done & fulfilled. But how can the minde lift vp it selfe to receive such a taft of Gods goodnesse, but that it must needs be therewith wholly kindled to love God againe? For that flowing plente of sweetenes which God hath layd vp in store for them that feare him, can not be truely known, but that it muft therewith vehemently moue affection: and whose affection it once moueth, it utterly rauiseth & carieth him beyond himselfe. Therefore it is no marueile, if into a peruerse & crooked heart never entreteth this affection, by which being conveyed vp into {y} very heaven, we are sufffied to come to the most secretly hidden treaures of god, & the most sacred priuie places of his kingdome, which may not be defiled with the entrance of an vnpleane heart. For that which the Schoolemen teach, that charitie is before faith and hope, is a meere madness. For it is faith onely that first engendret charitie in vs. Howe much more rightely doth Bernard teach: I beleue (faith he) that the testimonie of confidence, which Paul calleth the glory of the godly, consisteth in three things. For first of al it is necessarie to beleue {y} thou canst not haue forgiuenes of sins, by {y} pardon of God: then {y} thou canst not haue no good worke at all, vnlesse he also giueth it: last of all {y} thou canst by no works deserue eternal life, vnlesse it also be giuen freely. A little after he addeth {y} these things suffice not, but {y} there is a certeine beginning of faith, because in beleuynge {y} sines cannot be forgiuen but of God, we ought also to beleue {y} they are not forgiuen vs, til also we be persuaded by the testimonie of the holy Ghost, {y} salvation is layd vp in store for vs: because God forgiueth sines, he himself giueth merits, & he himselfe also giueth rewards, that we may not stay til in this beginning. But these & other things shalbe to be entretied of in places fit for them. Now let it onely suffice to know what faith is.

42 Nowe wherfoeter this luely faith shalbe, it cannot be possible but {y} it hath with it the hope of eternal salvation: as an vnduable companion: or rather that it engendret or bringeth it fourthe out of itselfe, which hope being taken away, how eloquently, gloriously foeter we talke of faith, yet we are convinced to haue no faith at all, for if faith (as is abouesaid) be an assured persualion of Gods trueth, that it cannot lye vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assurrednesse, truely doe thereby all looke for a time to come that God shall performe his promises, which in their persualion cannot be but true: so that briefly, hope is nothing else, but a looking for those things which faith hath beleued to be truly promisfed of God. So faith beleueth {y} God is true, hope looketh for the performance of his trueth in convenient time. Faith beleueth {y} he is our Father, hope looketh for him to shewe himselfe such a one towarde vs. Faith beleueth {y} eternall life is giuen vs, hope looketh that it be one day reuiled. Faith is the foundation whereupon hope resteth, hope nouriseth & sustainteth faith. For as no man can looke for any thing at Gods hande, but he {y} hath first beleued his promises: so againe the weaknesse of our faith must with pacient hope & expectation bee sustainted and cherished.
Of the manner how to receive the assurance of hope.

Rom. 8. 24.

that it fall not as fainting for weariness. For which reason Paul doeth well place our salvation in hope. For hope, while it in silence looketh for the Lord, restraineth faith that it fail not headlong with too much haste: hope strengtheneth faith, that it waver not in God's promises, nor begin to doubt of the truth of them: hope strengtheneth faith that it waxe not wearie: Hope strengtheneth faith to the uttermost bound, that it faint not in the mid course, nor in the very beginning. Finally, hope by continually renewing and restoring, it maketh it newe and then to rise vp frether than it selfe to continuance. But how many ways the helps of hope are necessary to the strengthening of faith, shall better appeare, if we consider with howe many fortes of temptations they are assailed and shaken, that have embraced the words of God. First, the Lord in differing his promises doeth oftentimes hold our minds longer in suspense than we would, or; here it is the office of hope to peroume, that which the Prophet commandeth, that though his promises do bare, yet we should waite stil for them. Sometimes he suffereth vs not onely to faint, but also seemeth to be highly displeased: here it is much more necessary to haue hope to helpe vs, that according to the saying of an other Prophet, wee may still looke for the Lord, that hath hidden his face from Iacob. There rise vp all learners (as Peter faith) that aske where is his promise or his comming? For as much as since the fathers slept, all things so continue from the beginning of the creation. Yea the flesh & the world do whisper the same thing in our ears. Here must faith staye with sufferance of hope be holden fast fixed in beholding of eternity, it may accompt a thousand yeares like as one day.

Heb. 2. 3.

2. Pet. 3. 17.

Phil. 1. 5.

Ps. 90. 4.

43 For this conioyning and alliance the Scripture sometimes confounds the names of Faith and Hope. For when Peter teacheth that wee are by the power of God preferved through faith, vnto the disclosing of salvation, he giueth that vnto faith which did more fitly agree with hope, and not without cause, forasmuch as we haue 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 out of faith dierueth expectation, because in patiently hoping, we hold our desires in suspence, till God's conuenient opportunities be open: All which matter we may better understand by the tenth chapter to the Hebrews, which I haue alreadie allaged. Paul in another place, although he speake vnproperly, yet meaneth the same thing in these words: We looke in the spirit through faith for hope of righteousnes: even becaus we embraceth the testimonie of the Gospel concerning his free loue, do looke for the time when God shal openly shewe that which is nowe hidden vnder hope. And now it is plaine how foolishly Peter Lombard layeth two foundations of hope that is the grace of God, & the desiruing of workes. Hope can haue no other marke to be directed vnto, but faith: & wee haue alreadie declared faith hath one onely marke the mercie of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to heare what a luely reacon he bringeth. If (faith he) thou darst hope for anything without desirings, y shal not be worthie to be called hope, but presumption. Who (gentle reader) wil not worthy abhorre such beastes, that

G2. 5.
The grace of Christ. Lib. 3. 192

say, it is a rash and presumptuous deede, if a man haue confidence that God is true of his worde? For where the Lorde willoth vs to looke for all things at his goodnesse, they say it is presumption to learne and rest vpon it. A maister meete for such scholers as he founde in the mad schoole of filthy bablers. But as for vs, when we see that we are commanded by the oracles of God to conceive a hope of saluation, let vs gladly presume so much vpon his trueth, as trusting vpon his only mercy, casting away the confidence of workes, to be bolde to hope well. He will not deceuie that sayde: Be it not so, you according to your faith.

The iii. Chapter.

That we are regenerate by faith. Wherein is entreated of Repentance.

Albeit wee haue already partly taught howe faith possesteth Christ, & howe by it we enjoy his benefites: notethelesse this were yet darke, vnlesse we did also make declaration of the effectes that we seele thereby. Not without cause it is sayde, that the sum of the Gospell standeth in repentance and in forgiueneffe of sinnes. Therefore leaving out those two pointes, whatsoever we shall say of faith, shalbe but a hungry and vnperfect, yea and in manner vnprofitable disputation of faith. Now forasmuch as Christ doth giue both vnto vs, and wee obtaine both by faith, that is to say, both newnesse of life and free reconciliacion, reason and order of teaching required, that in this place I beginne to speake of both. Our next paffage from faith shalbe to Repentance, because when this article is well perceived, it shalbe the better appeare how man is iustified by only faith and meere pardon, and yet how real holines of life(as I may so cal it) is not seuered from free impurator of righteousness. Now it ought to be out of question, that Repentance doth not only immediatly follow faith, but also spring out of it. For whereas pardon & forgiuenees is therefore offered by the preaching of the Gospell, that the sinner being delivered 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 he must returne from the errours of his former life into the right way, and apply all his study to the meditation of repentance. As for them that thinke that repentance doth rather go before faith than flow or spring forth of it, as a fruite out of a tree, they never knew the force thereof, and are mowed with too weake an argument to thinke so.

2 Christ(fay they) and John in their preachings doe first exhort the people to repentance, and then they afterward say that the kingdom of heauen is at hande. Such commandement to preach, the Apostles receiued, such order Paul followed, as Luke reporteth. But while they superstitiously sticke vpon the ioyning together of syllables, they marke not in what meaning the wordes hang together. For when y Lorde Christ & John do preach in this manner: Repent ye, for the kingdom of heauen is come neere at hande: do they not fetch the caufe of repentance from very grace and promise of saluation? Therefore their wordes are aunsmuch in effect as if they had sayde: because the kingdom of heauen is come neere at hande, therefore
Cap. 3. Of the manner how to receive repentance.

For Matthew, when he hath shewed that John so preached faith that in him was fulfilled the prophesie of Esay, concerning the voyage crying in the wilderness, Prepare the way of the Lord, make strait the pathes of our God. But in the Prophet that voice is commanded to begin at comfort and glad tidinges. Yet when we refer the beginning of repentance to faith, we do not dreame a certaine meane space of time, wherein it bringeth it out: but we mean to shewe that a man can not earnestly apply himselfe to repentance, vnselde he know himselfe to be of God. But no man is truly perfwaded that he is of God, but he that hath first received his grace. But these things shall be more plainly disposed in the proccede following. Paraduenture this deceived them, that many are first by terrours 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 necer to true and iust obedience. But our question is not here how diversely Christ draweth vs into him, or prepareth vs to the endeouer 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 mercifullnesse, that thou mayest be feared. No man shall ever reverently feare God, but he that truteth that God is mercifull vs to him: no man will willingly prepare himselfe to the keeping of the lawe; but he that is persuaded that his servises please him: which tendernesse 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; he hath striken vs, and he will cure vs, because the hope of pardon is vssed as a prick to make them not to be dull in their sinnes. But their doing errore is without all colour of reason, which to beginne at repentance do appoint certaine dayes to their newe concertes, during the which they must exercife themselves in penance: and when those dayes are once past, they admit them to the communion of the grace of the Gospel. I speake of many of the Anabaptistes, specially those that marvellously rejoynce to be counted spiritual, and their companions the Lefuits, and such other drags. Such fruits forsooth that spirit of giddines bringeth forth, to determine repentance within compasse of a few dayes, which a Christian man ought to extend in continuance throughout his whole life.

But certaine learned men, euen long before these times, meaning to speake simply & sincerely of repentance, according to the truth of Scripture, have laid that it consisteth of two parts, mortification, and viuificatio. Mortification they expounde to be a sorrow 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 he truely beginneth to hate and abhorre sinne: then he heartily misliketh himselfe, confesseth himselfe to be miserable and lost, and witheth himselfe to bee an other man. Further, when hee is touched with some feeling of the judgement of G O D (for the one immediately followeth vpon the other) then he lieth striken and overthrown, then he trembleth, humbled and cast downe,
downe, then hee is discouraged and despaireth. This is the first part of repentance, which they haue commonly called contrition. Viuisication they expounde to be the comfort that growth of faith, when a man ouerthrowne with conscience of sinne, and stricken with feare of God, looking afterwaide vnto the goodness of God, vnto the mercy, fauour and Salvation, that is though Christ, raiseth vp himselfe, taketh breath againe, recouereth courage, and returneth as it were from death to life. And these words, if they haue a right exposition, do aptly enough expresse the nature of repentance. But where they take Viuisication for the cheerefulness, which the mind receiueueth being brought into quietnesse from trouble and feare, therein I agree not with them; forasmuch it rather signifieth a desire to live holy and godly which growth of regenration, as if it were said, that man dieth to himselfe, to begin to live to God.

4 Some other, because they lawe this word diversely taken in Scripture, haue made two fortes of repentance; and because they shoulde make them differently knowne 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 & can not wipe himselfe out of it. The other Repentance they call of the Gospel, by which the sinner is in deede, greeuously vexed with himselfe, but he raiseth vp higher and taketh hold of Christ, the salue of his fore, the comfort of his feare, the hauen of his miserie. Of the repentance of the lawe they put those examples: Cain, Saul, and Iudas. Whose repentance when the Scripture rehearseth vnto vs, it meaneth that they acknowledging the greevousnesse of their sinne, were afraide of the wrath of God, but in thinking vpon God onely as a reuenger and judge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entrie of hell, whereinto they being entred into this present life beganne alreadie to suffer punishment, from the face of the wrath of Gods Maiestie. 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 stricken with feare, when he receiued the message of Death: but he prayed weeping, and looking vnto the goodness of God, hee tooke againe good confidence vnto him. The Ninivites were troubled with the horrible threatening of destruction. But they clothed the selues 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 saide further, Lorde take away the wickedness of thy seruant. 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 goodness of God, they steade furthermore: Ye men and brethren, what shall we do? And such was the repentance of Peter himselfe, which wept indeede bitterly, but he ceased not to hope well.

5 Although all these things be true, yet the vorie name of repentance...
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(As far as I can learn by the Scriptures) is otherwise to be taken. For where they comprehend faith vnder repentance, it disagreeth with that which Paul faith in the Acts, that he testified to the Iewes and Gentiles repentance vnto God and faith in Iesus Christ, where he reckoneth repentance & faith as two diverse things. What then? Can true repentance stande without faith? No: But though they can not bee seuered, yet they must bee distinguisht. 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 bonde, yet they rather woulde bee confused then confused. And truely I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, wherof faith is not the least part: but in what meaning it is so comprehended, shall most easilie appeare when the force and nature thereof shall bee declared. The name of repentance in Hebrewes is directed of conversing or returning, in Greeke of changing of the minde or purpoce, and the thing it selfe doeth not ill agree with eather derivations, where of the summe is, that we departing from our felues shoulde turne vnto God, and putting off our olde minde, shoulde put on a newe: Wherefore in my judgement, repentance may thus not amisse bee 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 onely thing they travell'd to perswade, that confounded with their owne sinnes, and pricked with feare of the Lordeb judgement, they shoulde fall downe and bee humbled before him, against whom they had offended, and with true amendement returne into his right way. Therefore these wordes, To be turned or returne vnto the Lorde, To repent, or doe penance, are among them vsed 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 followe his worde, and are ready at their captains commandement to goe whither hee calleth them. And Iohn and Paul vsed these wordes, to bring forth fruite worthic of repentance, for, to leade such a life as may represent and testifie such an amendement in all their doings.

6 But before wee goe any further, It shall bee profitable that wee doe more plainly set out at large the definition that we have made. Wherein there bee chiefly three pointes to bee considered. First when wee call it a turning of life vnto God, wee require a transforming, not onely in outward workes, but also in the soule it selfe, which when it hath put of her oldnesse, then beginneth to bring forth the fruiets of workes agreeable to her renewing. Which when the Prophete goeth about to expresse, he commandeth them whome hee calleth to repentance, to make them a newe hearte. Therefore Moses oftentimes meaning to shew howe the Israelites might repent, and so be rightly turned vnto y Lorde, teacheth that it bee done with all their heart, and with all their soule (which manner of speaking...
king we see often repeated of the Prophetes;) and naming it the circumci-
sing of the heart, he shaketh away all inwarde affections. But there is no
place whereby a man may better perceive what is the natural propriety of
repentance than the fourth Chapter of Jeremey. If thou returne to me, O Fs-
raell, (faith the Lord) returne to me, plowe vp your arable land and sowe not
upon thornes. Be circumcised to the Lord, and take away the uncircumcised
skinnes of your heartes. See how he pronounceth that they shall nothing
prevail in taking upon them the following of righteousnes, vnlesse wicked-
dnes be first plucked out of the bottome of their heartes. And to move them
throughly, he warneth them that they haue to do with God, with whom
there is nothing gotten by dalying; because he hateth a double heart. There-
fore Esay laugheth to scorn the foolish endeavours of hypocrites, which did
in deepe buffly go about an outwarde repentance in ceremonies, but in the
meane time they had no care to loose the bundles of wickednes wherewith
they helde poor men fast tied. Where also he very well fieweth in what
duties vnfained repentance properly standeth.

7 The seconde point was, that we taught that repentance proceedeth of
an earnest feare of God. For, before that the minde of a sinner be en-
clined to repentance, it must be stirred vp with thinking upon the judgemen-
t of God. But when this thought is once thoroughly setted, that God wil one
day go vp into his judgement seate, 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 upon a newe trade of life,
wherby he may safely appeare at that judgement. Therefore oftentimes the
Scripture, when it exhorteth to repentance maketh mention of the judg-
ment: as in Jeremey: least paraduenture my wrath go out as fire, and there be
none to quench it, because of the naughtines of your workes. In Paules ser-
mon to the Athenians: And whereas hitherto God hath borne with thy times
of this ignorance, now he giueth warning to men, that all men euer where
may repent them, because he hath appointed the day wherein he wil judge
the worlde in equity. And in many other places. Sometimes it declareth by
the punishments already extended, that God is a judge, that sinners should
think with themselves, that worse things hang ouer them if they doe not
repent in time. You haue an example thereof in the 29. of Exodus. But be-
cause the turning beginneth at the abhorring & hatred of sinne, therefore the
Apostle maketh forowfulnes, such as is according to God, the cause of re-
pentance. And he calleth forowfulnes according to God, when we are not
only afraid of punishment, but do hate & abhorre sin it selfe, so farre much as
we understand y it displeaeth God. And no maruel. For vnlesse we be shar-
ply pricked, y frowndulnes of our flesh could not be corrected, yea prickings
would not suffice for y dulnes and frowndulnes thereof, vnles God in stretch-
ing out his roddes should parece more deeply. This is also an obstinacie
which must be beaten downe as it were with beetles. Therefore the perverti-
nes of our nature enforcest God to the severitie that he vseth in threatning,
because he should in vaine call vs alluringly with faire speech while we lie a
sleepe. I recite not the testimonies y commonly offer the-selles to be found.
The feare of God is in another manner also the beginning of repentance. For
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For though man's life were absolutely furnished with all points of virtues, if it be not applied to the worshipping of God, it may in deed be praised of the world, but in heaven it shall be more 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 ourSELVES to yelde vs subject to this government.

8 Thirdly, it remaineth that we declare what is meant by this that wee say, that Repentance consisteth in two partes, that is to say, mortifying the flesh, and quenching of the spirit. The Prophets do plainly express it, although somewhat simply and grossly according to the capacity of the carnall people, when they say: Cease from evil, and do goodnes. Again: Be washed, be cleane, take away the euill of your works from mine eyes: Cease to doe petuery, learn to doe well,seeke judgement, helpe the oppresseed, &c. For when they call men away from wickednes, they require the death of the whole flesh, which is stuffed full of wickednesse and peruetenes. It is in deed an vncaffe and hard thing to put off our fulesse, and to depart from our natural disposition. Neither can it be thought that the flesh is throughly deceade, vnlesse all that we haue of our fulesse be abolisshed. But forasmuch as all the affectation of the flesh is enemy against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they express the renting by the frutes that follow thereof, as righteousness, judgment and mercy. For it were not enough to doe those duties rightly, vnlesse the minde it selfe and the heart haue first put on the affection of righteousness, judgement and mercy. That is done when his spirit of God hath so stuck 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 away from God, so vnlesse the forsaking of our fulesse do goe before, we can never goe towards that which is right. Therefore we are so oft commanded to put of the olde man, to forfacke the world and flesh, to bid our lustes farewell, &c 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 otherwise framed to the feare of God, nor do learne the principles of godlines, but when we are violently blaine with the word of the Spirit, and so brought to nought euon as though God should pronounce, that to haue vs to be accounted among his children there needeth a death of all our common nature.

9 Both these things do happen unto vs by the partaking of Christ. For if we do truly communicte of his death, by his power therof our old man is crucified, and the body of sin dieh, the corruption of our former nature may live no more. If we be partakers of his resurrection, by it we are raised vp into a newnes of life, that may agree with the righteousness of God. In one worde I expounde repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence fowlly defaced and in a maner vterly blotted out, may be renued in life. So the Aposttle teacheth, when he faileth: but we representing the glory of God with vncouered face are transformed into the same image, out of glory into glory, as by the Spirit of the Lord. Again: Be ye renued in the spirit of...
your minde and put on the newe man, which is created according to God in righteousnesse and holinesse of truth. Againe in an other 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 this righteousneses of God, from which we were fallen by Adam. After which manner it pleaseth 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 day, or one yeare, but by continual, yea and sometimes flowe 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 purenes, 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 & apostate Staphilus, which foolishly faith that I confound the state of this present life with the heavenly glorie, when I expounde by Paul, the image of God to be holinesse and true righteousnesse. As though when any thing is defined, we should not seeke the whole fulnes & perfection of it. And yet we denie not place for increaseth. But I say that how neere any man approacheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of repentance wherein to run all their life long.

10 The children of God therefore are so delivered by regeneration from the bondage of sin, not that haing nowe obtained the full possession of libertie, they should feele no more trouble by their flesh, but that they should haue remaining a continual manner of strive, wherewith they may be exercised, and not only be exercised, but also may better learne their owne weaknesses. And in this point all writers of sound judgement agree together, that there remaineth in man regenerate a feeding of euill, from whence continually spring desires that allure & stir him to sin. They confesse also that the holy ones are still so 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 needfull to labour much in searching what the olde writers have thought herein, forasmuch as only Augustine may be sufficient for it, which hath faithfully and with great diligence gathered all their judgements. Therefore let the readers gather out of him, such certaintie as they shall desire to learne of his opinion of antiquitie. But there may seeme to be this difference between him and vs, that he when he graunteth that the faithfull so long as they dwell in a mortall body are so holden bound with lustes, they cannot but lust, yet darest not cal that disease sin; but being content to express it by its name of weakness, he teacheth then only it becometh sin, when either work or consent is added to it; and receyving its, whiche yeldeth to the first desire, but we apprehend very shame for sin, my man is tickled with any desire at all against the law of God, Yea we affirm that very corruption that ingendreth such desires in vs is sinne. We teach therefore it there is alway sinne in the holy ones, until they be unclothed of the mortall body, because there remaineth in their fleshly perswasions of lusting that fighseth against unrightnes.
And yet he doth not alway forbear to use the name of Sinne, as when he faith: This Paule calleth by the name of Sinne, from whence springe all sins vnto a fleshly concupiscence. This as much as pertaineth to the holy ones, looseth the kingdome in earth, and perisheth in heauen. By which words he confesseth, the faithfull are guilty of Sinne, in as much as they are subject to the lustes of the flesh.

Rom.5.6. But this that is saide, that God purgeth his Church from all Sinne, that he promiseth that grace of deliverance by baptism, and fulfilleth it in his elect; we referre rather to the guiltinesse of Sinne, than to the verie matter of Sinne. God truely performeth this by regenerating them that be his, that in them that kingdome of Sinne is abolished. For the holy Ghost ministreth them strengthe, whereby they get the ypper hande and are conquerors in the battel: but it ceaseth onely to reigne & not so to dwell in them. Therefore we fo say, that the olde man is crucified and the lawe of Sinne abolished in the children of God, that yet there remaine some leauinges, not to haue dominion in them, but to humble them by knowledge in conscience of their owne weakenes. And wee confesse that the same 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 deliuered from this guiltinesse, which otherwise shoulde justly bee reckened sinners and guiltie before God. And this sentence it shall not be harde for vs to confirme, forasmuch as their are evident testimonies of the Scripture vpon their matter. For what would we have more plaine, than that which Paul crieth out to the Romanes chapter 7? First both wee haue in an other place shewed, and Augustine proue by strong reasons, that Paul their speake in the person of a man regenerate. I speake not of this, that hee vlieth these wordes Euill and Sinne, that they which will speake against vs may not cavell against those wordes; but who canne deny, that a struing against the law of God is euill, who can deny a withstanding of lustee to be Sinne? Finally, who will not grant that there is a fault, where is a spirituall miserie? But all these things are reported of this disease by Paul. Againe, we haue an assured demonstration by the Lawe, by which this whole quesion may easilly be discusst. For we are commanded to love God with all our heart, with all our soule, with all our powers. Sith all the partes of our soule ought to be so occupied with the loue of God, it is certaine, that they satisfie not the commandement that conceive in their heart any desire be it never so little, or suffer any such thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie. For what are not these the powers of the soule, to be affected with sodaine motions, to comprehend with wit, to conceive with minde? Therefore, when these doe open a way for vaine or corrupt thoughtes to enter into them, doe they not shew that they are euens so much void of the loue of God? Wherefore, who so confesseth not that all the lustes of the flesh are sinnes, and that the same disease of lustinge, which they call a feeding, is the well spring of sinne, hee must needs deme that the transgression of the lawe is sinne.

If any man thinke it an absurditie, that all the desires wherewith man is naturally mowed in affection, are uniuerally condemned, where-
as they be put into man by God the author of nature. We answer, that we do not condemn those desires that God hath so engraven into the mind of man at the first creation, that they cannot be rooted out without destroying the vertic nature of man, but only outrageous & unbridled motions that fight against the ordinance of God. But now fith by reason of the perverse nes of nature, all her powers are infected & corrupted, that in all her doings appeareth a continual disorder & intemperance, because the desires cannot be feuered from such intemperance: therefore we fay that they are corrupt. Or (if you like to have the whole summe in fewer wordes) we teach that all the desires of men are evil: and we accuse them to be gilte of sinne, not in they are naturally, but for that they are inordinate: and we call them inordinate, because no pure or cleane thing can come out of a corrupt & vnclene nature. And Augustine doth not so much vary from this doctrine as he appeareth in his eue, while he somewhat too much feareth the enuie that the Pelagians laboured to bring him into, he sometime forbeareth to speake the name of sinne: Yet where he writeth that the law of sinne stil remaining in the holy ones, the one gilte is taken away, he plainly sheweth that he doth not so much disagree from our meaning.

13 We will alleage some other sentences, whereby shall better appeare what he thought. In the second booke against Julian: This lawe of sinne is both released by the spirituall regeneration, & abideth in the mortall flesh, released herein, because the giltes is taken away in the sacrament whereby the faithfull are regenerate: & it abideth, because it worketh the desires against which the faithfull do fight. Againe, Therefor the lawe of sinne (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe, The lawe of sinne (of which yet remaining the gilte is in baptisme discharged) Ambrose called wickednes: because it is wickednes for the flesh to lust against the Spirit. Againe, Sinne is dead in respect of the giltes wherein it held vs, & even being dead, it stil rebelleth til it be healed with perfection of burial, And yet plainer in the fifth book. As the blindnesse 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 worthie correction: and the caufe of sinne when any thing is committed by the error of a blinde heart: to the lust of flesh against which a good spirit lusteth, is both sinne, because there is in it disobedience against the government of his mind: and also the punishment of sinne, because it is giuen for recompence to the defuerings of the disobedient: and the caufe of sinne in man, when he consenteth by defection, or in man, when he is borne by infection. Here without any doutfull speach he calleth it sinne, because when error was once overthrown, and the truemest confirmed, he lesse feared slanderous reportes. As in the 41. Homely vpon Iohn, where doubtlesse he speaketh according to the true meaning of his minde, he faith: If in the flesh thou serue the law of sinne, do that which the Apostle himselfe faith: let not sinne reigne in your mortall body to obey the desires thereof. He sayeth not, let it not be, but let it not reigne. So long as thou liuest, sinne muft needs be in thy members at least, let reigne be taken from it. Let not that be done which it commandeth. They that defende that lust is no sinne, are wont to objefct that saying
James 3:14

Of the manner how to receive

saying of James: Lust, after that it hath conceived, bringeth forth sinne. But this is easily confuted. For vnleffe wee thinke that he speakest of only ill workes or actual sinnes, euil wilt selfe, shall not be accounted sinne. But where he calleth mischievous deeds & wicked offences offspring of sin, & giueth unto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euil thing & damnable before God.

14. Certaine Anabaptistes in this age, deuise I wote not what phrautike intemperance in stead of spiritual 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, vnder whose guiding they never go out of the way. It were incredible that mans minde coulde fall to so great madness, vnleffe they did openly & proudly babble abroad this doctrine. Truely it is monstrous. But it is meete, such shoulde suffer the punishment of such blasphemous boldnesse, so haue persuaded their minde to turne the trueth of God into a lie. Shall all the choyse of honestie & dishonestie, right & wrong, good and euill, vertue & vice, be taken away? Such difference (say they) commeth of the cursednesse of old Adam, from which we are exempted by Christ. So nowe there shalbe no difference betwene fornication & chastitie, plaine dealing & suitelie, trueth & lying, justice & extortion. Take away vaine seare, say they, the Spirit wil command thee no euil thing, so that thou boldly and without feare yelde 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 madness of lustes, haue put off all common reason, but what Christ (I beseech you) do they frame vnto vs, and what spirit do they belch out? For we reknowledg one Christ, & his only Spirit whom the Prophets have commended, whom the Gospel giuen vs dooth preach, of whome we there haue no such thing. That Spirit is no patron of manslaughter, whoredom, drunkennes, pride, contention, courtoysnesse, & guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and trueth. It is not a giddie spirit, & runneth headlong without consideration through right & wrong, but is full of wisedome & understanding, that differeth rightely betwene luft & vniuitt. It stirreth not vnto disolute & unbridled licentiousnesse, but maketh difference betwene lawfull and unlawful, and teacheth to keepe measure and temperance: but why do we labour any longer in confuting this beastly rage? To Christians the Spirit of the Lord is not a troublesome phantaasie, which either themselves have brought forth in a dreame, or have received being forged of other: but they reverently seek the knowledge of him at the Scriptures, where these two things bee taught of him: First that he is giuen vs vnto sanctification, that hee might bring vs into the obedience of Gods will, being purged from vnclennesse & deffilings, which obedience cannot stand, vnleffe lustes be tamed & subdued, whereunto these men would giue the bridle at libertie. Secondly we are taught that wee are so cleansed by his sanctification, that we are full befieged with many vices & much weakenesse, so long as we are enclosed in the burden of our body; whereby it commeth to passe, that being farre distant from perfection, wee haue neede alway to encrease somewhat, and being entangled
The grace of Christ.

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tangled in vices, we have neede daily to wrangle with them. Wherupon also followeth, that shalke of sloth and carelessnesse, we must watch with heed
ful minde, that wee be not compassed vnware with the shames of our fleth. Vnleffe paraduenture we thynke that we haue proceeded further than y Apo
tlle, which yet was weried of the Angel of Satan, that his strength might be made perfect with weaknesse and which did vnfaithfully represent in his fleth that division of the fleth & of the spirit.

15 But whereas the Apostle in describing of repentance recketh se
uen either causes or effects or partes thereof, he doeth that of a very good cause: and these they be: endeavour or carefulnesse, excusing, indignation, seare, desire, zeale, punishment. Neither ought it to seeeme any abfurditie, for I dare not certainly determine whether they ought to be counted causes or effects. For both may be defended in disputation. They may be also called affections sojourned with repentance: but because, leaving out those que
stions, we may understand what Paul meaneth, wee shalbe content with a simple declaration of them. He faith therefore, that of the heavinesse which is according to God, arifeth carefulnesse. For he is touched with an earnest feeling of displeasure because he hath sinned against his God, is therewithal stirred vp to diligence & needfulnes, to winde himselfe clearely out of the shames of the diuile, to take better heede of his shames, to fall no more from the governance of the holy Ghost, not to be oppressed with securitie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the judgement of God, either doeth denie that he hath offended, or diminisheth the hainousnesse of his fault, but a puration which standeth rather in crauing of pardon, than in defence of his caufe. Like as the chil

dren that are not reprobate when they acknowledge and confess their faults, do yet see entreatyng, and that it may take place, they protest by all meanes that they can, that they have not cast away the reuenance they owe to their parents. Finally, they so excuse them, as they go not about to prooue themselves righteous and innocent, but onely that they may ob
taine pardon. Then followeth Indignation, whereby the sinner freteth inwardly with himselfe, quarrelleth with himself, is angrie with himselfe, when he recordeth his owne peruersitie and his owne vnthankfulitie to God. By the name of seare, he meaneth that trembling that is striken into our minde so oft as we thinke both what wee haue defuered, and how horri
ble is the seueritie of Gods wrath against sinners. For we must needs then be vexed with a meruailous vnquietitie, which both instructeth vs to hu
militie, and maketh vs more ware against the time to come. Now if out of seare do springe that carefulnesse, whereof he had spoken before, then wee see with what linking they hang together. It seemeth to mee that he hath vsed this worde Desire for diligence in our ductie and readie cheerfulnesse to obey, whereunto the acknowledging of our owne faules ought chieffely to prouoke vs. And thereunto also belongeth zeale, which he soyneth im
mediately next vnto it. For it signifieth a fearfullnesse, wherwith we be kindled when we be spurred forward with these pricking thoughts: what have I done? whither had I thrown my self? hedlong, if the mercie of God did not help me? The last of all is punishment, for the more rigorouss that wee be to our
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to our selues, & the straightly er that we examine our owne sinnes, so much
the more we ought to tryst that God is fauour able and mercifull vnto vs.
And truely it is not possible, but that the soule being striken with horror of
the judgement of God must needes do some execution in the punishing of
it selfe. Truely the godly do feel what punishments are shame, confusion,
mourning, loathing of their selues, & other affections that spring out of ear-
nest acknowledging of sinnes. But let vs remember that there is a meaoure to
be kept, that sorrow we do not swallow vs vp, because nothing more readily
happeneth to fearfull confusions than falling to despair. And also by that
craftie means whose souer Satan findeth overthrown with dread of
God, he more and more drowneth them in the gulf of sorrowe, that they
may never rise vp againe. Truely the fearre cannot be too great which en-
deth with humilitie, and departeth not from hope of pardon. But alway as
the Apostle teacheth the sinner must beware, that while he move himselfe
to the loathing of himselfe, he despair not, oppressed with too great fearre, for
so do we flee away from God which calles vs to him by repentance. Upon
which point this lesson of Bernard is verie profitable: Sorrow for sinnes is
necessary, if it be not continuall. I counsell you sometime to return your
faute from grievous 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 hony with wormewood, that the holome bitterness may bring
vs health, when it shalbe dronke tempered with sweetenesse. And if ye think of your selues in humilitie, thinke also of the Lord in
goodnesse.

16 Now it may be also perceived what be the fruits of repentance, euen
the duties of godlinesse toward God, and of charitie toward men, & thera-
withall a holines and purenesse in all our life. Finally, the more earnestly y
any man examineth his life by the rule of Gods lawe, so much the surer to-
kens he theeweth of his repentance. Therefore the holy Ghost oftentimes,
when he exhorteth vs to repentance, calleth vs sometime to all the com-
mandements of the law, sometime to the duties of the second table. Albeit
in other places after that hee hath condemned vn cleanness in the very
fountaine of the heart, he descendeth afterwarde to outward testimonies y
do sett true repentance; of which thing I wil hereafter sett before the rea-
ders eyes a table in the description of a Christian life. I will not gather tes-
rimonies out of the Prophets, wherein they partly scorne at their follies y
go about to appease God with ceremonies, & do thewe that they be meere
mockeries, and partly do teache that outward vprightnesse of life is not the
principal part of repentance, because God looketh vpon the heart, whose
souer is euyn meanly exercised in the scripture, shal be perceived of himselfe
without any other mans putting in minde, 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 be a little helpe to the understanding of
the rest, where he sayth: Tearre your hearts and not your garments. Also
both those pointes are expressed in these wordes of Iames: Ye wicked do-
ers, cleanse your handes: ye double men, purge your heartes. Where in
deede there is an addition joyned to the fiftte parte, but after is shewed the
the verie fountaine and beginning that they must wipe away their secret
filthinesse, that there may be an altar set vp to God in the very heart. Befide
this there are alfo certaine outward exercises which wee vsuall ly as re-
medies to humble our felues or to tame our fleshe, & publiquely for the de-
claration of repentance. And they proceed from that punishment of which
Paul speaketh, for these are the properties of an afflieted minde, to be in
lonthomeflesse, mourning & weeping, to fleect gorgeousnesse & all trimming,
and to forfake all delites. Then he that feeleth how great an evil is the re-
bellion of the fleshe, seeketh all remedies to bridle it. Moreover he that well
bethinketh him how grievous a thing it is to have offended the iuftice of
God, cannot rest vntil he haue in his owne humiliatton glorie to God.
Such exercises the old writers do ofteentimes rehearse, when they speake of
the fruits of repentance. But albeit they do not place the whole force of
repentance in them, yet the readers shal pardon me, if I speake what I think:
it seemeth vnto me that they ftdand too much vpnon them. And if any man
will wisely wey it, I truft he will agree with mee, that they haue two wayes
gone beyond measure. For when they so much enforced, & with immeasur-
able commendations advanced 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 beene of much greater im-
portance. Secondly, in giving punishments they were somewhat more rigorous
than eccleaffaticall mildnesse may beare, as we shal haue occasion to thewe in
an other place.

17 But because many when they heare weeping, faying & ahes spoken
of, both often in other places & specially in Joel, they measure the chief
part of repentance by faying & weeping: therefore their error is to be tak-
ened 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 be-
gnongto repentance; but weeping & faying are not joined as continual or
necceffarie effectes thereof, but are spoken of in respect of a special circum-
stance. Because he had prophesied, that they hanged ouer the Iewes a moft
griuous deftruction, therefore he counfelleth them to prevent the wrath of
God, not only in repenting, but also in vterrinf tokens of their forrowe.
For as a man standing to be arraigned, vfeith humbly to abace himfelfe with
an ouergrowned beard, uncombed haire & black apparel, to moout the judge
to pitty, fo it behooved them when they ftoode accused before the judge-
mentfeate of God in pitious array, to befeec him not to ex tend his rigor.
But although ahes and fackcloth did paradumente more fitly agree with
those times: Yet it is certaine, that weeping and faying should be to a very
conuenient good vs among vs, fo oft as the Lord feemeth to threaten vs a-
ny plague or calamitie. For when he maketh any danger to appeare, he doth
after a certaine manner giue warning, that he is prepared or armed to re-
venge. Therefore the Prophet did well, when he exhorted his contremen
to weeping and faying, that is to the sorrowfull manner of accused men,
whose offences he laid a little before, were had in examination. Even as the
Pastors of the Church should noe doe ill at this daye, if when they see any
ruine hanging ouer the neckes of their people, they woulde cry out vpon
them
them to make haste to fasting and weeping; so that they would be 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 always ioyned with repentance, but is apointed peculiarly for times of miserable plagues; and therefore Christ ioyneth it with wailing, when he acquiteth the Apostles from need thereof, vntil the time that being spoiled of his presence, they should be tormented with grief. I speake of solemn fasting. For the private life of the godly ought to be tempered with honest sparing & obstetricie, that in the whole course thereof there may appeare a certaine kind of fasting. But because all this matter shalbe to be declared againe in the place where we shall entreate of the discipline of the Church, therefore I do now the more slenderly touch it. But this one thing I wil adde here by the way: when the name of repentance is applied to this outward profession, then it is vnproperly turned from the natural meaning which I have 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 & gilteinne. So do to penance in ashes & sackcloth is nothing else, than to utter a displeasednes when God is angry with vs for grievous offences. And this is a publike kind of confession, whereby we condemning our felues before the Angels & the worlde, do present the judgement of god. For Paul rebuking their slothfulness that tenderly bare with their own faults, faith: if we did judge our felues, wee should not be judged of God. But it is not alway necessarie to make men openly of counsell and wittnesse of our repentance: but to confess privetely to God is a parte of true repentance which cannot bee omitted. For there is nothing more unreasonable than to looke to haue God to pardon vs the finnes in which we flatter our felues and do hide them by Hypocrisie, least he should bring them to light. And it behoueth vs not onely to confesse those finnes which we daily commit, but more grievous offences ought to drawe vs further, & to call againe into our remembrance thinges that seeme long ago buried. Which leffon David gueueth vs by his example. For beeing touched with shame of his newly committed fault, hee examineth himselfe even to the time when he was in his mothers wombe, & confesseth that euene then hee was corrupted & infected with the filthiness of the fleth. And this he doth not to diminishe the haynousnes of his fault, as many hide themselves in the multitude, and seeke to escape punishment by wrapping other with them. But David dooth farre otherwise which with simple plainnes enforceth his fault in saying, that being corrupt from his first infancie, he hath not ceased to haue euils upon euils. Also in another place hee likewiie fo examineth his passeid life, that hee raueth the mercie of God for the sins of his youth. And truly then onely should wee proue our drownes to be shaken awaye from vs, if groning vnder our burden and bewailing our euils, wee asketh the discipke of God. It is moreover to be noted, that the repentance which we are commandd continually to apply, differeth from that repentance, that lifteth vp as it were from death, them that eyther haue willfully, fallen, or with unbridled licentiousnesse have thrown forth themselves to sinne, or after a certaine manner of rebellious revolting, have shaken off the yoke
yoke of God. For the Scripture oftentimes, whè 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 grosser offences. And in like manner Paul threateneth mourning vnto sinners that have not done penance for their wantonnesse, fornication and vniclstitie. This difference is to be diligently marked, least we heare few are called to penance, a more than carelessnesse assuredly should creepe vpon vs, as though the mortifying of the flethe did no more belong vnto 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 relafe. Therefore the speciall repentance which is required but of some, whom the Deuill 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 most evidently certaine, that all the summe of the Gospell is contained in these two principall pointes, Repentance and forgiuenesse of sinnes: do we not see, that the Lord doth therefore freely inuitle thee to be his, that he 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 wayes, preached: Repent ye, for the kingdom of heaven is come neere at hande. In calling them to repentance, he did put them in minde to acknowledge themselves sinners, & al that was theirs, to be damnable before the Lorde, that they might with all their heartes desire the mortifying of their fleth 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 hande, he meant forgiuenesse of sinnes, salvation, and life, and all that ever we get in Christ. Wherefore in the other Evangelistes it is written, John came preaching the Baptisme of repentance vnto forgiuenesse of sinnes. And what is that els, but that they being oppressed and wearied with the burden of sinnes, should turne to the Lorde, and conceive good hope of forgiuenesse and salvation? So Christ also beganne his preachings: The kingdom of God is come neere at hand: repent ye and beleue the Gospell. First he declareth that the treasures of Gods mercy are opened in him, and then hee required repentance, andlaff of al confidence in the promises of God. Therefore when hee meant briefly to comprehend the whole summe of the Gospell, he sayde that he must suffer and rise againe from the dead, and that repentance and forgiuenesse 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 forgiuenesse of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell that all their thoughtes, their affections, and their endeavours are corrupt and faulty, and that therefore it is necessarie that they be borne againe if they will enter into the kingdom of God. Forgiuenesse of sinnes is preached when men are taught Christ is made to them redemption, righteousnes, salvation and life: in whose name they are freely accounted righteous
and innocent 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 sins are forgiven, is the prove of object of faith, therefore it shall be
good that it be diligently distinguished from repentance.

20 Now as the hatred of sinne, which is the beginning of repentance,
openeth vs the first entrance into Christ, which sheweth himselfe to none but to
miserable and afflicted sinners, which groan, labour, are laden, are hungry
and thirsty, and pine away with sorrow and miserie; so must we endeavor
toward repentance, throughout all our life to apply it, and follow it to the end,
if we will abide in Christ. For he came to call sinners, but to repentance: he
was sent to bless the unworthy, but that every one should turne himselfe from
his wickednesse. The Scripture is full of such sayings. Wherefore
when God offereth forgiveness of sinnes, he likewise vth thee to require on our
part repentance, secretly declaring thereby, that his mercy ought to be to
men a cause to repent them. Doe (sayth he) judgement and righteousnes,
because salvation is come nere at hande. Again, There shall come to Si
on a redeemer, and to them that in Jacob repent from their sinnes. Again, Seeke the Lord while he may be found: call vs upon him while he is nere. Let
y wicked leave his way & the wickednes of his thoughts, & be turned to the
Lord, and he shall have mercy on him. Again, Turne 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 shold repent) he teacheth men whither they
shall trauaile if they will obtaine 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 faith in certain places,
that the life of a Philosopher is a meditation of death, but we may more tru
ly say, that the life of a Christian man is a perpetual study and exercise of
mortifying the flesh, till it being utterly slaine, the Spirit of God get the do
mination in vs. Therefore I think that he hath much profited, that hath learn
d much to dislike himselfe: not that he should sticke fast in that mire and
go no further, but rather that he should hast and long towards God, that
being graffed into the death and life of Christ, he should sticke vpon a con
tinual repentance: as truely they can not otherwise do, that have a natural
hatred of sinne: for no man caner hated sinne, vnlesse he were first in love
with righteousnesse. This doctrine, as it was most simple of all other, so I
thought it best to agree with the truth of the Scripture.

21 Now that Repentance is a singular gift of God, I thinke it be so well
known by the doctrine above taught, that I neede not to repeate a long dis
course to prove it againe. Therefore the Church prayeth and hath in ad
miration the benefit of God, that he hath given the Gentiles repentance v
salvation. And Paul commending Timothee to be patient and milde
towards the vnbelieuers, saith: If at any time GOD gie them repent
ance that they may repent from the slares of the Devil, God in deed affir
meth that he willth the conversion of all men, and directeth his exhortati
ons generally to all men: but the effectual working thereof hangeth vpon the
Spirit.
Spirite of regeneration. Because it were more easie 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 created to good works, which hee hath prepared that wee shoulde walke in them. Whom fower the Lords will is to deliuer from death, those he quicke-neth with the spirite of regeneration: not that repentance is properly y cause of saluation, but because it is alreadie seene that it is vnseparable from faith and from the mercie of God: where (as Esay tefteth) that there is a redeemer come to him, and to those that in Iacob are returned from their wickednesse. This truely standeth steadfastly determined, that where fower liueth the feare of God, there the spirite hath wrought vnto the saluation of man. Therefore, in Esay, when the faithfull complaine and lament that they are forfaken of God, they recken this as a token of being reprobates, that their hearts were hardened by God. The Apostle also meaneing to exclude apostataes from hope of saluation, appointeth this reafon, that it is impoffible for them to bee renewed vnto repentance: because God in renewing them whom he will not haue perifhe, sheweth a token of his fatherly favour, and in a manner draweth them vnto him with y beams of his cheerefull and merie countenaunce: on the other side with hardening them, he thundereth against the reprobate, whose wickednesse is unpardonable. Which kinde of vengeance the Apostle threateneth to willfull apostataes, which when they depart from the faith of the Gofpell, doe make a scorne of God, reprochfully dispife his grace, and defile and tread vnder feet the blood of Christ, yea as much as in them is they crucife him againe. For he doeth not (as some fondly rigorous men woulde haue it) cut of hope of pardon from all willfull sinnes: but teachevt that apostasie is vnworthie of all excufe: so that it is no maruell that GOD doeth punifhe a contempte of himselfe so full of sacrilege, with vnpeaasable rigor. For he faith that it is impoffible, that they which haue once beene Enlightened, haue tafted of the heauenly gift, haue beene made partakers of the holy Ghoft, haue tafted of the good worde of God and the powers of the worlde to come, if they fall, shoulde be renewed to repentance, crucifying againe of newe, and making a scorne of the fonne of God. Againe in another place: If(faith Heb. 10. 25.) hee wee willingly sinne after knowledge of the truth receiued, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of judgement, &c. These also bee the places, out of the wrong understanding whereof, the Noutians in old time haue gathered matter to play the madmen with whose rigorousnesse certaine good men being offended, beleued this to be a counterafte Epiftle in the Apostles name, which yet in all partes doe truly fauour of an Apostolike spirite. But becaufe we contende with none but with them that allowe it, it is easie to shewe, how these sentences doe nothing maintaine their errour. First it is necessarie that the Apostle agree with his maister, which affirneth that all sinne and blasphemie shall be forgiven, except the sinne against the holy Ghoft, which is not forgiven neither in this worlde nor in the worlde to come. It is certaine (I say) that the Apostle was contented with this exception, vnlesse wee will make him an aduersarie to the grace of Chrift. Whereuupon followeth, that
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pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weaknesses, and openly speaketh that a man is possessed of the Deuill.

22 But to discourse this, it behoueth to enquire what is that same so horrible offence, that shall haue no forgivinge. Whereas Augustine in one place defineth it an obstinate stinences even unto death; with despite of pardon, that doeth not well agree with the verie wordes of Christ, that it shall not be forgiven in this worlde. For either that is spoked in vaine, or it may be committed in this life. But if Augustine's definition be true, then it is not committed, yntil it continue even unto death. Wheras some other say that hee finneth against the holy Ghost, that enuiteth the grace bestowed vpon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once proued with sure testimonies, shall easie by it selfe overthrowe all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose reftit the truth of God, with brightness whereof they are so daunted, that they can not pretend ignorance: which they doe onely to this end to reftit. For Christ meaning to expound that which he had saide immediately added: He spaketh 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 blasphemie against the holy Spirit, putteth the spirit of blasphemie. But how can a man speake a reproch 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 doe ignorantly speake euill of Christ, having yet this minde, that they would not extinguish the truth of God disclosed vnto them, or once with one worde offend him, whom they had known to be the Lordes anointed: these men sinne against the father and the sonne. So there are many at this day, that doe most hauently detest the doctrine of the Gospel, which if they did know it to be the doctrine of the Gospel, they wold 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 lade to blaspheme the holy Ghost forasmuch as they wrastle against the enlightening that is the worke of the holy Ghost. Such were many of the Iewes, which when they coulde not reftit the Spirit that spake by Stephen, yet endeavoured to reftit. It is no doubt but that many of them were caried 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 be of God. And such were those Pharisees, against whom the Lord inuercith, which to overthrow the power of the holy Ghost, desamed him with the name of Beelzebub. This therefore is the spirit of blasphemie, when mans boldnes of set purpose, leapeth forth to reproch of the name of God, Which Paul signifieth when he saith, that he obtained mercie, because he had ignorantly committeth those things through vnbeliefe, for which otherwise he had beene vnworthie of Gods favour. If ignorance joyned with vnbeliefe was the cause that he obtained pardon, therewith foloweth, that there is no place for pardon, where knowledge is joyned to vnbeliefe.

23 But if thou marke it well, thou shalt perceiue that the Apostile speaketh
keth not of one or other particular fall, but of vnuiuerfall departing where-
by the reprobate doe forfake saluation. And it is no maruell, that they who
Iohn in his canonickall Epiftle affirmeth not to have beene of the elect, from
whome they went out, doe feele God vnappeafeable. For hee directly his 
speech against them, that imagined, that they might returne to the Christi-
an religion, although they had once departed from it; and calling the from
this fallse and pestilent opinion, he faith that which is most true, that there
is no way of returne open for them to the communion of Christ, that wis-
tingly and willingly haue cast it away; but they cast it not away, that onely
in diuifolte licentioufities of life tranfgresse the worde of the Lord, but they
that of fet purpose cast away his whole doctrine. Therefore the deceite is in
these wordes of falling and sinning. Because the Notatians expounde Fall-
ling to be, if a man being taught by the lawe of the Lorde, that he ought not
to steal or to commit fornication, ablitcineth not from stealing or fornica-
tion. But contrariwise I affhine, that there is a secret comparison of con-
traryes, wherein ought to bee repeted all things contrarie to that whiche
was first spoken, so that here is expressed not any particular faulte, 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 haue fallen after they
haue once beene enlightened, and haue tafted the heauenly gift, and beene
made partakers of the holy Ghost, and also tafted the good wordes of God
and the powers of the worlde to come: it is to bee vnderstaunded of them,
that with aduised vngodliness haue choked the light of the holy spirite;
haue fpit out against the taft of the heauenly gift, haue enstranged them-
theselves from the sanctification of the holy Ghost, haue troden under foot the
word of God and the powers of the worlde to come. And more to expresse
that aduised purpose of wickednes, in an other place afterward he addeth
this word by name Wilfully. For when he faith, that there is left no sacrifice
for them that finne willingly, after knowledge of the truth received, he doth
not deny, that Christ is a continuall sacrifice to purge the iniquities of the
holy ones (which he expressly crieth out almost in the whome Epiftle, where
he declareth the priesthoode of Christ) but he faith, that there remaineth
no other when they are once forsaken: and it is forsaken, when the truth of the
Gospel is of better 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 wee to beseeching
the Lorde di mercie: that is easily aunswered. For he doeth not say, that pard
on is denied them if they turne to the Lorde: but hee vterely denyeth, that
they can rise vnfo repenentance, because they are by the iuft judgement of
God stricken with eternall blindenes for their vnhankfulenes. And it ma-
keth nothing to the contrarie that afterward he applieth to this purpose
the example of Efau, which in vaine attempted with howling & weping to
recuper his right of the first begotten. And no more doth that threatening
of the Prophete, when they crie, I will not heare. For in such Phrases
of speach is meant neither the true conversion, nor calling vpon God, but
that carelesnes of the wicked wherewith being bounde, they are compelled
in extremitie to looke vnto that which before they carelesly neglected,
that
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that there is no good thing for them but in the Lords helpe. But this they do not so much call vpon, as they mourne that it is taken from them. Therefore the prophete meaneth nothing else by crying, and the apostle nothing else by Weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This it is good to marke diligently, for else God should disagree with himselfe, which crieth by the prophete that he will be mercifull so foone as the sinner turneth. And as I haue alreadie saied, it is certaine that the minde of man is not turned to better, but by Gods grace preventing it. Also his promise concerning calling vppon him, will never deceive. But that blinde torment wherewith the reprobate are diversly drawn, when they see that they must needs seeke God, that they may finde remedie for their evils, and yet doe flee from his presence, is unproperly 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 & turned away the punishment pronounced vpon him, whom yet it appearedeth by the rest of the course of his life to haue beene onely striken amazed with sudden fear. Hee 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 enought to cut his garments when his hart remained thicke and swollen with malice. Yet wee see howe God is turned to mercie. I aunge there that so sometime hypocrites are spared for a time, but yet so that euuer the 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 should not feele it a blite in earth? Therefore the course of GOD although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternall destruction. This same is to bee seene in Esay.

For though hee had a repulse, yet a temporal blessing was granted him at his weeping. But because the spirituall inheritance, by the oracle of God could not rest but with one of the brethren, when Iacob was chosen and Esau refused, that putting away did exclude the mercie of God: this comforte was left him as to a heathy man, that hee shoulde bee far with the fat of the earth and the daeoe of Heauen. And this is it that I said euennowe, that it ought to bee referred to the example of the other, that wee shoulde learne the more chearefully to apply our minds and endeavours to repentance, because it is not to be doubted that when we are truly and heartily turned, God will bee readie to forgie vs, whose mercifullnesse extendeth it selfe euuen to the vnworthie, so long as they shewe any greese at all. And therewithall wee bee also taught, howe terrible judgement is preparèd for all the obstinate, which nowe make it a sporte with no leste shamelesse face than yron hearts to despise and fett nought by the threatninges of God. After this manner hee oftentimes reached out his hande to the children of Israel, to releue their miseries, although their crimes were

Phil. 78. 36. counterfaite, and their heartes double and false, as himselfe in the Pfalme complaineth, 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 punishments for a time, he doth not binde himselfe to a perpetuall lawe thereby, but rather rifeeth sometimes more rigorously against Hypocrites, and doubleth their paines, that thereby may appear how much faining displeaseth him. But (as I haue sayd) he sheweth some examples of his readines to give pardon, by which the godly may be encouraged to amendment of life, & their pride may be the more gravely 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 purenesse of the Gospel. Where is entreated of Confession and satisfaction.

Nowe I come to discouer those thinges, which the Schoole Sophisters haue taught of repentance. Which I will runne ouer in as fewe words as may be, because I mind not to go through all, least this booke, which I labour to drawe into a short abridgement, should growe to a huge greatness. And the Sophisters haue entangled it in so many volumes, seeing a matter otherwise not very harde, that a man shall hardly finde howe to get out, if he once fall into their dregges. First, in defining it, they shewe that they never understood what repentance was. For they take holde of certaine sayynges of the old writers, which doe nothing at all expresse that nature of repentance, as that to repent is to weepe for finnes passed, and not to commit finnes to be wept for: Againe, that it is to lament euils past, and not to commit againe other euils to be lamented. Againe: that it is a certaine sorrowfull requenge, punishing in himselfe that which he is sorry to haue committed. Againe: that it is a sorowe of heart, and bitterness of soule, for the euils that a man hath committed or to which he hath consented. But, to grant these thinges well sayd of the fathers, (which a contentious man might easily enough deny) yet they were not spoken to this entent to describe repentance, but only to exhort them to whom they wrote, that they should not fall again into the same offences, out of which they had beene drawn: But if we lift to turne all such titles of commendation into definitions, then other may also be adiioned as rightfullie as they. As this of Chrystoyme, Repentance is a medicine that destroyeth sinne, a gift given from heauen, a maruellous vertue, a grace surmounting the force of the lawe. Yea and the doctrine which they afterwaide teach, is somewhat worse than these definitions. For they sticke so earnestlie in outwaide exercises, that a man can gather nothing els out of infinite volumes, but that repentance is a discipline and rigoroussesse that ferueth partly to tame the flesh, and partly to chastice and punish vices: but they kepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is in deede much talke among them of Contrition and Attriotion, they torment soules with many doubtes, and do thrust into them much trouble and caurefulness: but when they seeme to have thoroughly wounded the hearts, they heale the bitterness with a light sprinkling of ceremonies.

And
And when they have thus curiously defined repentance, they divide it into contrition of heart, confession of mouth, and satisfaction of works, no more logically than they defined it, although they would seeme to have wafted all their age in framing of scholastick reasons. But if a man will goe about to prove by the definition(which kind of argument is of force among logicians) that a man may weep for his sinnes passed, and commit no more to be wept for, that he may bewaie his euils passed, and commit no more to be bewaied, and that he may punishe himselfe for that which he was for to haue committed, &c. although he doe not confesse with his mouth: how will they maintaine their diuision? For if that true penitent man doe not confesse, then repentance may be without confession. But if they answere, that this diuision is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, then is there no cause to blame mee, but let them lay the fault in themselves that make not a purer and plainer definition, I truely (according to my grossenesse) when any thing is disputed of, do referre all things to the very definition, which is the flye and grounde of the whole disputation. But admette that to be their matterlike licence. Nowe let vs particulaerly consider all the parties in order. Whereas I do negligently leape ouer as triffles those things that they with great grauitie of countenance do publish for mysteries, I do it not unwittingly,(neither were it very painefull for me to confute all) they thinke those to haue deepeely & furtherly disputed) but I would thinke it against conscience to weare the readers with such things without any profit. Truly it is easy to knowe by the questions which they moue and toffe, and wherewith they miserably encomber themselves, that they prate of things that they knowe not. As for example: whether the repentance of our sinne pleaseth God, when obstinacie endureth in other. Againe: whether the punishments layed vpon man by God, do auail to satisfaction. Againe: whether repentance may be oftentimes reiterate for deadly sinnes: where they lowly and wickedly define, that penance is daily done but for veniall sinnes. Likewise they very much torment themselves with a grosse errour, vpon the saying of Hierome, that repentance is a second boude after shipwracke. Wherin they shew that they never waked from their brutifh dulnes, to feele so much as a farre of the thousandth part of their faultes.

2 But I would the readers should note, that here is not a quearel about the shadowe of an asse, but the most earnest matter of all other is entreated of, that is to say, forgiuenesse of sinnes. 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 obtayning of forgiuenesse of sinnes. But if it behowe vs to knowe any thing at all in all our religion, this truely behoueth vs most of all, I meane to vnderstande and knowe well by what maner of what lawe, vpon what condition, with what easinesse or hardenesse the forgiuenesse of sinnes is obtained. If this knowledge stand not plaine and certaine, the confence shall have no reft at all, no peace with God, no confidence or assurednesse, but continually trembleth, wau eth, is troubled, is tormented,
is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the
forgiveness of sins hang upon those conditions to which they doe
binde it, then nothing is more miserable, nothing in more lamentable
case than wee. They make Contrition the first parte of oby-
ning pardon, and they require that to bee a true contrition, that is to lay
perfect and full: but in the mean time they doe not determine when a man
may be assured, that hee hath to the full measure perfectly performed this
contrition. Truely I grant that every man oughht diligently and earnestly
to enforce himselfe, with bitterly weeping for his sinnes, to whet himselfe
more and more to a loathing and hatred of them. For this is a sorrowne not to
bee repented, that breedeth repentance into salvation. But when there is
such a bitterness of sorrowe required as may proportionally aumfweare the
greatnesse of the fault, and such as may in balance counterpaise with the
truth of pardon, here the pure consciences are marvellously tormented and
troubled, when they see them selues changed with a due contrition of sinnes,
and doe not so attaine the measure of that due, that they can determine
with themselues, why they haue duly performed so much as they duely ought.
If they say that wee must doe as much as lieth in vs, then come wee still to
the same point that we were at before: for how dare any man assure him-
selues that hee hath employed all his force to bewaile his sinnes? So when
the consciences haue long wraffled with themselues, and long beene ex-
ercised with battells, doe at length finde no hauen to rest in, yet somewhat
to ease themselues, they enforce themselues to a sorrowe, and wring out
teares to make perfect their contrition.

3 But if they say that I flawnder them: Let them come forth and shewe
any one man, that by such doctrine of contrition hath not either bene dri-
uen to despaire, or hath not set for his defense a counterfaiting of sorrowe
instead of true sorrowe, against the judgement of God. Wee haue also
our selues saide in one place, that forgivness of sins neuer commeth with-
out repentance, because none but the afflicted and wounded with con-
science of sinnes, can sincerely call vpon the mercie of God: but wee haue
therewithall further saide, that repentance is not the cause of the for-
givnesse of sinnes. As for those tormentes of soulis, which they say must bee
performed of duetie, wee haue taken them away: wee haue taught the sin-
ner not to looke vpon his owne contrition nor his owne teares, but to fa-
ten both his eyes vpon the onely mercie of God. Wei haue onely put him
in minde that Christ called the laboring and loden, when hee was sent to
publish the glad tidinges to the poore, to heale the contrite in harte, to preach
remission to captiues, to deliver prisoners, and to comfort them y mourne.
From which should be excluded both the Pharisees, y filled with their owne
righteousnes, doe not acknowledge their owne povertie, and alfo the de-
spisers that carelesse of Gods wrath doe fecke no remedie for their evils.
For such doe not labour, nor are loden, nor contrite in heart, nor bond, nor
captiue. But there is great difference betweene teaching a man to deferue
forgivenesse of sins with due and full contrition, which the sinner can never
performe: and instructing him to hunger and thirste for the mercie of
GOD, that by the acknowledgning of his owne miserie, by his owne
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Vnquietsesse, wearnessse and captiuitie, it may bee shewed him, where hee ought to seeke for releefe, rest and libertie: and finallie, he may bee taught in the humbling of himselfe, to giue giorie to God.

4 Concerning confession, there hath bene alwayes great strife betwene the Canonistes and Scholediuines: while the one forte affirme, that confession is commanded by the speeiall commaundement of God; and the other forte deny it and say, that it is commaundoned onely by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnes of the diuines, that have corrupted and violationly wrifed as many places of Scripture, as they alleaged for their purpose. And when they saw that they could not so obtayne which they required, they which would be thought more furtle than the rest escaped away with this shift, that confession came from the lawe of God, in respect of the substantia of it, but afterwars receiued forme of the lawe Positiae. Even as the foolsheft fort among the lawyers doe say, that Citations came from the law of God, because it is saide: Adam where art thou? And likewise Exceptions, because Adam answered as it were by way of exception saying: The wife that thou gaues me, &c. But that both citations and exceptions receiued forme given them by the Ciuill lawe. But let vs see by what argumentes they proue this confession, either Formed or Unformed to bee the commaundemente of God. The Lord (say they) sent the lepros men to the Priestes. But what? Sent he them to confession? Who euer hearde it spoken, that the Leuitical priestes were appointed to heare confessions? Therefore they flye to Allegories, and say: It was commaunded by the Law of Moses, that the priestes shoulde dispenser betweene leprosie and leprosie: sinne is a spiritual leprosie: therefore it is the priestes office to pronounce vpon it. Before that I aunswered them, I asketh by the way, If this place make them Judges of the spiritual leprosie, why do they drawe to them the knowledge of natural and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The lawe giueth to the Leuitical Priestes the knowledge of the Leprose, therefore let vs take it vpon vs. Sinne is a spiritual leprosie, therefore let vs also be examiners of sinne. Nowe I aunswered: fith the priesthooode is remoued, it is necessarie that the Lawe be remoued also. All priesthoodes are remoued to Christ, and fulfilled, and ended in him, therefore to him onely all the right and honour of priesthooide is also remoued. If they loue so well to followe allegories, let him set Christ before them for the onely priest, and heape vpon his judgemensteate the free iurisdiction of all things: this wee can easilie bee contentent to suffer. Moreover their allegorie is verie ynit, that setteth among the ceremonies that Lawe which is merely politike. Why then did Christe sende the lepros men to the Priestes? That the Priestes shoulde not cauall that he did breake the lawe that commaundeth the man healed of the leprosie, to bee shewed before the Priest and purged with offering of sacrifice: therefore he commaundeth the lepros men being cleansed, to doe that which belonged to the Lawe. Goe (faith hee) and fiwe your sutable to the Prieste, and offer the gifts that Moses hath commaundeth in the Lawe that it should bee for a witness vnto them. And truely this miracle should haue bene a witness vnto them, for they
they had pronounced them leprous, and 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 worke is for a witness unto them. So in another place: This Gospel shalbe preached in all the world, for a witness to all nations. Again: Ye shalbe led before kings & governors, for a witness to them, that is: that 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 the Jewes sake, y he should not be accounted a breaker of the law. Albeit in fo clear a matter I am ashamed to allege the witness of any man: whereas Christ pronounceth y he leaueth the right of the lawe whole to the priestes as to the professed enemies of the Gospel, which were alway bent to carpe against it, if their mouth had not bene stopped. Wherefore that the popish sacrificing priestes may still keepe this possession, let them openly take partes with them which mutt 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 fountaine, 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 prove that I can make a fairer shewe of them for my side, than they can for theirs. They say, The Lorde commanded his Disciples, that when Lazarus was raised vp, they shoulde unbind & loose him from his bonds. Here first they lie: for it is no where read that the Lord said this to the Disciples: and it is much more likely that he said it to the Jewes that stood by him, that the miracle might be made the more evident without suspicion of fraud, & his power appeare the greater; y without any touching, with his only worde he raised vp dead men. For thus I expound it: that the Lord, to take away all wrongful opinion from the Jewes, willed them to roll away the stone, to seeke the stinke, to behold assured tokens of death, to see him rising by the onely power of his worde, and them first to seeke 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 & more handfomly might these things be applied by way of allegorie, to say that by this signe the Lorde meant to instruct his faithfull, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they shoulde not condemne them for sinners whome he had acquitted: 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 enterred to spare? Truely, nothing ought to move vs more to readiness to forgие, than the example of the Judge that threateneth that he wil be unappeasable to them that be too rigorous & vngentle. Now let them goe and boast of their allegories.

6 But nowe they ioyne more neere hande with vs, when they figh (as they thinke) with open sentences. They that came to Johne baptisme, did confesse their sinnes, and James willeth that wee confesse our sinnes one to another.
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an other. No maruelle if they that woulde be baptised did confesse their
sinnes, for it was said before that John preached baptism of repentance,
and baptised in water vnto repentance. Whome should he then haue bap-
tised, but them that had confesst themselves sinners? Baptisme is a token of
the forgiuenesse of sinnes; and who shoulde be admitted to this token but
sinners, & they that acknowledge themselues to be such? Therefore they
confessed their sinnes, that they might be baptised. And not without a cause
doth James bid vs confesse one to another. But if they did marke what fol-
lowed: next after, they woulde vnderstande, that this also maketh little for
them. Confesse (faith he) one to another your sinnes, & pray one for an-
other. He ioyneth together mutual confession & mutual prayer. If we must
confesse to priests only, then must we also pray for priests only. Yea, What
and if it might follow of the wordes of James, that onely priests might con-
fesse? for when he willeth that we should confesse one to another, he spea-
keth onely to them that may heare the confessions of other: his worde 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 meete to heare confessions. Which
prerogative sith they vouchsafe to grant only to priests, we do also put out
the office of confessting to them only. Therefore away with such trullings, &
let us take the very meaning of the Apostle which is simple & plain: that is,
that we should lay our weaknesses one in anothers bosome to receive mutual
counsel, mutual compassion, & mutual comfort one of another: then that
we being naturally prone to the weakensse of our brethren, should pray for
them to the Lord. Why do they then alcause James against vs, which do so
earnestly require the confession of the mercy of God? but no man can con-
fesse Gods mercie, vnlesse he haue first confesst his owne misery. Yea we
rather pronounce him accursed that doeth not before God, before his An-
gels, before the Church, yea and before all men confesse himself a sin-
nier. For the Lorde hath concluded all vnder sinnes, that all mouthes
might be stopped, and all flesh humbled before God, and he onely justified
and exalted.

But I maruelle with what face they dare affirme, that the confession
whereof they speake, is of the lawe of God: the vs whereof we grante in
deede to be very auncient, but such as wee are able to prove in olde time to
have bene at libertie. Truely euie their owne chronicles declare, that there
was no certaine law or constitution of it before the times of Innocent the
thirde. Surely, if they had had a more auncient lawe, they would rather haue
taken hold thereof, than have bene contented with the decree of the coun-
sel of Laterane, and so made themselves to be laught at, euin of children. In
other things they sticke not to make forged decrees, which they father vp
the most auncient Councels, that they may with vter reverence of anti-
quitie dafele the eyes of simple. In this point, it came not in their minde to
thrust in such a falfe pack. Therefore by their owne wisnesse, there are not yet
passed three hundred yeres since Innocent the third laid vp that snare vpon men,
& charged them with necessitie of Confession. But to speake nothing of the
time: the very barbarouynes of the wordes minisheth the credeite of that
lawe.
The grace of Christ. Lib. 3. 205

Lawe. For where these good fathers command every one of both kindes, male and female, once every yeare to confess all his sins to his owne priest, pleasant men doe merily take exception, that in this commandement are contained only Hermaphrodites, and say that it belongeth not to such a one as is either male or female only. Since that time, a more gross beleuines hath bewrayed it self in their scholers, y can not expound what is meant by his owne priest. Whatsoever al the Popes hyed babblers do prate, we hold both that Christ was neuer the author of this lawe that compelleth men to reckon upon their sinnes, and also that there past a thousand & two hundred yeares from the resurrection of Christ before that any such lawe was made. And so, that this tyrannye was then first brought in, when all godlineesse and learning being destroyed, the visors of Pastors had without choyse taken all licentiousnesse vpon them. Moreover there are euident testimonies both in histories and other auancient writers, which teach that this confession was a politike discipline redeemed by the Bishops, not a lawe made by Christ or his Apostles. I will allege but one out of many, which shall be a plaine proofe thereof. Sozomenus reporteth that this constitutio of bishops was diligentlie kept in all the west Churches, but specially at Rome. Whereby he sheweth that it was no vniversal ordinance of all Churches. But he fayth that there was one of the priests peculiarly appointed to serue for this occasion. Whereby he doth sufficiently confute that which these men do falsely say of the keyes given for this vse vniversalie to the whole order of priesthoode. For it was not the common office of all priests, but the speciall dutie of some one that was choen thereunto by the bishop. The same is he, whom at this day in all cathedrall Churches they call Peusentiarie, the examiner of hainons offences, and such whereof the punishment pertaineth to good example. Then he fayth immediately 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 vnhonest company that she vsed with a certaine Deacon. For this act, Nestarius a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these asies lift vp their ears. If auricular confession were the lawe of God, how durst Nestarius repell and destroy it? What they accuse for an heretike and chifmatike Nestarius a holy man of God, allowed by the confessing voyses of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which Sozomenus affirmez that the manner of confessing was not only let slip for a time, but also discontinued even till within time of his remembrance. Yea let them condemne of apostasie not only the Church of Constantinople, but also all the east Churches which haue neglected that lawe, which (if they say true) is inuolable and commanded to all Christians.

8 This abrogation Chryfotome, which was also bishop of Constantinople, doth in so many places euidently teftifie, that it is maruell y these dare mutter to the contrary. Tell (saithe he) thy sins that thou maist do them away, if thou be ashamed tell any man the sins that thou haft done, tel them daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproc the: tell them to God that taketh care of them. Confesse thy sins
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Ser. de Pénitentia & confessione.
Hom. 5 de incóprehensione Dei naturæ contra Ananias, Hom. 4 de Lazaro.

vpon 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 thought: let this judgement be without witness: 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. Show thy wounds to the Lord the best surgeon, and asketh justice of him. Show to him that will reproach thee with nothing, but will most gently heal thee. Again: Tell not man, least he reproach thee, for neither is it to be confessed to thy fellow servants, 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 Physician. Afterward he bringeth in God speaking thus: I compel thee not to come into the midst of a stage, and call many witnesses, tell thy sin 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 men confessions from these bonds wherewith they be bound by the law of God? Not so. But he dare not require that as of necessary, 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 draw such an infinite sea?) but only those wherein they comprehend the sum of their secret confession. Here I am loth to rehearse how oft the old translator hath given in translation this word Confession for Praise: which the grossest unlearned men commonly knowing, sauing that it is good to have their prehumps upon these betrayed, that doe give away that which was written of the praises of God, to their own tyrannical commandment. To prove that confession availeth to cheare the mindes they thrust in that place of the Psalme: In the voice of reioysing and confession. But if such change may serue, then we shall have what we lift, proved by what we lift. But seing they are so become past shame, let the godly readers remember that by the just vengeance of God they have bin cast into a reprobatemind, that their presumption should be the more despicable. But if we will rest in the simple doctrine of Scripture, we shall not be in danger of any such deceit to beguile vs. For therein is appointed one order of confessing, that forasmuch as it is the Lord that forgiveth, forgetteth, and putteth away sins, therefore we should confess our sins to him for to obtaine pardon, he is the Physician, therefore let vs shewe our diseases vnto him. It is he that is grieved & offended, therefore let vs seek peace at his hand. He is the knower of hearts; and priuie to all thoughts, therefore let vs make haft to powre out our hearts before him. Finally it is he that calleth sinners, therefore let vs not delay to come to him. I have (faith Dauid) made my sinne known vnto thee, and haue not hidden my vnrighteousnes, I haue said, I will confess against me my vnrighteousnes to thy Lord, and thou haft forgiven my wickednes of my heart. Such is the other confession of Dauid. Haue mercy vpon me O God, according to thy great mercie. And such is the confession of Dauiel: We haue sinned, Lorde we haue done peruersely, we haue committed iniquities, and haue bin rebellious in
in swearing from thy commandments. And such are other confessions that are commonly found in the Scriptures, the rehearal whereof would almost fill a great volume. If we confesse our finnes (faith John) the Lord is faithfull to forgive vs our finnes. To whom should we confesse? even to him: that is, if we fall downe with a troubled & humbled heart before him, if heartily accusing and condemning our selues before him we pray to be acquitted by his goodnes and mercy.

10 He that heartily & before God shall embrace this confession, shall undoubtedly haue both a tongue ready to confesse, so oft as it shalbe needfull for him to publish the mercy of God before men, & not onely to whisper the secret of his heart to one man, & once & in his care: 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 manner 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 allege nothing for my excuse, I vse no shifte, but that all men may judge me a sinner, and that the same thing which I haue had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glorie of God or for the humbling of our selues. For this reason the Lord in old time ordained in the people of Israel, that the priest should first speake the words, and the people saying after him should openly confesse their iniquitie in the Church. For he foresaw this help was necessary for them that euer man might be better brought to a just reknowledging of himselfe. And meete it is that with the confession of our owne misery wee should among our selues, & before all the world glorifie the goodnes and mercy of our God.

11 And it is convenient that this kinde of confession be both ordinary in the church, & also extraordinarily vfed in special maner, if it happen at any time the people to be guilty of any generall fault. Of this seconde kinde wee haue an example in that solemne confession which all the people vfed by the meanes and guiding of Esdras & of Nehemias. For whereas that long banishment, the destruction of the City & Temple, the dissoluting of religion, was the punishment of the common revolting of the al: they could not acknowledge the benefit of deliverance in such sort as was meete, vnlesse they did first condemne themselves. Neither maketh it matter, if in a whole Congregation some fewe sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boaste of healthfulness. Yeit it is not possible but they must also themselves gather some infection & bear part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrenness or any other plague: if it bee our duty to fly to mourning, to fasting, & to other signes of giltenesse; then confession it self, whereupon all these things do hang, is not to be neglected. As for the ordinary confession, beside that it is commended by the Lordes owne mouth, there is no wise man that considering the profit thereof, dare disallow it. Where for as in all holy assemblies we make our appearance in the sight of God and the Angels: what other beginning may there be of our pleading, but our re-
knowledging of vnworthinesse: But that (some man wil say) is done by evey prayer. For so oft as we pray for pardon, we thereby confesse our finnes: I grant. But if you consider how great is our carelesnesse, or droufinesse, or sluggishnesse, you wil grant me that it should be a profitable ordinance, if by some solemn vse of confession, the Christian common people should bee exercized to humbling themselves. For though the ceremonie that y Lorde commanded the Israelites, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in well ordered churches profitably observed, that euer Sunday the minister shoulde rehearse a forme of confession in the name of himselfe & of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lord. Finally with this keye the gate to prayer is opened as well privately to euer man, as universally to all men.

12 Moreover the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that lying of James is spoken, that we shoulde confesse our finnes one to another, for his meaning is, that disclosing our wickednesse one to another, wee should one helpe another with mutual counsell and comfort. The other forme, that is to be vsed for our neighbours sake, to appease him and reconcile him vnto vs, if he haue in any thing bene offended by vs. Now in the first kinde of confession, although James in this hath assigned no man by name, into whose bosome we should vnload our selues, leaueth vs a free choice, to confesse to him y shal semee meetest vnto vs of all the flocke of the church: yet wee ought principally to choose the Pastors, because they are for the most parte in comparison of the other to be judged meetest. I say that they are meetest in comparison of the rest, because the Lorde appointeth them by the very calling of their ministerie, at whose mouth we should be instructed to subdue & correct our finnes, and also may receive comfort by trust of pardon. For as the office of mutual admonishment & reproving is committed to all men, yet it is specially enjoyned to the ministers. So when as we all ought to comfort & confirme one another in confidence of Gods mercy: yet wee see that the ministers, to assurre our consciences of the forgiveness of finnes, are ordained as it were witnesses and pledges thereof, in so much that they be saide to forgive finnes and loose foules. When thou hearest this to be ascribed vnto them, thinke that it is for thy profit. Therefore let every one of the faithfull remember this to be his dutie, if he be privately so vexed & troubled with the feeling of finnes that he cannot winde out himselfe without help of another, nor to neglect the medicie 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 craue the private helpe of him, whose dutie it is both publiquely and privately to comfort the people of God with the doctrine of the Gospel. But alway this moderation is to be vsed, where God appointeth no certeintie, not to bnde consciences with a certaine yoke. Hereupon followeth that such Confession ought to be free; not to bee required of all men, but to be commended to those onely that shall vnderstande themselves to have neede of it. Then that euen they vse it for their neede, shoulde not bee compelled by any commandement, or trayned by any deccri,
Of the other sort of confession Christ speaketh in Matthew. If thou offer thy gift at the altar, and there rememberest that thy brother hath any thing against thee, leave thy gift there, and go, & first be reconciled to thy brother, and then come and offer thy gift. For to charity thy hat bin appaied by our fault, is to be repaired by acknowledging and craving pardon of the offence that we have committed. Under this kind is contained their confession that have sinned even to the offending of the whole church. For if Christ maketh so great a matter of the private offence of one man, to forbid from holy mysteries all them that have sinned against their brother, til they be with just amendes reconciled; how much greater reason is it, that he that hath offended the church with any euill example, should recover the favour of the church with acknowledging his fault? So was the Corinthian received againe to the communion, when he had yielded himselfe obedient to correction. Also this forme of confession was vtd in the old church, as Cyprian 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 and Clergy, they receive Leave to come to the communion. Any other order or forme of confessing, the Scripture utterly knoweth not, & it is not our dutie to bind confeences with new bonds, whom Christ most sharply forbiddeth vs to bring in bondage. In the mean time I do so much not speake against it that the sheep should present themselves to their shepheard when they meant to be partakers of the holy supper, that I would most gladly have it every where obserued. For both they that have an encombred 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 superstition be away.

14 In these three kindes of confession, the power of the keyes hath place: that is, either when the whole church with solemn reknowledging of their faults, crie eth pardon: or when a private man, by any notable fault hath bred common offence, doth declare his repentance: or when he that for the unquietnesse of his conscience, doth need help of the minister discloseth his weaknes vnto him. But there are diuerse wayes of taking away offence, because although thereby also the peace of conscience is provided for, yet the principal end is, that hatred should be taken away, and mens minds knit together with a bond of peace. But this vfe that I have spoken of, is not to be dispised, that we may the more willingly confess our finnes. For when the whole church standeth as it were before the judgement seare of God, confesseth it selfe guilty, and hath one onely refuge vnto the mercy of God: it is no sceller or light comfort to haue there present Christis embassadour, having commandement of reconciliation, of whom it may heare absolution pronounced vnto it. Here the profitableness of the keyes is worthy commended, whe this embassage is performed rightly, & with such order & religiousnes.
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as becometh it. Likewise when he that had in a manner estranged himself from the Church, receiued pardon and is restored into brotherly unity: how great a benefit is it that he understand himselfe to be forgiven by them, to whom Christ hath saide: To whomsoever ye forgive sins, they shall be forgiven in heaven. And of no lesser effectualnes and profit is private absolution, when it is asked by them that have neede of speciall remedy to relieve their weaknesses. 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 dout, and hath stil an vnquiet mind, as though he had not yet obtained pardon: and if he have disclofed to his person the secret sore 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 vnto affurèdnesse and is deliuere from.y trembling, wherewith he was before tormented. But when we speake of y keyes, we must take heede that we dreame not of a certain power seuered from the preaching of the Gospel. In an other place we shall have occasion more fully to declare this matter againe, where we shall entreat of the government of the church: and there shall we see that all the power to bind and to loose, which Christ hath giuen to his church, is bound to the worde. But this is most true in the mystery of the keyes, the whole force whereof standeth in this, that the grace of the Gospell be publikly and privately sealed vp in the hearts of the faithfull, by them whom the Lord hath ordained: which can not be done but by onely preaching.

15 But what say the Romish diuines? They decree that euery one of either kinde, so soone as they come to the yeres of discretion, must yearly once at the least confess all their sins to their own priest: and that their sin is not forgiven, vnsle he have firmly conceived an entent to confess it: which intent if they perform not when occasion is offred that they may doe it, there is now no more entry open for them into Paradise. And yt the priest hath the power of the keyes, wherewith he may loose and bind a sinner: because yt word of Christ is not vnlawne. Whatsoeuer ye binde, &c. About this power they stoutely fight among themselues. Some say that there is but one keye in substance, that is the power to bind and loose, and as for knowledge, that it is in deede requisite for a good vs, but that it is onely as an accesse and is not essentially joyned with the other. Some other, because they faue this to be too much an vnbridled licence, have reckned vp two keyes: discretion & power. Other again, when they saw the lewd boldnes of priests to be refrained by this moderation, haue forfet other keyes, that is to say, authority of discerning which they should vsie in giving determinate sentence: & power, which they hold praetic in executing of their sentence: and knowledge standeth by as a counsellor. But they dare not simply expound this binding and loosing to be to forgive and put away sinnes, because they heare the Lorde crying out in the Prophet: It is I, and none other but I: it is I that put away thy sinnes, O Israel. But they say it is the priests office to pronounce who be bound or loosed, and to declare wholesinnes are forgiven or retained: and that he doth declare it, either by confession when he absolveth and retained sinnes, or by sentence when he excommunicated and receiueth
receive a second time 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 bind and loose men unworthy, which are not therefore bound or loosed in heaven: then (which is their last refuge) they answer that the giving of the keys, must be construed with a limitation, that is to say, that Christ hath promised, that before his judgment seat such sentence of the Priest shall be allowed as hath been unjustly pronounced, according as the determining of him that is bound or loosed, did require. Moreover they say, these keys are given by Christ to all priests, and are delivered to them by their bishops, at the time of their promoting to priesthood: but the free use of them, remaineth only with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended priests have in deed the keys, but rusty and bound vp. And they say these things may well seeme modest and sober in comparison of the rest, which upon a newe annielde have forgot new keys with which they say the treasure of the church is locked vp. These keys we shall hereafter trie in place fit for it.

16 Now I will in fewe 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 laws, forasmuch as we will consider that when place seueth. But where they charge men with a lawe of reckoning vp all their sinnes: where they say that sinne is not forgiuen but vp vn condition, if there be an intent conceived to confess it, where they babble that there remaineth no entrie into Paradise, if occasion of confessing be neglected: this is in no wise to be suffered. Must all sinnes be reckned vp? But David, (Who as I think) had well studied vp on the confession of his sinnes, yet cried out: who shall understand his errors? Lord cleanse me from my secret sinnes. And in another place, My iniquities have passed aboue my head, & like a weightie burden have waxed beautie aboue my strength. Truely he understood how great was the bottomlesse depth of our sinnes: how many were yet fortes of our mischievous doings, how many heads this monster Hydra did beare, and how long a taisle she drewe after her. Therefore he went not about to recken vp a register of them, but out of the depth of euils, he cryed vnto the Lord: I am outwhelmed, I am buried and choked, the gates of hel haue compassed me, let thy hand drawe me out, which am drowned in the great pit, and am fainting and ready to die. Who now may thinke vp the numbering of his sinnes, when he seeth that David can make no number of his?

17 With this butchery, the soules that haue bin touched with any feeling of God, haue bin more cruelly vexed. First they called them felues to account: then they deuided sinnes into armes, into bowes, into branches, and into twiggues, according to these mens rules: then they weyed the qualities, quantities, and circumstances. And so the matter went a little further. But when they had proceeded a little further, than was on eche side skie, and on eche side sea, no hauen, no safe roade: the not that they had passed over, the greater heape alway did thrust it selfe into their sight, yea they rose vp as his mountaine, & there appeared no hope, not so much as after
long compassings, any way to escape. And so they did sticke fast betwenee the sacrifice and the stone, & at last was found no other issue but desparation. Then these cruel butchers, to cast the woundes that themselves had made, laide certaine gentle plaisterers, y every man should do as much as he could. But new cares againe rose vp, yea new tormentes did sea the sily soules, as to thinke: I haue not employed time enough, I haue not endeavoured my selfe with suche diligence as I ought, I haue passed ouer many things by negligence, and the forgetfulnes y commeth by negligence is not excufable. Then were there ministrd other plaisterers to assuage suche paines, as, Repent thee of thy negligence: if it be not altogether carleffe, it shalbe pardoned. But al these things can not close vp the wound, and are not so much easment of the eul, as poyson cowered with honie, that they should not with their bitterness offend the first taft but enter into the bowels before that they be perceiued. Therefore this terrible saying alway calleth vp them & foundeth in their cares: Confesse all thy finnes. And this horrour can not be appeased but by assured comfort. Here let the readers consider, how possible it is to bring into account all the doings of a whole yere, and to gather together what fins they haue done euery day: forasmuch as experience proueth to euery man, that when at euening he shall recken vp the faultes but of one day, his memory is confounded therwith, so great a multitude and diversitie presenteth it selfe. For I speake not of grosse and blockish hypocrits y thynke they have done sufficiently, if they have noted three or foure of the greatest fins: but I speake of the true worshippers of God, which when they see themselves oppresst with the examination that they haue made, do addde also this saying of Iohn: If our owne heart do accuse vs, God is greater then our heart: and so they quake for feare at the sight of that judge, whose knowledge farre surmounteth our understanding.

18 But whereas a great part of the worlde rested them vpon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleued that God was satisfi'd, or because they themselves were fully satisfi'd: but y the anchor cast as it were in the middle sea, should rest a little from sayling, or as a wayfaring man weary and fainting, should lie downe in the way. I labour not much in prouing this. For euery man may be witnesse to himselfe. I will in a short summe shew, what manner of lawe this was. First simply it is impossible, and therefore it can do nothing but destroy, damne, confound, and cast in ruine & desparation. And then when it hath ledde sinners from the true feeling of their sinnes, it makest them hypocrites and ignorant of God and themselves. For while they are wholly busied in reckning vp of their sinnes, in the meantime they forget the secret sinke of vices, their hidden Iniquities, and inward slighnes, by knowledge whereof they should chiefly haue w eyed their miserie. But this was a most certaine rule of confession, to acknowledge and confesse the bottomlesse depth of our euill to be so great as passeth our understanding. After this rule we see that the Publicanes confession was made. Lorde be merciful to me a sinner: as if he should say: All that euer I am, I am altogether a sinner, and I can not attayne with witte or expresse with tongue the greatness of my sinnes; let the bottomlesse depth of thy mercy swallowe vp the
bottomlesse depth of my sin. But then thou wilt say, what? are not all our
sinnes to bee confessed? is no confession acceptable to God, but that which
is knittet vp in these two worde Is a sinner? No, but rather wee muette
endeavour our selves as much as in vs lieth, to powre out our heartes before y
Lorde, and not onely in one worde confess our selves sinners, but also
truly and heartily acknowledge our selves to be such: and with all our
thought recorde, howe great and diuere is our filth of sinnes, not onely
that wee bee vncleanse, but what, howe great, and in howe many partes is
our vncleanesse: not onely that we bee detteres, but with howe great dettes
we be loden, and howe many wayes charged: not onely that we be wounded,
but also with howe many and deadly strokes we be wounded. With
this reknowinge when the sinner hath wholie powred our himselfe be-
fore God, let him earnestly & sincerely thynke, that yet there remaine moe
sinnes, and the secret corners of their evils are so deepe, that they cannot be
throughly dislosed. And he crieth out with David: Who understandeth his
errous? Lord cleanse me from my hidden sinnes. Nowe where they affirm,
that sinnes are not forgiuen but with an intent of confessing firmely con-
ceiued, and that the gate of paradize is shut against him that negleeterh oc-
casion offered when he may be confessed, God forbid that we should graunt
them that. For there is no other forgiuennesse of sinnes, than alwayes hath
beene. It is not read that all they haue confessed their sinnes in the eare of
some priest, y we read to haue obtained forgiuences of sinnes at Chrits hand.
And truely they could not confess, where there were neither any priestes
confessors, nor any confessing at all. And in many ages after, this confession
was vnheard of, at which time sinnes were forgiuen without this condi-
tion. But that we may not neede to dispute longer about this, as about a
doubtfull matter; the word of God is plaine, which abideth for euer: When
foeuer 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 be giuen but when
the caufe is hearde, we haue a solution in readinesse, that they doe pre-
sumptuously take that upon themselves, which have made themselves jud-
ges. And it is a maruell that they do so boldly frame to themselves such prin-
ciples, as no man in his right wit will graunt. They boast that the office of
Binding & Losinge is committed to them, as though it were a certaine in-
jurisdiction joyned with Inquisition. Moreover their whole doctrine crieth
out, that this authoritie was unknowne to the Apostles. Neither doeth it
belong to the priest, but to him which defireth absolution, to know certain-
ly whether the sinner be losed or no: forasmuch as heere that heareth can
ever knowe whether the reckoning be just and perfecte. So should there
be no absolution but such as is restrained to his wordes that is to be judged.
Moreover the whole order of losinge standeth of faith and repentance,
which two thinges are hidden from the knowledge of man, when sentence
must be giuen upon an other man. It followeth therefore that the assurance
of binding and losinge is not subiect to the judgement of an earthly judge:
because the minister of the worde, when he doeth his office, can not giue
absolution but conditionally; but that this is spoken for the sinnes fake.
Of the manner how to receive

Whose sinnes ye forgie, &c. that they shoulde not doubt that the pardon which is promised by the commandement and worde of God, shalbe ratified in heauen.

Therefore it is no meruell, if wee condemn and desire to haue vterly taken away this Auricular confession, a thing so pestilent and so many ways hurtfull to the Church: but if it were a thing by it selfe indifferenyt, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesse, sacrileges and errores, who wil not thinke that it ought so bee presently abolished: They doe indeede reken vp some good vcs, which they boast vpon as verie profitable, but these either false or of no value at al. One onely they commend with a singular prerogatiue, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made warer, and preuenteth the punishment of God in punishing himselfe. As though wee did not humble a man with shamefastenes enough when wee call him to that his judgement, seate of heauen, I meane to the hearing of God. It is forsooth verie well profited, if for shame of one mans knowledge wee cease to sine, and bee not ashamed to haue God witnes of our euell conscience. Although the verie shame is also moste false, for it is to bee seen that by nothing growth greater confidence or licentiousnesse to sine, than when men having made confession to a priest, think y they may wipe their mouth and say, I did it not. And not only they are made all the yeare long the boulder to sine: but all the rest of the yere bearing themselves bolde vpon confession, they never sigh vnto God, they never returne to themselves, but haue sinnes vpon sinnes till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke them selves dischargd of there burden, and that they have taken away from God the judgement that they have giuen to the priest, and that they haue brought God in forgetfulness when they haue made the priests pruice. Moroe who doth merily see the day of confession at hand? Who goeth to confession with a cheerefull hearte, and commeth not to it rather against his will, and as it were drawing backwarde, like as if he were taken by the necke and drawn to prison? vnlesse paraduenture it be the verie priests, that vse joyfully to delight themselues with mutuell rehearsals of their doings, as it were with merie tales? I wil not defile much paper with monstruous abominations whereof auricular confession swarmeth full. Only this I say, If that holy man did not vnwisely, that for one rumor of fornication took away confession out of the Church, yea out of the remembrance of his flocke: then we be thereby put in minde what is needfull to bee done at this day vpon infinite whoredomes, adulteries, inceftes, and bawdaries.

Where the Confessioners alledge for this purpose the power of the keys, and doe thereupon set the peuple and proue of their kingdom, as the prouerbe is: it is to be seen how much they ought to aulaie. Then (say they,) are the keyes giuen without cause? Is it faine without cause: Whatsoever you looke vpon earth, shall be also looke in heauen? Doe we then make the worde of Christes voide? I aunswer there was a weightie cause why the keyes shoulde be giuen, as both I haue euen nowe alreadie decla-
declared, and shall more plainly shew againe when I come to entreate of Excommunication. But what if I do with one swerd cut of the hold of all y they require, that is with saying, that sacrificing priests are not the vicars nor successors of the Apostles? But this shall also bee to be intreated of in another place: but nowe they raise vp an engine whereby they woulde most of all defende themselves, and thereby may all their buildinges bee ouerthrown. For Chrift did not give his Apostles the power to binde and loose, before that hee gaued them the holy Ghoft. Therefore I say, that none haue the power of the keyes that haue not firft receiued the holy Ghoft. I deny that any man can vse the keyes, but hauing the holy Ghoft going before, and teaching him and informing him what is to bee done. They triffling say, that they haue the holy Ghoft. But indeede they de- nie it, vnlcle paraudenture they faine (as they doe faine indeede) the ho- ly Ghoft to bee a vaine thing and a thing of nothing, but therein they fhall not be beleued. And by this engine they are vterly ouerthrown, that of whatsoever dore they boast that they haue the keye, a man may alway askem whether they haue the holy Ghoft which is the judge and go- vernour of the keyes. If they aunswer that they haue, then they may be asked againe, whether the holy Ghoft may erre. This they will not be glad to speake expressly, although they crookedly vter the fame by their doctrine. It is therefore to bee gathered, that no priests haue power of the keyes which doe commonly without consideration loose those things that the Lorde woulde haue to bee bounde, and binde those things that the Lorde comanunded to be loosed.

21 Whereas they see themselves convinced by moste cleere experi- mences, that they do without choise loose & bind the worthie and vnwor- thie, they vsurpe a power without knowledge. And though they dare not denye that knowledge is requisite for a good vse, yet they write that the ve- rie power is giuen to cuill dispofer of it. But this is the power, whatsoever thou bindeft or looseft in earth, shall bee bounde or loosed in heauen. Ei- ther the promife of Chrift mustlie, or they that haue this power doe well binde and loose. Neither may they dally and say, that the faying of Chrift is limited according to the deferuings of him that is bounde or loosed. And wee also confesse, that none can bee bounde or loosed, but they that are worthy to bee bound or loosed. But the messengers of the Gospel and the Church haue the worde, by which they measure this worthinesse, in this worde the messengers of the Gospell, may promis to all men foruenuenes of sinnes in Chrift by faith, they may proclaime damnation into all and upon all that embrace not Chrift. In this worde the Church pronouncing that fornicatours, adulterers, theuces, mansleyers, couetous men, vniust men, have no part in the kingdome of God, and binde fuch with mofte sure bonds. With the fame worde the Church loofeth them whom it comforteth being repentant. But what power shal this bee, not to knowe what is to bee bounde or loosed, and not to bee able to binde or loofe without knowledge? Why then doe they say that they loose by authori- tie giuen vnto them, when the loofing is vncertaine? What haue wee to do with this imaginatue power, if there be no vfe of it? But I haue it alrea-
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die proved that either there is no vse of it, or so vn certaine an vse, as may
be accompted for none at all. For whereas they confesse there is a great
part of Priests that doe not rightly vse the keyes, and that the power
without lawfull vse is of no effecte. Who shall assure mee that he of whom
I am loosed is a good vse of the keyes? if he be an euill vse of it, what hath
he else but such a voide disposing of them, as to say, what is to be bounde or
loosed in the. I know not; forasmuch as I lacke the right vse of the keyes,
but if thou deterue I loose thee. But so much might doe, I will not say a lay
man (for they could not beare that with patient cares) but a Turke or a
Devill. For it is almus as to say, I haue not the word of God the sure rule
of loosing, but there is power giuen mee to loofo thee, if thy deferuings
bee so. We see therefore what they meant, when they defined the keyes
to be the authoritie of discerning, and power of executing, and that know-
ledge is adjoynd for a counseller, and like a counseller serueth for a good
vse; undoubtedely even they desired to rainge at their owne will, licentious
without God and his word.

22. If any man take exceptione and say, that the lawfull ministers of
Christ shall be no lesse doubtfull in their office, because the absolution that
hangeth vpon faith shall alway remayne doubtfull: and then that sinners
shall haue either none or a colde comfort, because the minister himselfe
which is no competent judge of their faith, cannot be assured of their abso-
lution: wee haue aunfwere thereunto in readinesse. For they say that no
sinnes are forgiuen by the prieste, but such whereof himselfe hath beene
the hearer: fo by their opinion, the forgiuenes hangeth vpon the judgemen-
et of the prieste, and if he doe not wisely discerne who be worthie of pardon, yt
whole doing is voide and of no effect. Finally the power whereof they speake,
is a jurisdiction adjoynd to examination, whereunto pardon and absolution
is restraine. In this point is found no sure ground, but rather it is a bot-
tomless depehe. For where the confession is not founde, the hope of pardon
is also lame, and then the prieste himselfe must needs sticke in suspence while
he can not tel, whether the sinner doe faithfully reckon vp all the euill
deedes. Finally (such is the ignorance and rudenesse of priestes) the most
part are no fitter to doe this office, than a shoomaker to plowe the ground,
and the rest in a maner all ought worthy to suspect themselves. Hereupon
therefore ifeth the perplexitie and doubtfulitie of the Papes absolution,
because they will haue it grounded vpon the person of yt Prieste, and not
only that, but also vpon knowledge, if he may judge only of things infor-
med, examined and proued. Nowe if a man should aske of these good doc-
ters, whether a sinner be reconciled to God, when some sinnes are forgiuen:
I see not what they have to aunswere, but that they shall bee compellled to
confesse that all is vnprouitable, that the prieste pronounceth of the forgi-
ennes of those sinnes that he hath hearde rehearsed, so long as the other sinns
are not deliuered fro condemnation. On the behalfe of him that confesseth
howe hurtful carefullitie holdeth his conscience bound, appeareth hereby
that when he refeth vpon the priestes 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 absurdties. For the absolution is con-
diti-
ditionall, that the sinner should trust that God is mercifull vnto him, so that hee sincerely seeke the cleansing of his sinnes in the sacrifice of Christ, & obey the grace offered him. So he can not erre; which according to the office of a preacher, proclaimeth 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 annexed of the embracing the grace of Christ, according to that general doctrine of the maifter himselfe: Bee it done to thee according to thy faith. Which hath beene wickedly despiised in the Papacie:

23 How foolishly they confounde those things that the Scripture teacheth of the power of keyes, I haue promised that I will speake in another place, and there shall be a more conuenient place for it, when I come to intreat of the government of the Church. But let the readers remember that those things are wrongfully wrested to Auricular and secrete confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excommunication. Wherefore when they object that the power of loosing is giuen to the Apostles, which prieftes may vse in forgiving sins acknowledged vnto them, it is plaine that they take a false and fonde principle, because the absolution that serueth faith, is nothing else but a witnesse of pardon taken out of the free promise of the Gospell. As for the other confession, that hangeth upon the discipline of the Church, it pertayneth nothing to secrete sinnes, but rather to example, that common offence of the Church may be taken away. But whereas they seare together here and there testimonies, to proove that it sufficeth not to confess sins either to God onely or to lay men, vnlesse a prieft be the hearer of them, their trauell therein is but lewde, and such as they may bee ashamed of. For when the auncient fathers counsell sinners to vnburden themselves to their owne paftour, it can not be expounded of particular rehearfall which then was not in vse. Then, Lumbard and such like (such was their sinister dealing) seeme ofset purpose to haue giuen themselves to sained books, by pretence whereof they might deceiue the simple. They doe indeede truely confess, that because absolution alway accompanieth repentance, therefore there properly remaineth no bond when a man is touched with repentance, although he haue not yet confessed, and therefore that then the prieft doeth not so much forgive sinnes as pronounce and declare them forgiven. Albeit in the word of declaring they liuely bring in a grosse error, thrusting a ceremonie in stead of doctrine. But whereas they patche vnto it, that he is absolved in the face of Church that had already obtained pardon before God; they do inconueniently draw to the peculiar vse of euery particular man, that which we haue already sayde to bee appointed for the common discipline, where the offence of a hainous and notorious fault is to bee taken away. But by and by after, they deprae and corrupt moderation, adding another manner of forgiving, with an enioynge of penaltie and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to parte that in halles, which GOD hath in all places promised vs whole together. For when hee simplie requireth repentance and faith, this partition or exception is a verie robberie of God. For it is in effect almsuch
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 favour, that hath lien prostrate before the Tribunes seats and there hath beene punished.

24. The whole summe commeth to this point, that if they will make God the authour of this counterfaite confession, therein is their falshood condemned, as I have shewed them false forgers in the fewe places that they alledge. But sith it is evident that it is a lawe made by men, I say ye it is both tyrannicall and made injuriously against God, who binding mens consciences to his worde, will haue them free from the bondage of men. Now when for the obteining of pardon, there is a necessitie prescribed of that thing which the Lorde woulde to bee free, I say that this is a sacrilege not to be suffered, because there is nothing more properly belonging to God, than to forgive sinnes, wherein consiflet saluation for vs. Moreover I haue shewed that this tyrannie was first brought in, when the world was oppressed with filthie barbarousnesse. I haue also taught that it is a pestilent lawe, that either throweth downe headlong into defperation the poore soules in whomm soeuer abideth a feare of God: or where there reigneth carelesnes, delighteth them with vaine flatteries, and fo makest the duller. Last of all I haue declared, that whatsoever mitigations they bring, tend to no other end, but to entangle, darken and depraue pure doctrine, and hide vngodlines with deceitful colors.

25. The third place in Repentance they assigne to satisfaction, whereof all that ever they babble may bee ouerthrown with one word. They say that it is not enough for him that repenteth, to absteine from his former euils, and change his behaviour into better, unleashe make satisfaction to God for those thinges that hee hath done: And that there bee many helpees by which wee may redeeme sinnes, as weepings, fastinges, oblations and the works of charitie. With these we must winne the Lorde to bee favorable, with these wee must pay our debtes to the righteousnes of God, with these wee must make amendes for our defaultes, with these wee muste deserve pardon. For although by the largenes of his mercie he hath forgiven our faultes, yet by the discipline of his justitie he receineth the peine, & that this is the paine that must bee redeemed with satisfactions. But in effect all that they say commeth to this point, that wee doe in deede obtaine pardon of our sinnes at the merchifulnes of God, but by meannes of the desiring of our works, by which the offence of our sinnes may be recompened, that due satisfaction may bee fully made to Gods righteousnes. Against such lies, I see the free forgunenesse of sinnes, than which there is nothing more evidently spoken of in the scripture. First, what is forgiveness, but a gift of meere liberalitie? For the creditor is not said to forgive, y acknowledge by acquittance that the mony is paid, but he without any payment willingly of his owne liberalitie cancelleth the detters 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 Esay, It is I, it is I, that doe put away iniquities for mine owne sake, and
will not be mindfull of thy finnes: doeth he not openly declare, that he fet
teth the cause & foundation of forgiueneffe onely from his owne goodnes?
Moreouer whereas the whole Scripture beareth this witnesse of Chrift,that
forgiuenesse of finnes is to be receiued by his name, doth it not thereby ex-
clude all other names: How then do they teache that it is receiued by the
name of satisfactions? Neither can they denie that they gie this to satisfic-
tions, although they say that the fame be vfed as helps by way of meanes.
For whereas the Scripture faith By the name of Chrift, it meaneth that wee
bring nothing, we allege nothing of our owne, but refte vpon the onely com-
mandement of Chrift. As Paul, where he affirmteth that God is reconciling his
world to him selfe in Chrift, for his sake not imputing to men their finnes,
he immediately fheweth the meane & maner how: because he that was with-
our finne, was made finne for vs.

26 But (such is their persuerfnesse) they say that both forgiuenesse of
finnes and reconciliation are perfoummed both at one time, when we are in
Baptisme receiued into the fauour of God by Chrift: that after baptisme we
muft rife againe by satisfactions, and that the blood of Chrift profiteeth no-
thing, but fo far as it is distributed by the keyes of the Church. Neither do I
speake of a doubtfull matter, for as much as they haue in moft euentuent writings
bewrayed their owne filthinesse, & not one or two of them, but al 5 Schoole-
men vnuerfally. For their matter after that he had confessed that Chrift had
payed the penaltie of finnes vpon the tree, according to the doctrine of Pe-
ter, immediatly correcfeteth his saying with adding this exception, that in
baptisme all temporal penalties of finnes are released, but after baptisme
they are mimified by the helpe of penance, that so the cross of Chrift and
our penance may worke together. But Iohn faith farre otherwife, if any fin,
wes haue an advocate with the Father, euen Iesus Chrift, which is the pro-
pitiation for our finnes. I write vnto you children, because your finnes are
forgiuen for his names fake. Truely, he speaketh to the faithfull, to
whome when he setteth forth Chrift to be the propitiation of sinnes, he fhew-
eth that there is no other satisfaction, by which God being displeased,
may be made favourable and appeased. He doeth not say: God was once
reconcilid vnto you by Chrift, nowe seeke you other meanes, but he ma-
keth him a perpetuall advocate, alway to restore vs by his intcrceffion into
the fauour of his father: a perpetuall propitiation, by which our finnes may
be cleansed away. For this is euer true that the other Iohn faide: Beholde,
the Lambe of God, beholde him that taketh away the finnes of the world.
He taketh them away (faith he) himselfe and none other, that is to say: for
as much as he alone is the Lambe of God, he alone also is the oblation for
finnes, he alone the propitiation sacrifice, he alone the satisfaction. For when
as the right and power to forgiue belongeth properly to the father, in the
respect that he is distinguished from the finne, as wee haue alreadie feene:
Chrift is here set in another degree, that taking vpon himselfe the paine due
vnto vs, he hath taken away our guiltinesse before the judgement of God.
Whereupon followeth, that we shall no otherwife be partakers of the satisfic-
tation made by Chrift, vntleffe the fame honour remaine whole with him, which
they doe wrongfully take to themselues that goe about to appeale

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Addendum: The grace of Chrift. Lib. 3. 212

Aq. 10.43

2. Cor. 5. 19.

Lib. 3. Sententia, diff. 9.

2. Tim. 1. 9.
1. John 2. 2 & 12.

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John 1. 36.

Ff God
God with their owne recompensings.

27 And here it is good to consider two things: that Christ may have his due honour kepte vnto him whole and vnminished: and that the conuences being assured of the forgivannesse of sinne, may have peace with God. Esay faith, that the father hath lyed the iniquities of vs all vpon his sone, that we shoule be healed by his stripes. Which thing Peter rehearsing in other words faith: that Christ did in his body bear our sinnes vpon the tree. Paul wrieth that sinne was condemned in his flesh, when he was made sinne for vs. That is to say, that the force and curse of sinne was slaine in his flesh, when he was giuen to be a sacrifice, vpon which the whole heape of our sins with all their maldection and curse, with the dreadfull judgement of God, and condemnation of death shoule be caft. Here those triflings are in no cafe to be heard, that after the first purging, euery one of vs doth none other wise feele the effectuallnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the onely satisfacon of Christ. Nowe set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgivannesse of sinnes: that if we afterwade fall, to the obtaining of a seconde forgivenes our worke doe worke with it. If these thinges may have place, do these things that are here before assigned to Christ remaine safe vnto him? It his a mercurous great difference, between this that our iniquities are layed vpon Christ, that they should be cleansed in him, and this that they are cleansed by our own worke: betwene this that Christ is the procuring of mercy, and this that God must be made mercyfull by worke. But if we speake of pacifying the conscience: what pacification shal this be for a mannes conscience, to heare that his sinnes are redeemed by satisfactions? When shall he certainly knowe the measure of his satisfacon? Therefore he shal alwaies dout whether he haue God mercifull or no, he shal alwaies be vexed, and alwaies quake for scare. For they that rest vpon light pettie satisfactions, doe too contempnuously esteeme the judgement of God, and doe little consider howe great is the grievousnesse of sinne, as wee shal declare in another place. But although we grant them to redeeme some sinnes with just satisfacon: yet what will they doe when they are oppressed with so many sinnes, for satisfacon whereof an hundred liues although they were wholly applied thereunto cannot suffice? Beseide that, all the places wherein the forgivannesse 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 bose of the Church. That embassage which Paul so honourably extoll eth, I beseech you in the name of God, be ye reconciled vnto God, is not direct ed to strangers, but to them that had bene alreadie regenerate. But he, bidding satisfactions farewell, sendeth them to the crose of Christ. So when he wrieth to the Colossians, that Christ by the bloud of the crose hath pacified all thin gs in heauen or in earth, he restrayneth not this to the onely moment wherein we are receiued into the Church, but extendeth it to our whole course. Which easilie appeareth by the procresse of the text, where he faith, the faithful haue a redemption by the bloud of Christ, that is forgivanesse of sinnes. Albeit it is superfluous to heape together no places, that readily
readily offer themselves to be founde.

28 Here they flee to the sanctuary of the foolish distinction, that some
sins are venial, and some deadly: that for deadly sins is great satisfaction
due, that venial sins are purged with more easy remedies, as with flowing
of the Lord's prayer, with sprinkling of holy water, with absolution at
the mouth. So they mocke and trifle with God. But whereas they alway haue
in their mouth venial and deadly sinne, yet they could never discerne the one
from the other, sauing that they make ungodliness and uncleanness of heart
a venial sinne. But we (as the Scripture the rule of right and wrong teach-eth vs) doe pronounce, that the reward of sinne is death, and that the soul
that sinneth is worthy of death. But that the sins of the faithfull are ve-
nial, not for that they doe not deserve death, but because of the mercy of
God there is no condemnation to them that are in Christ Jesus, because they
are not imputed: because they are taken away by pardon. I know how unfit-
tly they flander this our doctrine. For they say, that it is the Stoikes strange
conclusion, concerning the equalitie of sinnes. But they shall easily be con-
vinced by their owne mouth. Fo I demaunde of them, whether among the
very same sinnes that they confess to be deadly, they do not acknowledge one
to be greater than an other. It doth not therefore immediately followe, that
sinnes are equall, because they are altogether deadly. When the Scripture
definitiuely telleth, that the reward of sinne is death, that the obedience of
the lawe is the way of life, and that the transgression of the law is death, they
cannot escape this sentence. What ende of satisfying then will they finde
in to great a heape of sinnes? If the satisfaction of one day be the satisfaction
of one sinne, while they are about that one satisfaction, they wrappe them
felues in many sinnes, fith the justest man passeth no one day wherein he fall-
leth not many times. Now when they shall prepare themselves to make sati-
sfaction for these sins, they shall heape vp great numbers, ye a rather innume-
rible. Then the hope of satisfying being cut of, what do they stay vpon? how
dare they still thinke of satisfying?

29 They goe about to winde out themselves: but (as the prouerbe is) the
water still cleaue them vp. They forge a distinction of fault and penal-
tie. They confess that the fault is forgiven by the mercy of God, but that
when the fault is forgiven, the penaltie remaineth which the righteousness
of God requireth to be payed: and that satisfactions doe properly belong to
the release of the penaltie. Good God, what a skipping lightnesse is this? now
they confess that the forgiveness of the fault lieth freely open for men,
which sometime they teach men to deserve with prayers and weepings,
and all other kinde of preparations. But yet all that is taught vs in the
scripture concerning the forgiveness of sinnes, doth directly fight against
this distinction. Which although I thinke that I haue alreadie more than
sufficiently confirmed, yet I will add some other testimonies wherewith these
winding snakes may be holden so faile, that they shall not bee able once to
folde in the toppe of their tail. This is the newe Testament which the
Lorde hath covenanted with vs in his Christ, that he will not remember our
iniquities. What he meant by these wordes, we learne by an other Prophet,
where the Lorde sayeth: If the righteous turne away from his righteousnesse,
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Esa. 38. 17. I will not remember all his righteousnesses. If the wicked depart from his wickedness, I will not remember all his iniquities. Whereas he sayth 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 their iniquities, 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 cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such maner of speche the holy Ghost doth plainly express his meaning vnto vs, if we would apply vnto him willing ears to learn. Truly if God do punish sins, 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 hee looke vpon them, he hath not wiped them away like a cloud: if hee lift them, he hath not cast them into the bottome of the sea. And in this manner doth Augustine expounde it in plaine worde. If God haue couered sinnes, then he would not looke vpon them: if he would not looke vpon them, then he would not marke them: if he would not marke them, then he would not punish them: he would not know them, he had rather pardon them. Why therefore did he say that sinnes were couered, that they should not be seene? What was meant by this that God did see sinnes, but that he did punish them? But let vs heare also out of another place of the Prophet, vpon what conditions the Lorde forgiveth sinnes. If (sayth he) your sinnes be as scarlet, they shalbe made white as snow: if they be red like crimson in, they shalbe as well. And in Jeremy we reade thus: In that day the inquietie of Iacob shalbe fought for, and shall not be founde: the sinne of Judah, and it shall not be. Because I will be favourable to the remnantes that I shall preserue. Wilt thou briefly understand what is the meaning of those worde? Weyce 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 them vp, and doth graue them with an yron pointell in an Adamant stone. If they signific (as it is out of doubt) that vengeance shalbe given for recompense, then is it also not to be doubted, but that by contrary sentences the Lord affirmeth, that he remitteth all recompensing of vengeance. Here I must beseech the readers not to harken to my glosses, but onely that they will suffer the worde of God to take some place.

30 What, I pray you, had Christ done for vs, if we should still be compelled to suffer paine for sinnes? For when we say that he did beare all our sins in his body vpon the tree, we meane nothing else thereby, but that he suffered all the paine and punishment that was due vnto our sinnes. And if same hath Esaye more liuely declared where he sayth: the chastisement (or correction) of our peace, was vpon him. What is the correction of our peace but the paine due to sinnes? and which we should haue suffred before that we could be reconcilied to God, vnlesse he had entred into our stead? Lo, thou seest plainly, that Christ suffred the paines of sinnes, to deliver them that be his from them. And so oft as Paul maketh mention of the redemption performed by Christ, hee vseth to call it in Greeke Aπολυτος, whereby he meaneth not redemption, as it is commonly taken, but the very price
price and satisfaction of redemption. After which manner he writeth, that Chrif, gave himselfe, Antitheton, a price of raumofe for vs. What propituation is there with the Lord (faith Augustine) but sacrifice? And what sacrifice is there, but that which is offered for vs in the death of Chrif? But that which is appointed in the law of Moses for cleansing the offences of finnes, mounteth vs a strong battell ramme. For the Lord doeth not there appoint this or that maner of satisfying, but requireth the whole recompence in sacrifices. Whereas yet in other things, he doeth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commandeth to recompence faultes committed, with no workes at all, but requireth onely sacrifices for satisfaction: but because his will is so to declare, that there is onely one kind of satisfaction, whereby his judgement is appeaied? For the sacrifices that the Israelites did then offer, were not wedy by the worke of men, but were esteemed by their trueth, that is to fay, by the onely sacrifice of Chrif. But what maner of recompence the Lorde receiuelth of vs, Osee hath very well expressed in few wordes. Thou shalt (fayeth he) take away iniquitie, O God. Loe, here is forgiuenesse of finnes. And wee shall pay thee values of our lippe: Loe, here is satisfaction. I knowe that they yet doe suddenly flip away, when they make distinction betwene euerlafting paine, and temporal paines. But when they teach that temporal paine is any kind of punishment that god taketh as well of the body as of the soule, except onely euerlafting death, this restraining of it doeth little helpe them. For the places that we have above recited, do expressly meaneth this, that God receiuelth vs into favour with this condition, that in pardoning the fault, he pardoneth all the peine whatsoever we had thereby deserved. And fo oft as Daud or the other Prophets do craue pardon of finnes, they do also therewithall pray to bee released of the peine. Yea, the very feeling of Gods judgement doeth drive them thereunto. Againe, when they promise mercie at the Lords hand, they do in manner alway of purpose preach of the peines and the forgiuenesse thereof. Truely, when the Lord in Ezechiel pronounceth that he wil make an end of the exile in Babylon, and that for his own sake, not for the Iewes sake, he doeth sufficiently shewe that both are of free gift. Finally, if wee be delivered by Chrif from giltinesse of fault, the peines that come thereof, must needs cease.

31 But forasmuch as they do also arme themselves with testimonies of Scripture, let vs see what manner of argumentes those be that they allege. Daud (fay they) being rebuked by Nathan the Prophet of aduertie & manslaughter, receiued pardon of his finne, and yet he was afterward punifhed by the death of his fonne that he had gotten by that adulterie. Wee are taught to redeeme with satisfaction such peines as were to be extended after forgiuenesse of the fault. For Daniel aduised Nebuchadnezer to redeem his finnes with almes. And Salomon writeth that for equitie and godlines, iniquities are forgiuen. And in another place, that with charitie the multitude of finnes is covered. Which sentence Peter also confirmeth. Againe, in Luke the Lorde fyeth of the woman that was a finner, that many finnes are forgiuen her, because shee hath loued much. Howe peruerfly and
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wrongfully they ever wy the doings of God. But if they had marked(as they should not have overpasse it) that there are two kinds of Gods judg-
iment, they would have seen in this rebuking of David, a farre other maner
of punishment, than such as might be thought to tende to reuenge.

But because it not a little behoueth vs all to vnderstand whereunto the cha-
fticements haue respect, wherewith God correcteth vs for our sinnes, and
how much they differ from those examples wherewith he pursueth y wic-
ked and reproue with indignation; therefore I think it shalbe not beside
the purpose to comprehend it shortly in a summe. For the order of plaine
	
teaching, let vs call the one kind of judgement, the judgement of Reuenge,
the other of Chasticement. It is to be vnderstanded, that God so punisheth
his enimies with the judgement of reuenge, that he smiteth his wrath against
them, confoundeth them, destroyeth them, and bringeth them to nought. There-
fore let vs take that to be properly the vengeance of God, when his
punishing is joyned with his indignation: with the judgement of chastic-
emnt he dealeth not so cruelly, as to be angrie: nor punisheth to destroy,
nor sendeth downe his lighntening 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 he punisheth
an euil doer, he hath regarde to the offence, and punisheth the very fault;
when the father somewhat rigorously correcteth his child, he dooth it not
to be reuenged on him, or to punish him, but rather to teache him, & make
him warie in time to come. Chrysostome in a certaine place vseth a simi-
litude 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 cha-
ficted as a free man and as a sonne, needing correction. To the one his cor-
rection serueth for profe & amendement, to the other for a scourge and
punishment.

32. But that we may haue the whole matter shortly & in a readie summe,
let this be the first of two distinctiones. Wherefouer punishment is to re-
ueenge, there flweth it selfe the curse and wrath of God; which he alway
withholdeth from the faithfull. Contrariwise, Chasticement both is a bles-
ing of God, and beareth a testimonie of his love, as the Scripture teacheth.
This difference is commonly every where sufficiently expressed in y worde
of God. For whatsoever afflictions the wicked suffer in this present life,
therein is painted out vs as it were a certaine entrie of hell, from whence
they do alreadie fee a farre off their eternall damnation: and they are so far
from being amended or taking any profit thereby, that rather by such be-
ginnings they are prepared to the most cruel hell that at length abideth for
them. But the Lord chastising chastiseth his servants, but he doth not put
them to death. Therefore they confesseth that to be beaten with his rodde,
was good for them vs to true instruction. But as we read euer where that
the holy ones suffer such punishments with quiet mind, so they have alway
prayed to escape the first kind of scourges. Chastise me Lorde (faith Ier-
emie) but in thy judgement, not in thy wrath, lest thou destroy mee. Pour
out thy wrath vpon the nations that haue not known thee; and vpon the
kingdomes
kingdomes that haue not called uppon thy name. And David sayeth: Lorde Ps. 6. 2, & rebuke me not in thy wrath, nor correct me in thine anger. And it makest nothing to the contrary, that oftentimes it is said, that the Lorde is angrie with them that be his, when he punifheth their finnes. As in Efay: I will confesse to thee O Lorde, because thou haft bee ne angrie with me: thy wrath is turned, & thou haft comforted me. Asegaine Abacuc. Thou haft benn angrie shall remember mercie. And Michee: I will beare the wrath of the Lorde, because I haue sinned against him. Where he putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue aflwagement of their forrowe, in considering the purpose of God. For after the same manner it is said that he doeth defile his owne inheritance, which yet (as we knowe) he wil neuer defile. But that is spoken not in respect of the purpose or meaning of God that punisheeth, but of the vehement feeling of forrowe which they feele that suffer any of his seueritie whatsoever it be. But he not onely prickteth his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselues not farre from the damnation of hel. So he testifieth that they haue deserued his wrath, and so it behoueth that they should loathe themselues in their euils, and be touched with the greater care to appease God, and carefully make haft to cruze pardon. But euery in the very fame doing he sheweth a more euident testimonie of his fauourable kindnesse than of his wrath. For the covenant continueth that was made with vs in our true Salomon: the truthe whereof he that cannot decree, hath affirmed, that it shall neuer be made voide. If (faith he) his children forfake my law, & walke not in my judgements: if they desfre my statutes, and keepe not my commandements. I will visite their finnes with a rodde and with stripes: but I will not take away my mercie from him. Of which mercie to make vs assured, he sayeth, that the rodde wherewith he will correct the posteritie of Salomon, shalbe of men, and stripes of the children of men: by which claues when he meaneeth moderation and lenitie, he therewithall secretely declareth, that they cannot but be confounded with extreme and deadly horror, that feele the hand of God to be against them. How great regard he hath of this lenitie in chastifying his Israel, he sheweth in the Prophet: he haue purged thee (faith he) in fire: But not as Siluer, for then thou shouldst haue beene all consomned. Albeit he teacheth that chastificemastes serue him for to cleanse him, but he further sayeth, that he vext the same so temperatly, that he bee not too much consumed by them. And that is needefull. For the more that euery man reverently searech G O D, and giueh himselfe to followe godlinesse, so much the tenderer he is to beare his wrath. For the reprobate, although they goare vnder his scourges, yet for that they weye not the cause, but rather tunne their backe both to their owne finnes and to the judgement of G O D, by that slouthfulnesse they gather a hardnesse: or because they murmur and kicke against him, and do make an vprore against their judge, that furious sudden rage affontie them with madnesse and furor. But the faithfull being admonished by his correction, by and by descende to consider their finnes, and being striken with dread and horror, they unc in humble wife to pray to him for pardon, vnlesse the Lorde.
Lorde did allwage these forrowes wherewith the poore soules torment themselves, they wold be a hundred times euen 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 alreadie after a certaine maner begin to suffer peines by his judgement, and though they shall not escape unpunished, for that they haue 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 proove God to be a judge and revenger. But children are beaten with roddes, not they should thereby be punyshed of God for their sinnes, but that they should thereby profit to amendment. Therefore wee take it that they rather have respect to y time to come, than to the time past. This I had rather expresse in Chryfoftomes wordes than mine owne. For this (faith he) God doth lay peine upon 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 peine, a chastisement and no damnation. But not away the scourge, if thou wilt not be put away from the inheritance, &c. Know ye brethren that all this miserie of mankinde when the world groeth is a medicinall forrowe, and not a penall sentence, &c. These sentences I haue therefore thought good to alleage, that the manner of speach that I haue abouve written, should not seeme to any man newe and vnusued. And hereunto serue all the complaints full of indignation wherin the Lorde oftentimes doeth expostulate of the vnkindnesse of the people, for that they stiffeely despiseth all punishments. In Esay he saith: To what purpose should I strike you any more from the sole of the soote to y crowne of the head, there is no whole place. But because the Prophets are full of such sayings, it shalbe sufficient to haue briefly shewed that God doth punish his Church for none other intent, but that it should be tamed and amended. Therefore when he did cast Saul out of the kingdome, he punished him to reuengement: When he tooke from Dauid his yong sonne, he corrected him to amendement. According to this meaning is that to be taken which Paul faith, when we are judged of the Lorde, wee are correctedy we should not be damned with this world. That is, when wee that be the children of God are afflicted with the hande of our heauenly father, this is no peine werewith we should be confounded, but onely a chastisement wherewith we should be instructed. In which point Augustine is plainly on our side. For he teacheth that the peines wherewith men are a like chafticed by God, are diversely to be considered; because to the holy ones they are battels and exercises after the forgiuensesse of their sinnes, to the reprobate they are without forgiuensesse peines of wickednesse. In which place hee rehearseth how peines were layde vpon Dauid and other godly men, and faith, that the same tended to this end, that their godlinesse should by such humbling of them, be exercisid and prooued. And where Esaye faith, that the Iewes had their iniquitie forgiuen them, because they had receiued full chastisement at the Lords hand: this prooueth not that y pardon of sinnes hangeth vpon the full painement of the peine: but it is in effect as much
as much as if he had sayde: Because ye have already suffered paines enough, and by the greeuoufneffe and multitude thereof haue ben now pined away with long mourning and sorrow, therefore it is now time that receiving the tidings of full mercy, your heartes should rejoyce and feele me to be your father. For there God did take vpon him the perfon of a father, which repented him euene of his iuft seueritie, when he was compell'd sharply to correct his fonne.

34 With these thoughts it is necessarie that the faithful be furnished in bitterneffe of afflictions. It is time that the judgement beganne at the house of the Lord, in which his name is called vpon. What should the children of God doe, if they did beleue the seueritie of God that they feele to be his vengeance? For he that being striken with the hande of God, imagineth God a punifhing judge, cannot conceiue him but angrie and enimie vnto him, and doeth the very scourge of God as a curse & damnation. Finally, he can never be persuaded that God loueth him, that shall thinke him so minded toward him, that he is stil minded to punish him. But he only proffeth vnder the rood of God, that thinkest him to be angrie with his sinnes, but mercifull and louing to himselfe. For otherwise that must needes happen, which the Prophet complaineth that he felt, where he faith: Thy wrathes, O God haue passed ouer my head, thy terrors haue oppressed me. Also that which Moses wrieth, because we have fainted in thy wrath: and we have been troubled in thy indignation, thou haft set our iniquities in thy fight, and our secretes in the light of thy countenance: because all our daies are gone away in thy wrath: our yeres are consumed as the worde that is passe out of a mouth. On the other side Dauid faith thus of his fatherly chastifements, to teach that the faithful are rather holpen than oppressed thereby: Blessed is the man whom thou haft corrected O Lorde, and haft instructed in thy law, to giue him quiet from euill daies, while a pit is digged for the sinner. Truely it is a hard temptation, when God sparing the vnbelieuers and winking at their faultes, seemeth more rigorous against them that be his. Therefore he gaued them a cause of comfort, the admonishment of the law, whereby they should learn, that it is done to provide for their saluation when they are called again into the way, and the wicked are caried hedlong into their errors, whole ende is the pit. And it is no difference whether the paine be euertlasting or during for a time. For as well warre, famine, pestilence, and sicknes, as the judgement of eternall death are the curses of God, when they are laid vpon men to this end, to be instrumentes of the Lordes wrath & vengeance against the reprobate.

35 Now (as I thinke) all men doe perceiue whereunto tended that chastifement of the Lord vpon Dauid: evene to be an instruction that God is greeuously displeased with manslaughter and adulterie, against which hee had shewed fo great an indignation in his beloved and faithful seruant: that Dauid should be taught to be no more so bold to doe 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 the other kind of correction, whereby the Lord punished his people with a sore pestilence, for Dauids disobedience whereunto he was fallen in numbring the people. For he did in deed freely forgive to
Oft they loued much. In which wordes (as you see) hee makest not her love the cause, but the prooue of the forgiuening of her sinnes. For they are derived vpon a similitude of that detourn, to whome five hundred was forgiuuen, to whome he did not say that therefore it was forgiuuen, because hee had loued much: but therefore loued much, because it was forgiuuen. And herevnto must that similitude be applied in this for: Thou thinkest this woman to be a sinner: but thou oughtest to knowe that she is none such, forso much as her sinnes be forgiuuen her. And that her sinnes be forgiuuen her, her love ought to proue vnto thee, whereby shee rendereth thanke for this benefit. It is an argument gathered of the following effect, whereby any thing is proved by signes ensuuing. By what meane shee obtained forgiuensesse of sinnes, the Lorde openly testifieth: Thy faith, faith hee, hath saued thee. Therefore wee obteine forgiuensesse by faith. By charitie we giue thankes, and testifie the bountiosenesse of the Lorde.

38. As for those things that are commonly found in the booke of old writers concerning satisfaction, they little moue me. I see in deed that many of them, (I will speake plainly) in a manner all whole bookees remaine, haue either errred in this point, or spoken too crabbedly and hardlie: but I will not graunt that they were so rude and vnskilfull as to haue written those things in that senfe that the newe Satisfactionars doe reade them. Chrysostome in one place writeth thus: where mercie is required, examination ceaseth: where mercie is asked, judgement is not rigorous: where mercie is craving, there is no place for paine: where is mercie, there is no inquisition. Where is mercie, the answer was pardoned. Which wordes howsoever they be wrested, yet they can never be made to agree with Scholemenes doctrines. In the booke of Ecclesiastical doctrines, which is fathered vpon Augustine, is red 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 saide to bee giuen in recompence of sinnes committed, was eu'n in those times laugued to scorn: forasmuch as they referre all satisfaction to a heedefulnesse in abstaining from sinnes in time to come. I will not alledge that which the same Chrysostome faith, that hee requireth of vs no more, but that wee shoulde confesse our sinnes vnto him with teares: such sentences are manie times found in his wrtinges and others. Augustine indeede in some places calleth the workes of mercie, remedies to obteine forgiuensesse of sinnes: but because no man shoulde stumble at that little worde, hee himselfe pretieth it in an other place. The flesh of Christ (faith hee) the true and onely sacriifice for sinnes, not only these sinnes that are wholly put away in baptism, but also these that afterward crepe in by weakenesse: for which the whole Church crieth out at this day, Forgiue vs our trespassers. And they are forgiuuen by that singular sacriifice.

39. They haue for the most part called satisfaction, not a recompence to be rendred to God, but an open declaration whereby they that had bene excommunicate when they would be received againe to the communion, did asercine the Church of their repentance. For there were ioyned vnto them when they did repent certaine fastings and other things, where-
by they might persuade men that they were truely and heartily weary of their former life, or rather blotte out the remembrance of their former doings: and so they were fayde to make satisfaction not to G O D, but to the Church. Which is also expressed of Augustine in these words in his Enchiridion to Laurence: Out of that auncient custome the confessions and satisfactions that are at this day vfed, tooke their beginning. Truely very vipers birthes, by which is brought to passe, that there remaineth not so much as a shadowe of that better forme. I know that the olde writers do sometime speake somewhat hardly, and as I sayd euynow, I do not deny that paradventure they erred herein. But those things that were be sprinkled with a fewe spots, when they are once handled with these mens vnwashéd handes, are altogether defiled. And if we must contende with the authoritie of old writers: good God, what old writers do they trust vnto vs? A good part of those wherewith Peter Lombarde their champion hath botched vp his patched Sentences, is gathered out of vnfauory dotages of certain monks that are carried about vnder the name of Ambrose, Hierome, Augustine, and Chryfofomme. As about this present question he taketh in a maner all out of Augustinians booke of repentance, which is foolishly botched of good and bad by some scraper together. It beareth in deed the name of Augustine, but such a booke as no man being but meanely learned, would vouche safe to acknowledge for his. But Whereas I do not so narowly examine their follies, lette the readers pardon me whome I would ease of that tedioufnesse. For to me it should not be very labourfome, and yet very paffible to bewray to their great shame those things that they haue heretofore boasted vpon as mysteries, but because my purpose is to teach truftefully, therefore I passe them ouer.

The v. Chapter.

Of the supplyings which they adde to satisfactions, as pardons and purgatoris.

Ov of this doctrine of satisfactions do fowre indulgences or pardons. For they say that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne fo farre foorth into madnesse, that they define them to be the distribution of the merites of Christ and of the martyres, which the Pope dealeth abroade by his bulles. But although they haue more neede of Hellebors to purge their frentik braine, than argumentes to aunswere them, so that it is not much worthie the trauayle to stande vpon confuting fuch trilling errours, which are already flaken with many baretclarmmes, and of them selves growe into decayed age, and bend toward falling: yet because a short confutation of them shallbe profitable for some that be ignorant, I will not altogether omitte it. As for this that pardons haue so long stand safe, and haue so long beene vnpunished, haung beene vfed with so outrageous and furious licentiousenesse: this may serue to teach vs in howe darke a night of errours, men in certaine ages past haue bin drowned. They sawe themselves to be openly and vn colouredly scorned of the Pope and his Bulbeares, gainsfull markets to be made
made of the salvation of their foules, the price of salvation to be valued at a few pence, & nothing set out to be freely given: that by this colour they be wyped of offftinges to be filthyly spent upon brothels, bawdes and bannings: that the greatest blowers abroad of pardons are the greatest dispisers of them: that this monter doth daily more and more with greater licentiousnesse overrule the world, and growe into outrage, and that there is no ende, new leade daily brought, and new mony gotten. Yet with hye reverence they received, they worshipped and bought pardons, & such as among the rest sawe somewhat farther, yet thought them to be godly deceitis, whereby men might be beguiled with some profit. At the length, since the worlde suffeted itselfe to be somewhat wiser, pardons waxe colde, and by little and little become frozen, till they utterly vanishe away.

2 But so much as many that see the filthy gameinges, the deceites, theftes, and robberyes, whereas the pardoners have heretofore mocked & beguiled vs, yet see not the very fountain of vngodlines from whence they spring: it is good to have not onely of what sort pardons be, but also what they be, when they are wiped from all spottes. They call the treasurie of the church, the merites of Christ and of the holy Apostles and Martyrs. The principal custodie of this barne (as I haue already touched) they faine to be delivered to the bishop of Rome, that he should have the distribution of so great gifts, that he might both give them by himeselfe, and also graunte injustice to other to give them. Hereupon proceede from the Pope somtime plenary pardons, some time pardons for certaine yeeres: from the Cardinals, pardons for a hundred dayes: from Bishops, pardons for forty dayes. But they be (as I may naturally describe them) by profaning of the bloud of Christ, Satans mockery, to leade away the christian people from the grace of God, from the life that is in Christ, and to turne them from the true way of salvation. For how could the bloud of Christ be more filthyly prophane, than when it is denied to suffice the remission of sinnes, to reconciliation and satisfaction, vntele the want thereof as being withered and wasted, should be otherwise applieed and profited? The law and all the Prophets (faith Peter) beare witnesse of Christ, that by him forgiuenesse of sinne is to be receiued: Pardons giue remission of sinnes by Peter, Paul and the Martyrs. The bloud of Christ (faith John) cleanseth vs from sinne: Pardons do make the bloud of Martyrs the washing away of sins. Christ (faith Paul) which knew not sin, was made sin for vs, that is, the satisfaction of sin, that we might be made the rightcousyne of God in him: Pardons doe sette the satisfaction of sins in the bloud of Martyrs. Paul cryed out and testified to the Corinthians, that onely Christ was crucified and died for them: the pardons pronounce, that Paul and other died for vs. In an other place he saith that Christ purchased the church with his bloud: the pardons appoint another price of purchase in the bloud of Martyrs. The Apostle saith, that Christ with one oblation made perfect for euery them that were sanctified: the pardons cry out to the contrary and saie, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. John saith that all the saints washed their gowynes in the bloud of the lambe: the pardons teache men to wash their gowynes in bloud of saints.
Leo Bishop of Rome, writeth notable well to the Palestinines against these sacrileges. Although (faith he) the death of manie saintes hath beene precious in the sight of the Lorde, yet the killing of no innocent hath beene the propitiation of the world. The righteous received, but guae not crownes: and out of the valiantnesse of the faithfull are grauen examples of patience, not gifts of righteousnesse. For their deaths were everie one singular to themselfes, and none of them did by his ende pay the dette of another, for as much 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 remembred) he repeated in an other place. There can nothing bee required more plaine to destroye this wicked doctrine. Yet Augustine speakest no lesse fitly to the same effect. Though (faith he) we die brethren for brethren, yet the bloud of no Martyrs shal be shed for the forgivenesse of finnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that wee shoulde followe him, but hath given vs a thing to rejoicye vpon. Againe in an other place. As onely the sonne of God was made the fonne of man, to make vs with him the sonnes of God; so he alone for vs hath taken vpon him punishment without euil deseruings, y we by him might without good deseruings owne grace not due vnto vs. Truely whereas all their doctrine is patcht together of horrible sacrileges & blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselves, whether these be not their decrees. y the Martyrs haue by their death done more to God, and deserued more, than was needfull for themselves: and y they had remaining fo great a plentie of deseruings, as did alfo overflow vnto other: and y therefore, least fo great goodness should be superfluous, their blood is mingled with the blood of Christ, and of both these bloods is made the treasure of the Church, for the remission and satisfaction of finnes. And that fo is the saying of Paul to bee taken: I supplic 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 onely his name, otherwife to make him but a common pettie saint, y may scarceely among the multitude be known from the rest: He onely, only should haue bene preached, he only fet forth, he onely named, he onely ben looked vnto, when the obtaining of forgiveness of sin, satisfaction, and sanctification are entreated of: But let vs heare their curtalled arguments. Least the bloud of y Martyrs shald be shed in vaine, therefore let it be employed to the common benificite of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his truth with their bloud? by definising this present life, to testifie that they sought for a better life? by their steadfastnesse to strengthe the faith of the Church, & ouercome the stubbornesse of the enemies? But this is the matter indeed: they acknowledge no profit of the Martyrs death, if Christ onely be the propitiatore, if he onely dyed for our sinnes if he onely was offered vp for our redemption. So (say they) Peter and Paul might not otherly haue obtained the crowne of victorie, if they had died in their beddes. And whereas they have fought even to the sheeding of their bloud, it woulde not agree with the justice of God to leave y same barren and fruitless. As though God could not tell how to encrease in his servants their glorie, according to the
the measure of his gifts. But the Church receiues them in common together
for the Church at the price of their sufferings, encouraged to a zealous de-
fire to fight.

4. But howe maliciously doe they wrest that place of Paul where he
faith, that hee suppieth in his bodie those things that wanted of the suf-
feringes of Christ: for he referreth not the default of supplying, to y worke
of redemption, satisfaction, and expiation: but to those afflyations where-
with all the members of Christ, that is to say, all the faithfull must be ex-
cercised so long as they shall be in this flethe. He faith therefore, that this re-
maineth of the sufferings of Christ, that he dayly suffereth in his members
the same that he once suffered in himselfe. Christ vouchsaufeth to doe vs so
great honours, to reekon and accompt our afflyations his owne. Whereas
Paul addeth these words: For the Church, he meanteth not for y redemp-
tion, for the reconciliation, for the satisfaction of the Church, but for the e-
difying and profite of the Church. As in an other place he faith, that hee
suffereth all things for the electes sake, that he may obteine the saluation
which is in Christ left. And he wrote to the Corinthians, that hee suffered
all the troubles that he suffred, for their comfort and saluation. And imme-
diately in the same place expoundeth himselfe, when he 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 expostour, 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 suppiie in my bodie that which wanteth in the suf-
feringes of Christ. Therefore if thou what socuer thou bee that hearest this,
artone of the members of Christ, whatsoever thou suffrest of them that
are not the members of Christ, that same wanted in the sufferings of Christ.
But wherevnto the sufferings of y Apostles taken for the Church of Christ
doe tende, he expoundeth in an other place where hee faith: Christ is to
me the gate vnto you: because yee are the sheepe of Christ bought with his
bloode: acknowledging your price, which is not given of me, but preached
by me. Then he addeth. As he hath given his soule, so ought wee to give
our soules for our brethren, to edifie peace, and to conforme faith. These
are Augustine wordes. But God forbid, that Paul should haue thought
that any thing wanted in the sufferings of Christ, as concerning all fulnes
of righteousnes, saluation and life: or that hee meant to adde any thing
therevnto, which so plainly and honorable preacheth, that y abundance
of grace was so largely powered out by Christ, that it farre surmounted all
the force of sinne. By it onely all the faintes haue beene saued, and not by
the merite of their owne life or death, as Peter expresslye testifieth: so that
he should bee lauderous against God and Christ, that shoulde repose
the worthines of any faint any where else than in the onely mercy of God.
But why doe I tarie herevpon any longer, as vpon a matter yet doubtfull,
with the verie bewraying of such monstrous errous is a sufficient confutat-
ton of them?

5. Nowe(to passe ouer such abominations) who taught the Pope to enclo
to
enclose in lead and parchment the grace of Jesus Christ, which the Lord
willed to be distributed by the word of the Gospel. Truely either the Gos-
pel 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 merites,
all his righteousness, wisdom and grace, without any exception, Paul witnes-
seth where he faith, that the word of reconciliation was delivered to the
ministers, whereby they might vse this forme of message, as it were Christ gi-
ing exhortation by them: we beeche you, be ye so reconciled to God. Hee
hath made him that knewe no sinne, to be made sinne for vs, that wee might
be made the righteousnesse of God in him. And the faithfull knowe of what
value is that common partaking of Christ, which (as the same Apostle wit-
nesseth) is offered vs to be enjoyed in the Gospel. Contrariwise the pardons
do bring out of the stourehouse of the Pope, a certaine pittance of grace, and
fasten it to lead, parchment, yea and to a certaine place, and seuer it from
the word of God. If a man should ask whence this abuse tooke beginning: it
seemeth to haue proceeded herof, 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 enjoyned them, re-
quired of the church a release. The mitigation that was granted to such, was
called an indulgence or pardon. But when they turned satisfactions from
the Church to God, and said that they were recompenes whereby men may
redeeme themselues from the judgement of God, then they therewith did
also draw these indulgences or pardons to be propitiorie remedies, to de-
liuer vs from deferred punishments. As for these blasphemers that we haue
recited, they forged them so shamelesly, that they can haue no colour at al.

6 Now let them no more trouble vs with their purgation, because it is
with this axe already broken, hewed down, & ouerthrown from the very
fundations. For I do not agree to some men, y think best to dissemble in this
point, & make no mention at all of Purgatorio, wherupon (as they say) great
contentions do arise, but small edification is gotten. Truely I my selfe would
also think such trifles worthie to be negligently passed ouer, if they did not
account them earnest matters. But forasmuch as purgatorio is builded of
many blasphemies, & is daily vpholde with newe blasphemies, & raileth vp
many & grievous offences, truly it is not to be winked at. This para
venture might after a sort haue bene dissembled for a time, that it was invented by
curious and bold rashnes without the worde of God: that men beleued of
it by I wot not what reuelations, saine by the craft of Sathan: that for the
confirmation of it, certaine places of Scripture were fondly wrested. Al-
beit the Lorde giueth not leave to mans presumtuousnes to so to breake into
the secrete places of his judgements, and hath seuerely forbidden men to en-
quire for trueh at dead men, neglecting his worde, and permiteth not his
worde to be so vnerentierly defiled. But let vs graunt, that all those things
might for a while haue bene borne with, as things of no great importance.
But when the cleaning of sinnes is sought else where than in the bloue of
Christ, when satisfaction is given away to any other thing, then it is moste
perillous not to speake of it. Therefore we must crie out not onely with ve-
hement stretching of our voice, but also of our throate and sides: that Pur-
Of the manner how to receive

Purgatorie is the damnable devise of Sathan, that it maketh void the Cross of Christ, that it layeth an intolerable hinder upon the mercie of God; that it feebleseth 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 overthrown by the verie rootes. But if in our former discourse it is more than euident that the bloud of Christ is the only satisfaction, propriatorie sacrifice, and cleansing for the finnes of the faithfull: what remaineth but that purgatorie is a mere & horrible blaspheme 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 haue come out of the same spring of vngodlineesse.

7 But it is good to wring out of their handes such places as they haue fallly & wrongfully out of the Scripture. When (say they) the Lord affirmeth that the sinne against the holy Ghost should not bee forgive[n] in this world, nor in the world to come, thereby he sheweth that there is a forgiving of some finnes in the world to come. But who seeth not that the Lord there speaketh of the fault of sinne? Nowe if it be so, what is that to their purgatorie, forasmuch as by their opinion the paine is there sufffied of those sinnes, whereof they deny not the fault to be forgive[n] in this present life? But they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut off all hope of pardon from so hainous wickednesse, he thought it not enough to say that it should never be forgive[n]; but the more to amplifie it, he vled a diuision, wherein he comprehended both the judgement y every mans conscience feeleth in this life, & the last judgement y shalbe openly pronounced at the resurrection: as though hee should haue said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose shal endeuer to quench the light of holy Ghost, shal not obtaine pardon, neither in this life which is gien to sinners for their conversion, nor in the last day when the lambs shalbe seuered by the Angels of God from the goates, & the kingdom of heauen shalbe cleened from all offences. Then they bring forth y parable out of Matthew: Agree with thine aduерarias, leaff haue not that the Judge to the Sargeant, & the Sargeant to the prison, from whence thou shalt not get out, vntil thou haue paid the uttermost farthing. If in this place y judge do signifie God, & the aduersarie signifie the Diuel, the Sargeant the Angel, & the prison purgatorie, I wil gladly yeeld vnto them. But if it be euident to all men, y Christ meant there to shewe into howe many daungers & murcieues they cast themselues, that had rather obstinately pursue the extremitie of the law, than deale according to equitie & good right, to the end to exhorte his disciples the more earnestly to agreement with equitie: where then I pray you shal Purgatorie be found?

8 They fetch an argument out of the sayeing of Paul, where he affirmeth, that the knees of things in heauen, earth & hell, shal bowe to Christ. For they take it as confessed, that hell cannot there be meant of those that are aduudged to eternall damnation. Therefore it remaineth that it must be the soules lying in paine in Purgatorie. They did not reason verie euill, if the Apostle
Apostle did by kneeling mean the true godly worshipping. But ifhe teacheth only, that there is a dominion given to Christ, whereby all creatures are to be subdued, what proofe is there to the contrary, but that we may by his understanding of the Deuils, that shalbe brought before the judgement of God, to acknowledge him their judge with fear & trembling? Like as Paul himselfe expoundeth the same prophecy in another place. All (fayeth he) shalbe brought before the judgement seat of Christ. For it is written: So truly as I liue, every knee shall bowe to me. &c. But we may not so expounde that which is in the Revelation: I have heard all creatures, both these things that are in heaven, and those that are upon the earth, and these that are under the earth, and those that are in the sea, and all those are in them, I have heard them all say to him that sitteth on the Throne and to the Lamb, Blessing, & honor, and glory, & power, for ever & ever. That I do in deede easily grant, but what creatures doe they thinke to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Whereby is affirmed nothing else, but that all the partes of the world, from the hieft top of the heavens to the very middle point of the earth do in their maner declare their glory of their creator. As for that which they allege out of the hystory of the Machabees, I will not vouchsafe to answere it, least I shoulde seem to reckon that work 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) cesteeme not the writing of the Machabees as they do the lawe, the Prophesda and the Pfalms, of which the Lorde himselfe hath witnessed as of his witnesses, saying: It was necessarie, that all things should be fulfilled that are written in the lawe, and the Pfalms, and Prophesda concerning me. But it hath bin received of the Church not unprofitably, if it be soberly read or heard. And Hierom teacheth without any doubt that the authority thereof is of no force to prouing of doctrines. And it evidently appeareth by that olde booke, which is entituled vnder the name of Cyprian, concerning the exposition of the Creed, that it had no place at all in the olde Church. But why do I here striue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited when in end he craueth pardon, if he haue spoken anything not well. Truly he that confesseth his writings to neede pardon, sayeth plainely that they are not the oracles of the holy Ghost. Beside that, the godlinesse of Iudah is praysed for none other cause, but for that hee had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doth the wryter of that hystory referre that which Iudah 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 and religion. This doing was indeede not without superstition and preposterous zeal, but they are more than foole, that drawe a sacrifice of the lawe so farre as vnto vs: forasmuch as we knowe that things doe cease by the comming of Christ, that then were in vfe.

9 But they haue an invincible bulwarke in Paul, which can not so easely be battered. If any man (fayth he) builde vpon this foundation, gold, siluer, precious stones, timber, heye, stubble; the Lord shall shewe euerie mans worke.
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what it is; because it shalbe revealed in fire, & the fire shall trie every mans worke what it is, if any mans worke do burne, it shal suffer losse, but he shalbe safe, but as through the fire. What fire (say they) can that be, but the fire of Purgatorie? by which the sinneres offinne are clened away, that we may enter pure into the kingdom of God? But the most part of the olde writers thought it to be another fire, that is to say, Trouble or the croffe, by which the Lord trieth them that be his, that they should not rest in the filathines of the flesh: & that is much more probable, than in faining purgatorie. Albeit I do neither agree with these men, because I thinke I have attained a certaine and much plainer understanding of that place. But before I vnder it, I would haue them answere me, whether the Apostles and all the fainetes must haue gone through this fire of Purgatorie? I knowe they will say, nay. For it were too much inconvenient that they must haue needed to be purged, whose merites they dreame to overflour above measure to all the members of the church. But the Apostle afirmeth it. For he doeth not say the worke of some shalbe proued, but the worke of all. Neither is this my argument, but Augustines, which fo confuiteth that exposition. And (which is more absurditie) he doeth not say, that they shal passe through the fire for all works; but if they haue faithfully builded the church, they shall receive reward when their worke is examined with fire. First we see that the Apostle vsed a Metaphore, when he called the doctrines inuented by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue: that as wood is burned as it is put in the fire, consumeth & wasteth, so cannot those doctrines continue when they come to be examined. Now no man is ignorant, such triall commeth of the holy Ghost. Therefore to followe the true cause of his metaphor, & match the partes together with just relation, hee called the triall of the holy Ghost, fire. For euen as the nearer that gold and siluer are put to the fire, so much the spirer of them haue of their goodnes & fineselles: so the Lords trueth, the more exactly it is weyed with Spirituall examination, so much the greater confirmation of credit it receiveth. As hey, wood, & stubble put to the fire, are brought to sudden conurning, so the inuentions of men not stablised by the worde of God, cannot beare a trial of the holy Ghost, but they by and by fall away & perish. Finally, if forced doctrines be compared to wood, hey, and stubble, because like wood, hey, and stubble, they are burned with fire & destroyed: but they are not destroyed or druen away but by the spirite of the Lord: it foloweth the holy Ghost is the fire where with they shalbe proued, whose profe Paul, according to the common vse 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 trueth shineth vpon vs. Nowe haue we proued, that Paul meneth no other fire, but the trial of the holy ghost. But how are they saued by fire, that suffer losse of their work? That shal not be hard to understand, if we consider of what kind of men he speaketh. For he toucheth those builders of the church, that keeping the true fundation, do build disagreeing matter vpon it, that is to say, they that not swanning from the chief & necessarie articles of faith, do erre in points that be smaller and lesse perilous, mingling their owne deuices with the worde of God. Such I say,
say, must suffer loss of their works, having their deceits destroyed. But these
theses 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, whosoever have de-
filed the golden sinnesse of God's word with this dong of purgatorie, they
must needs suffer loss of their worke.

10 But they will say, it hath beene an ancient vsage of the church. Paul
answereth this objection when he comprehended his owne time in that
sentence, where he faith, that all they must suffer loss of their worke, that
in the building of the church, doe lay any thing vpon the foundation that-ag-
ree not with it. Therefore when the aduersaries object against me, that it
hath bene vsed above a thousand & three hundred yeares, to haue prayers
made for the dead; I aske them againe, by what word of God, by what Re-
euation, by what example it was done. For here they doe not onely want te-
stimonies of Scripture but also all such examples of holy men that there are red,
do they see no such thing. Of the mourning & order of funerals there are some-
times found many & long tales: but of prayers you cannot fee one title. But
of the greater weight that the matter is, the more it ought to haue beene
expressly spoken. But the very olde fathers themselves that prayed for the
dead, did see that herein they wanted both commandement of God, & law-
ful example. Why then durft they do so? In this I say, they did suffer somwhat
as men: & thence I affirme that that which they did, ought not to be drawn
in example. For where as the faithful ought to enterprize the doing of
nothing but vpon assured confidence, as Paul teacheth: this assurednesse is
principally required in prayer. But it is likely that they were led by some rea-
son vnto it: they sought some comfort to relieve their sorrow: and it seemed
unnaturall not to doe we before God some testimonie of their loue towards
the dead. How mans wit is enclined to this affection, all men know by expe-
rience. Also y receiv'd custome was like a burning brand to set many mens
minds on fire. We know that with all nations & in all ages there were fune-
erals done for the dead, & their soules yerely purged. For though Satan be-
guiled foolish men with these deceits: yet he tooke occasion so to begile by a
ttrue princiiple: that death is not a destruction, but a passage out of this life in-
to another. And it is no doubt, but that even very superstition condemneth y
Gentiles before the judgement seat of God, for neglecting the care of y life
to come, which they professed themselves to beleue. Now Christians, be-
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 y
il adused diligence: because if they were slowe in looking to the funerals, in
bankettings and offerings, they thought that they had put themselves in dan-
ger of a great reproche. And that which first proceeded from a wrongful fol-
lowing of the Heathens example, was so multiplied by often new encreases,
that now it is the principal holiness of Papistry, to helpe the dead in dis-
fresse. But the Scripture miniftreth another much better & perfecter com-
fort, when it testifizeth, that the dead are blessed that die in the Lorde. And it
addeth a reason: because from thenceforth they rest from their labours. And
we ought not so much tenderly to follow our owne affection of loue, to set
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upon a wrongful manner of praying in the church. Truely he 
which but mean
wisedome, doth one perceiue that all that is red hereof in the old writers,
was done to beare with the common 
usage, 
& the ignorance of the people. 
They themselfes also, I grant, were caried away into error 
and as vnadu-
iwed lightnes of believe is wont to rob mens wits of judgement. But in ye mean 
time the vereie reading of them doth shew, howe doubtingly they commande 
prayers for the dead. Augustine in his booke of confessions, reporteth that 
Monica his mother did earnestly desire, that the might be remembered in 
celebrating the ministreries at the Altar. An old wise request, which the sonne 
neuer examined by the rule of the Scripture, but according to his affection 
of nature, would haue it allowed of other. As for the booke that he made of 
care for the dead, containeth so many doutings, that of riight it ought with 
the coldnes thereof to quench the heart of a foolish zeal: if any man desire 
to be a proctor for dead men, truly with cold likehhothes it will bring them 
out of care that were before careful. For this is one pilister of it, that this do-
ing is not to be despisde, because it is a custome grown in use, that the dead 
should be prayed for. But though I grant to the old writers of the church, 
yhet is a charitale use to help the dead: yet wee must still hold one rule which 
cannot deceive: that it is not lawfull for vs in our prayers to use any thing of 
our own, but our requestes must be made subject to the worde of God: be-
cause it is in his wil to appoint what vs haue to be asked. Now where as 
the whole law and the Gospel do not so much as in one syllable give libertie 
to pray for the dead, it is a prophane abuse of the inquisition of God to at-
tempt more than he commandeth vs. But that our adversaries may not 
boast that they haue the ancient church companion of their errour: I say 
there is great difference betweene them & it. They vsed a memoriale of 
the dead, least they should seeme to haue cast away all care of them: but they 
did therewithall confesse ye they doubted of their estate. As for purgatory, they 
so affirmed nothing that they held it for a thing vncertaine. These men re-
quire to haue ye which they haue dreamed of purgatorie, to be holden 
without question for an article of faith. They slenderly & only to passe it lightly outer, 
did in the communion of the holy supper comend their dead to God: These 
do continually call upon the care of the dead, 
& with importunate praying it, do make it to be preferred above all dutifull works of charitie. Yea, and it were not hard for vs to bring forth some testimonies of the old writers, ye 
do manifestly overthrow all those prayers for the dead, which then were v-
osed. As this of Augustine, when he teacheth that all men looke for the res-
sureccion of the flesh and the eternall glorie, and that every man then re-
ceived the rest that followeth after death, if he be worthie when he dieth. 
And therefore he teesisteth, that all the godly do immediately after death en-
joy the blessed rest as well as the Prophets, Apositles, and Martyrs. If their 
etate be such, what I beseech you, shall our prayers availe them? I passe ouer 
the grosser superstitions, wherewith they haue bewitched the mindes of the 
simple: which yet are so innumerable and the most parte so monstrous, that 
they can haue no honest couraze to exauce them. Also I let passe those 
most filthie byings and sellings that they haue vse, while the world was 
in such grosse senflesse ignorance. For both I should never make an
We have already sayde, that the mark whereunto regeneration tendeth, is that in the life of the faithful there should appeare an agreement and consent betweene the righteousness of God and their obedience: and that so they should conforme the adoption, whereby they are receiued to be children. But although his lawe conteine in it selfe that newnesse, whereby the image of God is restored in vs, yet because our dulleesse hath neede both of many prickinges forward and helps, therefore it shall be profitable to gather out of divers places of the Scripture an order of framing of life, that they that have a defirous minde of amendement, may not wander out of the way in their endeauour. Nowe when I take upon me the framing of a Christian mans life, I am not ignorant that I enter into a manifold and plentious argument, and such as may with the greatnesse thereof fill 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 olde writers, made onely every one of one seuerall vertue. And that is not done with too much idle babbling. For what so ever vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plentie of matter, that a man can not seeme to haue discoursed well of it, vnlesse he 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 sepeciall vertue, and wander abroade into exhortations. Lette such things be fetched out of other mens writings, and specially out of the Homelies of the olde fathers. It shall be enough for me to shewe an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and shortly to appoint out a certaine vniversall rule, by which he may well trie what be his duties. There shall paraduentaure at some other season be a fitt time to make declamations, or I will leaue that to other, which I myselfe am not meete to doe. I doe naturally love shortenesse, and paraduentaure if I would speake more at large, it would not frame well with me. And if a longer manner of teaching were never so much pleasing, yet I would scarce haue minde to put it in prooфе. But the course of this present worke requireth to knit vp a simple doctrine with as great shortenesse as I may. As the Phylophers have their certaine endes of right and honestie, from which they derive particular duties and all the companie of vertues: so the Scripture is not without her order in this matter: but holdeth a moat goodly well ordered disposition, and much more certaine than all the Phylophers orders. This onely is the difference, that they (as they were vainglorious men) haue diligently endeavoured to attaine an exquisite plainenes of order, to shewe foorth the ready aptnesse of their witte. But the Spirit of God, because he taught without curious affectation, hath not so exactly
nor continually kept an orderly trade: which yet when he sometime slid, 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 upon two partes. The first, that there be powred & brought into our mindes a love of righteousness, to which otherwise we are of nature nothing inclined. The second, that there be a rule set out vnto vs, that may not suffer vs to go out of the way in following righteousness. In commendation of righteousness it hath both very many and very good reasons: of which we have herebefore in divers places spoken of some, and other some we shall in this place briefly touch. At what foundation may it better beginne, than when it putteth vs in minde that we must be holy, because our God is holy? For when we were scattered abroad like straying sheepe, and dispersed abroad in the maze of the world, he gathered vs together againe, to ioyne vs in one flocke with himselfe. When we heare mention made of our ioyning with God, let vs remember that holinesse must be the bond thereof. Not that by the merite of holinesse we come into common with him: (whereas rather we must first cleaue vnto him, that being endued with his holinesse, we may follow whither he calleth) but because it greatly perteineth to his glory, that he have no fellowwhippe with wickednesse and vn-cleanness. Therefore also it teacheth, that this is the ende of our calling, which we ought alwaye to have respect vnto, if we will answere 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 we give our selves leaue all our life long to wallowe in them still? Moreover it also admonishteth vs that to the end we may be reckned among the people of God, we must dwell in the holy city Hierusalem. Which as he hath halowed to himselfe, so is it unlawfull that it be vnholily profaned by the vn-cleane of the inhabitantes. From hence came these sayinges, that they shall have a place in the tabernacle of God that walke without spot, and study to followe righteousness, &c. Because it is not meete that the Sanctuarie whereon he dwelleth, shoulde bee like a stable ful of filthinesse.

3 And the better to awake vs, it sheweth that God the father, as he hath ioyned vs to himselfe in his 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 think that the philosophie concerning manners, is in them oneely 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 onely teacheth vs to referre our life to God, the author of it, to whome it is bonde: but also when she hath taught that we are swarued out of kinde from the true originall and state of our creation, shee immediatly addeth, that Christ by whome wee came againe into favoure with God, it set before vs for an example, that we should express the forme thereof in our life. What may a man require more effectuall then 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 should resemble Christ the bonde of our adoption: if wee doe
not glue and auowe our selues to righteousnes, wee doe not onely with most wicked breach of allegiance depart from our creatour, but also we forswaire him to be our sauiour. Then the scripture taketh matter of exhortation out of all the beneiftes of GOD, which tee reheareseth vnto vs, and all the partes of our saluation. And theveth that thith God hath shewed himselfe a father vnto vs, we are worthie to be condemned of extreme unhankfulneffe, if we doe not likewife in our behalfe shewe our selues children vnto him. Sith Christ hath cleansed vnto us with the washing of his blode, and hath made vs partakers of this cleansing by baptism, it is not seemly that wee should be spotted with new filthinesse. Sith he hath graffed vs into his bodie, we must carefully take heede that we sprinke not any spot or blot vpon vs that are his members. Sith he himselfe that is our heade, is ascended into heaven, it behooueth vs that laying away earthly affection, we do with all our heart aspire to heauenwarde: Sith the holy Ghost hath dedicated vs temples to God, we must indeouer that Gods glorie may bee honourable set out by vs, and must not doe any thing whereby we may bee prophaned with filthines of sinne: Sith both our foule and our bodie are ordained to heauenly incorruption and vnperifhing crowne, we must diligently trayel, that the same may be kept pure and vncorrupted vs vnto the day of our saluation. These (I say) be the best laye foundations to builde a mans life, and such as the like are not to bee founde among the Phylosophers, which in commendation of vertue do not emince aboue the naturall dignitie of man.

4. And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet would be named Christians. But with what face doe they boaste of his holy name: Sith none haue any fellowship with Christ, but they that haue received a true knowledge of him out of the worde of the Gospell? But the Apostle saith, that al they haue not righteously 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 roundly talke of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceiued as other learnings be, with onely vnderstanding and memorie, but is then onely receiued when it possesth the whole foule, and findeth a fante and place to holde it in the most inwarde affection of the harte. Therefore either let them cease, to the slander of God, to boaste of that which they are not, or let them shewe themselues not vnworthie schooleares for Christ their maister. Wee haue gaven the first place to the doctrine wherein our religion is containid, because our saluation beginneth at it: but the same must bee powerde into our heart, and passe into our manners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philofophers doe insteely chaffe against them, and doe with shamefull reproche drive them from their companie, that professing an arte that ought to bee schoolemaisters of life, doe turne it into a Sophistical babbling: with howe much better reason shall wee deteact these trifling Sophiters, that are contented to role the Gospell vpon the toppe of their tongues, the effectuall working whereof ought to Pearce into the innermost affections of the harte,
Cap. 7. 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 Phlyosophers?

Yet doe I not require that the manners of a Christian man savour of nothing but the absolute Gospell: which neitherthelesse both were to bee wished and we must indewoulue toward it. But I do not so seuerely require a gospellike perfection, that I would not acknowledg him for a Christian ye hath not yet attained vnto it. For so should all men be excluded from the church, sith there is no man founde that is not by a great space distant from it, and manie haue hitherto but a little way proceeded toward it, who yet shoulde be vnustly caft away. What then let that bee set for the marke before our eyes, to which alone all our endeavours may be directed. Let that bee appointed the goal for vs to run and trauell vnto. For it is not lawefull for thee so to make partition with God, to take vpon thee part of these things that are com-manded thee in his worde, and to laue part at thine owne choice. For first of all he euerywhere commendeth integritie as the cheefe part of worship-ping him, by which worde he meane there a pure simplicitie of minde that is without all deceitfull colour and faining: agaist which a double heart is set as contrarie: as if it should be said, that the beginning of liuing pvringly is spiritual, when the inward affection of the mind is without faining dedicate to God to obtene holinesse and rightcousnesse. But because no man in this earthly prifon of the bodie hath to great strength to haft with such freshness of running, as he perfectly ought to doe, and the greater number are so fee-ble, that with staggering and halting, yea and creeping vpon the grounde, they auaunce but slowely forarde. Let vs euery one goe according to the measure of his little power, and proceede on our iourney began. No man shal go so vntowardly, but he shal every day get some grounde, though it be but little. Therefore let vs not ceaue to trauel so, that we may continually proceed somewhat in the way of the Lorde. And let vs not despier upon the slenderes of our going forarde, for hówsoever the successfull anfwer were not our desyre, yet we have not lost our labour when this day passeth yesterdaie; so that with pure simplicitie we looke vnto our marke, and long toward the ende of our course, not fauorously flattering our felues, nor tenderly bearing with our owne euls, but with continual endeavoure vntoward to this, that wee may still become better then our felues, til we attaine to goodnes it selfe: which indeed we seek for and follow all our life long: but we shal then only atteine it, when being vnclerched of the weaknesses of the fleshe, we shall be received into the full fellowship thereof.

The viij Chapter.
The summe of a Christian life: where in is unstated of the for-faking of our felues.

Let that the law of the Lorde haue a most aptly well disposed order to frame a mans life, yet it seemed good to the heavenly schoolemaister to instruct men yet with a more exact trade to the same rule hee had set foorth in his law. And the beginning of that trade, is this: that it is the dutie of y faithful to yeld there bodies to God a liuing, holy and acceptable sacri-fice vnto him; and that therein standeth the true worshipping of him. Here-
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 procure what the will of God is. Now this is a great thing, that we be consecrate and dedicate to God: that we should from thence forth think, speak, imagine, or do nothing but to his glory. For the thing that is consecrate, can not be applied to unholy verses, without great wrong done vnto him. If we be not our owne, but the Lords, it appeareth what error is to be avoided, and whereunto 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 bear rule in our counsels and doings. We are not our owne: therefore let vs not make this the ende for vs to tend vnto, to seeke that which may be expedient for vs according to the flesh. We are not our owne: therefore so much as we may, let vs forget our selves and all things that are our owne. On the other side, we are Gods: therefore let vs live and die to him. We are Gods: therefore let his wife dome and will govern all our doings. We are Gods: therefore let all the partes of our life tend toward him as their onely lawfull end. Oh how much hath he profited, that hauing learned that himselfe is not his owne, hauing taken from him selfe the rule and government of himselfe to give it to God: For as this is the most strong working pesterlence to destroy men, that they obey themselves: so it is the onely hauing of aetrie, neither to know nor will any thing by himselfe, but onely to followe God going before him. Let this therefore be the first steppe, that man depart from himselfe, that he may oppose all the force of his wit to the obeying of the Lord. Obeying I call not onely that which standeth in obedience of the worde, but whereby the minde of man, void of his owne sensualitie of flesh, bendeth himselfe wholly to the will of Gods spirit. Of this transformation (which Paul calleth renewing of the minde) whereas it is the first entrie into life, all the Philosophers were ignoramut. For they make onely Reason the governnse of man: they think he only ought to be heard; finally to her onely they greue & assigne the rule of maners. But the Christian Phylosophic biddeth her to giue place, and to yelde and be subject to the holy Ghost: so that man nowe may not liue himselfe, but bear Christ living and reigning in him.

2 Hereupon followeth also this other pointe, that wee seeke not the things that bee our owne, but those things that be according to the will of the Lorde, and that make to the advauncement of his glory. This is also a proue of great profiting, that in a maner forgetting our selves, & altogether leaving the regard of our selves, we trauell to employ our study to God & his commandements. For when the scripture biddeth vs to leaue priuie regard of our selves, it doth not only race out of our minds & countourines of hauing, the greedy seeking for power and favour of men: but also roothe out ambition and all desire of worldly glory, and other more secret pestilences. Truly a Christian man must bee so fashioned and disposed, to thinke through out all his life, that he hath to doe with God. In this sorte, as hee shall examine all his doings by Gods will and judgement: so hee shall reverently direct vs to him at the earnestly bent diligence of his mind. For hee that hath learned to looke vpon God in all things that hee hath to doe, is there withall turned away from all vaine thoughtes. This is that forsaking of our selves,
Of the manner how to receive felues, which Christ euen fr6 their first beginning of instruction so earnestly gave in charge to his Disciples: when he once hath gotten possession in thy heart leave not no place at al, first neither for pride, nor disdainfullnesse, nor vaine glorious boasting, then neither for courtise, nor filthie luft, nor riotousnesse, nor deintinesse, nor for other evils that are engendered of the love of our selues. Contrariwise, wheresover it reigneth not, there either most filthie vices doe rage without shame, or if there be any spic of vertue, it is corrupted with peruersie desire of glory. For shew me a man, if thou canst, that vnlesse he have forfaken himselfe according to the commandement of the Lorde, will of his owne free will vs goodnesse amongst men. For all they that have not beene possed with this feeling, if they haue followed vertue, they haue done it at the leaft for praises sake. And all the Phylofophers that euer most of all affirmed that vertue was to be desired for it selues sake, were puffed vp with so great pride, that it appeared they desired vertue for no other thing, but that they might have matter to be proud vpon. But God is so nothing at all delit, neither with those gapers for the peoples breath, nor with these swelling beasts, that hee pronounceth that they haue alreadie receiued their reward in the worlde, and maketh harlottes and publicanes neerer to the kingdom of heauen, than them. And yet we haue not throughly declared with howe many and how great stoppes man is hindred from that which is right, so long as he hath not forfaken him selfe. For it was truely faide in times past, that there is a worlde of vices hidden in the soule of man, And thou canst finde no other remedies, but denying thy selfe, and leaving regard of thy selues, to bend thy minde to seeke those things that the Lorde requireth of thee, and to seeke them therefore onely because they please him.

In an other place the same Paul doth more plainly, although shortly, goe through all the parts of a well ordered life, saying: The grace of God that bringeth salvation vnto all men, hath appeared and teache and that wee shoulde denie all vngodlinesse, and worldly lustes, and that we shoule sober minded, rightly and godly in this present worlde, looking for the blessed hope and glorious appearing of the mightie GOD, and of our Saviour Jesus Christ, which gave himselfe for vs to redeeme vs from all vnrighteousnesse, and to purge vs a peculiar people vnto him selfe perpetually given vnto good works. For after that hee hath set forth the grace of God to encourage them, to make ready the waye for vs to worshippe God, he taketh away two stoppes that doe most hinder vs, that is to saye, vngodlinesse, whereunto we are naturally too much inclined, and Worlde desires, which extendeth furthere. And under the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lustes are in effecte as much as the afectiones of the felue. Therefore hee commandeth vs in respect of both the tables of the lawe, to put off our owne wit, and to forfaye all that our owne reason and will informeth vs. And all the doinges of our life hee bringeth into three partes, sobrietie, righteousnesse, & godlines, of the which sobrietie without doubt signifieth as well chastitie and temperance, as a pure and measurable sparing use of temporall things, and
patient sufferance of povertie. Righteousnesse containeth all the duties of equity, to give every man his owne. The third is Godlinesse, that secur-eth vs from the deslings of the worlde, and with true holinesse ioyneth vs to God. These things, when they be knit together with an vnseparable knot, make a full perfection. But forasmuch as nothing is more heard, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to give our selves to GO D and our brethren, and to study for an angelike life in the filthy state of this earth: therefore Paul, to loose our mindes from all snares, calleth vs backe to the hope of blessed immortalitie, admonishing vs not to strive in vaine because as Christ hath once appeared the redeemer, so at his last comming, he shall shew the fruit of the salutation that he hath purchased. And thus he driueth away the entiementes that blinde vs, & make vs not to aspire as we ought to the heavenly glorie: yea he teacheth that we 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 wordes we perceiue, that the for sakeing of our selves hath partly respect to men, and partly, yea chiefly to God. For whereas the scripture biddeth vs so to behave our selves with men, that we preferre them before vs in honour, that we faithfully employ our selves wholly to procure their commodities: therefor it greeueth such commandements as our mind is not able to receive, but first being made voyde of natural sense. For (with such blindenesse wee runne all into loue of our selves) every man thinketh himselfe to have a just caufe to aduance himselfe, and to dispite all other in comparison of himselfe. If God haue given vs any good gift, by and by bearing our selves 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 selves we flatteringly faine them light and slender, and sometime embrace them for vertues. And if the same good gifts, which we prayfe in our selves, or better do appeare in other, least we should be compelled to give place to them, we do with our enviousnesse deface them and finde faulte with them. If there be any faultes in them, we are not contented seuerely and sharply to marke it, but wee also odiously amplifie it. Hereupon groweth that insolence, that every one of vs, as though he were privileged from the common estate, would be hier than the rest, and carrelessly and proudly feel light by every man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruants to their masters, vnlearned to the 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 breit. For presumptuously taking vpon them somewhat whereby to please themselves, they judge vpon the wittes and manners of other men. But if they come to contention, there bursteth out their poysion. For many doe make a fhewe of great meekenesse, so long as they finde all thinges gentle and lowly; but howe many a one is there that keepeth that continuall course or modestie, when he is pricked and stirred to anger? And there is no remedy hereof, but that the most hurtful pestilence of loue, of soueraigntie and selfe loue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine
Cap. 7. Of the manner how to receive of the Scripture. For there we are so taught, that wee must remember that the good giftes that God hath giuen vs, are not our owne good things, but the free giftes of God, whereof if any be proud, they bewray their owne unthankfulnesse. Who maketh thee to excell? Paul sayth, if thou haft received all things, why doest thou boast as if they were not giuen thee? Then, that wee must with continuall reknowledging of our faultes, call our selues backe to humilitie. So shall there remaine in vs nothing to be proude vpon, but there shalbe much matter to abace our selues. Againe, wee are commanded, whatsoever giftes of God we see in other men, to reuerence and esteeme those giftes, that we also honour those men in whom they be. For it were a great leudnesse for vs, to take from them that honor, that God hath vouchsafed to giue them. As for their faultes, wee are taught to wince at them, not to cherish them with flattering, but that we shoulde not by reason of those faultes triumphe against them, to whome wee ought to beare good will and honour. So shall it come to passe, that with what man so ever wee haue to doe, we shal behaue our selues not onely temperately and modestly, but also gently and friendely. As a man shal neuer come any other way to true meckenesse, but if he haue a heart endued with abacing of himselfe, and reuering of other.

5 Now how hard is it, for thee to do thy dutie in seeking the profite of thy neighbour? Thou shalt herein labour in vaine, vnleffe thou depart from regarde of thy selue, and in a maner put of thy selue. For how canst thou performe these things that Paul teacheth to be the workes of charitie, vnleffe thou forake thy selue, to giue thy selue wholly to other? Charitic(fayth he) is pacient and gentle, not proude, not disdainfulle, erueth not, swellethe not, seeketh not her owne, is not angi, &c. If this one thing be required, that we seek not the things that are our owne, we shall doe no small violence to nature, which so bendeth vs to the onely loue of our selues, that it doeth not easily suffer vs negligently to passe ouer our selues 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 what so ever gratious giftes we obtaine of the Lord, they are committed vnto vs vpon this condition, that they shoulde be bestowed to the common benefit of the Church: and that therefore the true vse of all Gods graces is a liberall and bountifull communicatig of them to other. There can be no certaine rule, nor more forceable exhortation could be deuised for the keeping of the same, then when we be taught that all the good giftes that we haue, are thinges 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 compar eth them to the powers wherewith the members of mans bodie are endued. No member hath his power for himselfe, nor applyeth it to his private vse: but poureth it abroade into the other members of the same bodie, and taketh no profit thereof, but such as proceedeth from the common commoditie of the whole bodie. So whatsoever a godly man is able to doe, hee ought to be able to do it for his brethren, in prouiding none otherwise privately for himselfe, but so that his minde be bent to the common edification of
of the Church. Let this therefore be our order for kindnesse and doing good: that whatsoever God hath bestowed vpon vs, whereby wee may helpe our neighbour, we are the Bailies thereof, and bounde to render accompte of the disposing of it. And that the onely right disposing is that which is tried by the rule of lour. So shall it come to passe, that we shall alway not onely ioyne the trauell for other mens commoditie with the care of our owne profit, but alfo set it before the care of our owne. And that we shoulde not happen to be ignorant that this is the true lawe of disposing all the gifts that wee receive of God, he hath in old time set the same lawe even in the smallest gifts of his liberalitie. For he commanded the first fruite of corne to be offered vn{to} him, by which the people might testifie that it was vnlawfull 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 vnto vs, when we have with our owne hande dedicated them to the author thereof, it is evident that it is an vntrue abuse thereof that doeth not fauour of such dedication. But it shall bee vaine for thee to goe about to enrich the Lord with communicating to him of thy things. Therefore seeth thy liberalitie can not extende vnto him, as the Prophet faith, thou must vs it toward his fants that are in earth. Therefore almes are compared to holy obligations, that they may nowe be correspondant to these of the law.

6. But that wee shoulde not be wearie with doing good (which otherwise must needs come quickly to passe) that other thing must be adjoyned which the Apostle speakeh, that charitie is patient and not moued to anger. The Lorde commandeth to doe good to all vnuitually, of whom a great part are most vnworthie, if they be considered by their owne dejecting. But here the scripture helpeh with a verie good meane, when it teacheth that we must not haue respect what men defeerue of them selues, but that its image of God is to be considerd in all men, to which we owe all honour and lour. But the same is most diligently to be marked in them of the householde of faith, in so much as it is in them renewed and restored by the spirit of Chrift. Therefore whatsoever man thou light vppon, that needeth thy helpe, thou haft no caufe to withdrawe thy selfe from doing him good. If thou saybe that he is a stranger: but the Lorde hath given him a marke, that ought to bee familiar vnto thee, by the reason that hee forbideth thee to despise thine owne flesh. If thou say that he is base and naught worth: but its Lord sheweth him to bee such a one, to whom he hath vouchsafed to give its beaute of his image. If thou say thou owest him nothing for any thing that he hath done for thee: but God hath set him as it were in his place in respect of whom, thou knowest so many and so great benefites wherewith he hath bound thee vnto him. If thou say that he is vnworthie that thou shouldst labour anie thing at all for his sake: but the image of God whereby he is commended to thee, is worthie that thou shouldst give thy selfe and all that thou haft vnto it. But if he have not only defeerued no good at thy hande, but also prouoked thee with wronges and euill doings: euin this is no iuue cause why thou shouldest cease both to loue him and to doe for him the dutifull workes of loue. Thou wilt say, he hath farre otherwise defeerued of me. But what hath the Lorde defeerued? Which when he commandeth the
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thee to forgive all wherein he hath offended thee, truly he will then the same to bee imputed to himselfe. Truely this is that onely waye to come to that which is vitally agaunt the nature of man, much more is it harde for man. I meane, loue them that hate vs, to recompence euill with doing good, to render blessings for reproches: if wee remember that wee must not consider the malice of men, but looke vpon the image of God in them, which defacing 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 we performe the dutie of charitie. But it is not he that performeth them, that onely doeth all the dutiefull workes of charitie, although hee leave none of them undone, but he that doeth them of a syncre affection of loue. For it may happen, that a man may fully performe to all men all that he oweth, so much as concerneth outward dutie: and yet he may bee farre from the true performing of it. For you may see some that would feeme verie liberall, which yet doe giue nothing but either with pride of looke, or with churfhinesse of wordes they vpbraid it, And wee be come to such wretchednesse in this vnhappie worlde, that almost no almes are giuen of anie men, or at leaft of the most part of men, without reproaching. Which peruerfnesse shoulde not haue bene tollerable among the verie heathen. For of Christians is somewhat more required than to shewe a cherefulnes in countenance, and make their doinges louely with gentlenesse of wordes. First they must take vpon them the performance of him whom they fee to neede their helpe, and then so prtie their case, as if themselves did feele and suffer it: so that they may be caried with feeling of mercie and gentlenesse even as they woulde be to helpe themselves. Hee that shall come so minded to helpe his brethren, will not only not defile his doings with any arrogance or vpbraiding, but alfo neither will dispiete his brother to whom hee doeth good as one needing his helpe, nor tread him under foot as one bound vnto him: no more than we vfe to reproch a sicke member, for easing whereof the whole bodie laboureth, or to thinke it specially bounde to the other members, because it hath drawn more helpe vnto it than it hath recompened. For it is thought that the common interpartning of dutie betweene members of one bodie, hath no free kinde of gite, 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 its commonly veld, 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 euery man shall thinke thus with himselfe, that hee is altogether better to his neighbours, and that hee must determine none other ende of vsing his liberalitie, but when abilitie faileth, which howe large soever it bee, must bee measured by the rule of charitie.

8 Nowe let vs more fully declare the principall parte of forsaking our selfes, which wee saide to have respect to God. Wee haue sayde much of it already, which it were superfluous to rehearse againe: it shall be sufficient to entreate of it so farre as it frameth vs to quietnesse of minde and suf-
rancé. First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our things to the Lords will, we should yeeld vnto him the affections of our heart to be tamed and subdued. To covet wealth and honors, to compasse authoritie, to heape vp riches, to gather together all such follies as serue for royaltie & pompe, our lust is outrageous, and our greedineffe infinite. On the other side of pouertie, ignobilitie, and base estate, wee haue a marvellous feare and marvellous hatred, that moue vs to trauaile by all meanes to eschew them. Hereby a man may see, how vnquiet a minde they haue, how many shifte they attempt, with what studies they wareie their life, that frame their life after their owne deisise: to attaine those things that their affeciton of ambition or coueitousnesse requireth, and on the other side to escape pouertie & basenesse. Therefore the godly must keepe this way, that they be not entangled with such fnares. First let them not either desire, or hope for, or thinke upon any other meanes of prospering, than by the blessing of the Lord: and therefore let them safely and boldely rest themselves vpon it.

For howsoever the flesh thinke it felte sufficient of her selfe, when shee either trauaileth by her owne diligence, or endewoureth with her owne studie, or is holpen by the favour of men, to the attaining of honor & wealth: yet it is certaine, that these things are nothing, & that we shall nothing preuaine with wit or trauaile, but in so much as the Lord shal prosper both. But on the other side his only blessing findeth a way through all steps, to make all things proceeide with vs to a joyful & luckie end. Then howsoever we may moost of all obteine any glorye 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 refisteth the curse, do feele no parcel of felicitie, wee can obteine nothing without his blessing: by which vs the Lord may not turne vs to cuil. And it is not at all to be counted, that maketh men more miserable.

Therefore if we beleeue that all the meanes of prosperous secesshe and such as is to be wished, consisteth in the onely blessing of God, which being absent, all kindes of miserie and calamity must happen vnto vs: this remaineth also, that wee do not greedily endeavoure to wealth and honors standing vpon our owne sinenesse of wit or diligence, not leaning to the favour of men, nor trusting vpon a vaine imagination of fortune, but that wee alway looke vnto the Lord, to be led by his guiding to whatsoever he hath provided. So first it shall come to passe, that we shall not violently rush to the catching of richesse and inuading of honours, by wrong, by guile and cuill craftie meanes, or extortion with doing injurie to our neighbours, but shall onely followe those fortunes that may not lead vs from innocencie. For who may hope for the helpe of Gods blessing among fraudes, extortions, and other little meanes of wickednesse? For as Gods blessing 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 desir of growing rich, nor ambitiously gape for honours. For with what face may a man truist to be holpen of God, to obtaigne those things that hee desireth agaynst his word? For God forbid that God should giue the helpe of his blessing.
blessing to that which he curseth with his owne mouth. Last of all, if it succeede not according to our wish & hope, yet wee shalbe restrained from impatience, and from curzing our estate whatsoever it be: because wee knowe that that is to murmer against God, at whose will richesse and pouertie, baseesse and honours are disposed. Briefely, he that refeth himselfe in such fort as is aforeside vpon the blessing of God, neither will by euiil fortunes hunt for those things that men are wont outrageously to couert, by which craftie meanes he thinketh that he shall nothing preuail: nor if any thing happen prosperously will impute it to himselfe, and to his owne diligence, endeuour or to fortune, but will assigne it to God the authour. But if while other mens estates do flourish, he go but flenderly forward, yea or slide backwarde, yet he will beare his ill fortune with greater quietnesse and moderation of minde, than a prophane man will beare a meanly good successse, which is not altogether so good as he defired: because he hath a comfort wherein he may more quietly rest, than vpon the highest tope of wealth and authority: because he accounteth that his things are ordered by God as is available for his salvation. So we see that David was minded, and yeldeth himselfe to bee ruled by G O D, he declareth himselfe to bee like to a weaned childe, and that hee walketh not in high thinges or maruillous aboue himselfe.

10 And the godly minde ought to haue that quietnesse & sufferance not onely consisting in this behalfe: but also it must extende to all chances whereunto our present life is subject. Therefore no man hath rightly forfaken him selfe, but he hath so resigned him selfe vp wholly to the Lord, that he suffrith all the partes of his life to be governed by his will. He that is so framed in minde, whatsoever happen, will neither thinke himselfe miserable, nor will with enviousnesse against God complaine of his fortune. Howe necessarie this affection is, shall hereby appeare, if you consider to how many chances we be subject. Divers kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime wee are sharply vexed with calamities of warre, sometime frost or haile deouering the hope of the yere, bringeth barrenesse, that driueth vs to deareth: sometime our wife, parents, children or kinsfolkes are taken away by death, our house is consumed with fire: thefe be the things at chancing whereof men curse their life, detest the day of their birth, haue heauen & light in execration, murmer against god, and (as they be eloquent in blasphemies) accuse him of vnjustice & crueltie. But a faithfull man must euen in these chances beholde the mercifull kindnesse and fatherly tendernesse of God. Therefore whether he see his house destroyed, his kinsfolke slaine, yet he wil not therefore ceasse to praisse God, but rather will turne him selfe to this thought: Yet the Grace of the Lord that dwelth in my house, will not leaue it desolate. Or if when his corme is blasted or bitten, or consumed with frostes, or beaten downe with haile, he see famine at hand, yet he will not dispaire, nor speake hatefully of God, but will remaine in this confidence, Wee are yet in the Lordes protection, and theepe brought vp in his pastures: hee therefore will finde vs foode euen in extremest barrenesse. Or if he bee troubled with sickenesse, euen then hee will not bee discouraged with bitternesse of sorowe.
The grace of Christ.

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to burst out into impatience and quarrel thus with God: but considering the righteousnesse and lenity in God's correction, he will call himselfe backe to patience. Finally, what so ever shall happen, because he knoweth it ordained by the hande of God, hee will take it with a well pleased and thankfull minde, least he should stubbornly resist his authoritie, into whose power he hath yielded himselfe and all his. Therefore let that foolish and most miserable comfort of the Heathen be far from a Christian mans heart, which to strengthen their mindes against adversitie, did impute the same to fortune, with whom they counted it foolish to be angry, because she was blind and vnaudied, that blindely wounded both the deferring and vndeferring. For contrariwise this is the rule of godlinesse, that the onely hande of God is the judge and gouernes of both fortunes, and that it runneth not forwarde with vnaudied sodaine rage, but with most orderly justice dealeth among vs both good things and euill.

The viii. Chapter.

Of the bearing of the crosse, which is a part of the forsaking of our selves.

But a Godly minde must yet clime vp hier, euent to that whereunto Christ calleth his discipules, that euery one take vp his crosse. For all whom the Lorde hath chosen and vouchsafed to receive into his companie, muf't prepare themselves to a harde, trauailefome and vnquiet life, and full of many and diverse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sorte, that he may have 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 about the rest, and in whom the fathers minde was fully pleased, yet we see howe he was not tenderly and dietly handeled: so that it may be true lyaye, that he was not onely exercisde with a perpetuall crosse so long as he dwelled in earth, but that all his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoved that he should learne obedience by those things that he suffered. Why then should we proueledge our selues from that estate, whereunto it behoved Christ our head to be subiekt, specially when he became subiekt thereunto for our cause, to shewe vs an example of patience in himselfe? Therefore the Apostle sayeth that this is the appointed ende of all the children of God, to be fashioned like vnto him. Whereupon also in hard & sharp chaunces, which are reckned adversitie and euils, arisest a great comfort vnto vs, that we communicate with the suffringes of Christ; that as he entred out of a maze of all troubles into the heauenly glory, so we may by diverse tribulations be brought into the same glory. For so sayth Paul himselfe, that when we learne the communicacion of his afflictions, we doe also conceiue the power of his resurreccion: and when we are fashioned like vnto death, we are so prepared to the fellowshippe of his glorious rising againe. Howe much may this ease afford to asswage all the painefullnesse of the crosse, that the more we are afflicted with adversitie, so much the more sure is our fellowshippe with Christ confirmed: by communicating whereof, our suffringes

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are not onely made blessed vnto vs, but also do much helpe vs to the furth-
erness of our salutation.

2. Beside that, our Lord had no need to take vp one to beare the crosse, 
but to testifie and proue his obedience to his father: but we for diverse cau-
es, have neede to leade our life vnder a continual crosse. First (as we be na-
turally bent to attribute all things to our flesh) vnlesse our weakeenes be shew-
ed vs as it were before our eyes, we doe easilie esteeme our owne strength a-
boue due measure, and dout not that whatsoever happen, it wil continue vn-
broken and vnovercome against all harde assaultes. Whereby we are car-
ed into a foolish and vaine confidence of flesh, and then trusting thereupon, 
we stubbornely waxe proude against GOD himselfe, as though our owne 
powers without his grace did suffice vs. This arrogancy he can no way bet-
ter beate down, than when he proueth vnto vs by experience,not only how 
feeble, but also howe fraile we be. Therefore he afflicteth vs either with 
shame, or pouerty, or losse of children,or sicknes,or other calamities,which 
we being vnable to beare in respect of our felues, do by and by sinke downe 
vnder them. Being so humbled we learne to call vp on his strenght, which 
only maketh vs to stande vpright vnder the heauy burden of afflictions. Ye 
the most holy, how well souer they knowe that they stande by the grace of 
God and not by their owne force, yet are too much assured of their owne 
strenght and constancy, vnlesse by the trial of the crosse, he bring them into 
a more inwarde knowledge of themselues. The flouthfullnes creep into Da-
uid: I sayde in my rest, I shall never be moued, Lorde, thou hadst establish-
eth good pleasure a strenght to my hill, thou hiddest away thy face, I was 
stricken. For he confesseth that with sluggishnesse in prosperitie his senes 
were dulled, that not regarding the grace of GOD, vpon which he shoulde 
haue staid, he leaned vnto himselfe, to promise himselfe perpetuall con-
tinuance. If this chaunced to so great a Prophete:which of vs ought not to 
be fearefull, that we may be heedfull? Therefore whereas in prosperitie 
they flatter themselves with opinion of a greater constancy and patience, 
when they are once humbled with adversitie, they learne that their former 
opinion was but hypocriefe. The faithfull (I say) being admonished by such 
examples of their diseases, do therby profit to humility, that being vnclad 
of the wrongfull confidence of the flesh, they may retor to the grace of God. 
And where they are once come to his grace, they feel the presence of Gods 
strenght, wherein is abundantly sufficient succour for them.

3 And this is it that Paul teacheth, that by troubles is engendred pati-
ence, by patience prooefe. For whereas God hath promised the faithfull that 
he will be present with them in troubles, they feele the same to be true, when 
they stand patiently being vpholder by his hand, which by their own streth 
they were not able to do. Patience therefore bringeth a profe by experience 
to the holy ones, that God when neede requireth, will in deed performe the 
help he hath promisid. And thereby also their hope is confirmed: for 
as much as it were too much vnhankfulnesse 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 nowe how many good things do come vnto 
us in one knott by the crosse. For, ouerthrowing the opinion that we falsly 
presume
4 The Lord hath also an other end of afflicting his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience towards him, other than the same that he giueth them: but so it pleaseth him by open examples to make approved by witnesse, 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 shew his strength of suffrance and constancie, wherewith he hath furnished his seruants, it is saide that he trieth their patience. And from hence came these sayings: that God tempted Abraham, & had proofe of his godlineffe, by this that he refused not to offer vp in sacrifice his own & only sonne. Therefore Peter teacheth, that our faith is so proued in troubles, as gold is tried in a fornace: And who can say that it is not expedient, that the moste noble gift of patience, which a faithful man hath received of his God, shoulde be brought forth into vs, that it may be made certainly knowne & manifet? For otherwisse men will not esteeme it as it is worthie. Now if God himself doth rightfully when he ministreth matter to stire vp the vertues that he hath giuen to his faithfull, that they should not lie hidden, yea lie vnprofitable & perifh: then is there good reason of the afflictions of the holy ones, without which their patience shoulde be nothing. I say also by the crosse they are instructed to obedience, becaufe they are so taught to flue not after their owne winde, but after the will of God. Truely if all things should flowe vnto them after their owne minde, they would not know what it were to follow God. And Seneca rehearseth that this was an olde Proverb, when they exhorted any man to suffer adversities, Follow God. By which they declared, that then only man truely entred vnder the yoke of God, when he yielded his hande and backe to Gods correction. Nowe if it be most righteous, that wee should shewe our selues in all things obedient to the heavenly father, then wee ought not to refuse, that he shoulde by all meanes accustome vs to yeeld obedience vnto him.

5 But yet we perceiue not howe necessarie this obedience is for vs, vnlesse wee do also consider, how wanton our flesh is to shake off the yoke of God,
Cap. 8. Of the manner how to receive

God, so soone as it hath been but a little while decently and tenderly handled. The same happeneth unto it, that chanceeth to stubborn horses, which if they be a fewe dayes pampered idlyly, they cannot afterwarde for fearfulness be tamed, neither do knowe their rider, to whose government they somewhat before obeyed. And this is continual in vs that God complaineth to have bene in the people of Israel, that being well fed & covered with fames, we kick against him that fed & nourished vs. The liberalitie of God should in deed haste have allured vs to consider and loue his goodnesse, but forasmuch as our euel nature is such, that we are alway corrupted with his tender usage, it is more than necessarie for vs, to be restrained by some discipline, that we runne not outrightly into such a stubborn wantonnesse. So that we should not grow fierce with anunmeasurable abundance of riches, yet we should not waxe 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 foreseeth it to be expedient, pretentieth it, & with the remedie of the cross he subdueth & bridleth the fearfulness of our flesh, & that divers ways, so much as is healthful for every man. For all are not alike sick of one diseases, or do alike need of hard healing. And thereupon is to be scene how some are exercis'd with one kind of crosse, & some with another. But whereas the heavenly Philisian handeleth some more gently, & purgeth some with sharper remedies, when he meaneth 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 merciful father needeth not onely to prevent our weaknesses, but many times to correct our passed offences. Therefore so oft as we be afflicted, the remembrance of our forepassed life ought by and by to enter into our mind: so without doubt we shall finde that we haue done somewhat worthie of chastisement. Yet we ought not chiefly to ground our exhortation to patience vpon the acknowledging of sinne. For the Scripture miniftreth vs a farre better consideration, when it saith, that the Lord correcteth vs with adversitie, yet we shoul not bee damned with this world. Therefore we ought euen in the very sharpenes of tribulations to acknowledge the kindness & goodnes of our father toward vs, forasmuch as euen then hee correcteth not to further our saluation. For he doth affift, 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 Scripture teacheth in another place: My sonne, refuse not the Lords correction, nor be wearie when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, & embraceth him as a father doth his child. When we know his rod to be the rod of a father, is it not our duty to recewe our fathers obedient children and willing to learn, than with obstinacie to doe like desperate men, that are hardened with euel doings? The Lord leefeth vs, unless he call vs backe by correction when wee are fallen away from him: so that the author of the Epistle to the Hebrues rightly sayeth that wee are bastards, and not children if wee be out of correction. Therefore wee are moste frowarde, if wee cannot suffer him when he declareth his good will and the care that he hath for our saluation. This the Scripture teacheth to be the difference betweene the
the unbelievers and the faithful, that the unbelievers as the bondslaves of a rooted and hardned wickednes, are made the worse and more obstinate whipping: the faithful, like children having an honest freedome of nature, do thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I have spoken of this matter in another place, I am content to touch it briefly, and so will make an ende.

7 Moreover it is a singular comfort, when we suffer persecution for righteousness. For then we ought to thinke, how great an honor God vouchsaeth to grant vs, that he do garnisheth vs with y peculiar mark of his saintly. I mean that they suffer persecution for righteousness, not only that suffer for defense of the Gospel, but also that are troubled for any defense of righteousness. Whether therefore in maintaining the truth of God against the lies of Satan, or in taking in hande the defense of good men and innocents against the wronges of the wicked, we be druen 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 selues for God, or let vs not thinke our selues miserable in these thinges in which he hath with his owne mouth pronounced vs blessed. Poverty in deed, if it be considered in itselfe, is miserable: like wise banishment, contemptuous estate, imprisonment, 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, than with the false estimation of the flesh. So shall it come to passe, that we shall rejoice as the Apostles did, when God shall account vs worthy to suffer reproch for his name. For why? If we being innocent, and knowing our selues elect in our consciences, are by the naughty dealing of wicked men spoyled of our goods: we are in deede brought to poverty thereby among men, but so riches do truly growe vnto vs in heaven before God. If we be thrust out of our houses, we are the more inwardly received into the household of God. If we be vexed and disquieted, we take so much the deeper roots in Christ. If we be noted with reproches and shame, we are in somuch the more honorable place in the kingdom of God. If wee be slaine, so is the entrance made open for vs vnto blessed life. Let vs be ashamed to esteeme these thinges, vpon which the Lorde hath set so great a price, than shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these and like admonitions give sufficient comfort for the shame or calamities, that we suffer for defense of righteousness, we are too much vnthankfull if we do not gladly and cheerfully receive them at the Lords hand: specially sith this is the kind of crose, most properly belonging to the faithful, whereby Christ will be glorified in us. As also Peter teacheth. But it is more gracious to gentle natures to suffer shame than a hundred deaths: therefore Paul expressly admonisheth that we shall not only suffer persecutions, but also reproches, because we truft in the living God. As in another place he 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 sorrowe.
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 hardines in poverty, no paine in sickenes, no griefe in shame, no horror in death, what valianantes or temperance were it to beare them indifferently? But when every one of these doth with the natural bitternes thereof bite the hearts of vs all, herein doth the valiantnes of a faithfull man shewe it selfe, if being afullylaid with the feeling of such bitternes, how grievously souuer he be troubled with it, yet with valiantly resisting he overcommeth it, his patience vttreth it selfe herein, if being sharply provoked, hee is yet so bridled with yeare of God, that he burseth not out into any diysterem. His cheerfulnes appeareth herein, if being wounded with fadnes and sorrow, he resteth upon the spirituall comfort of God.

9 This conflict, which the faithful do sustaine against the naturall feeling of sorrow, while they study for patience and temperance, Paul hath very well described in these wordes. We are put to distresse in all things, but we are not made sorrowfull: we labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are thrown downe, but we perish not. You see how to bær the cross patiently, is not to be altogether astonishe and without all feeling of sorrow. As the Stoikes in olde time did foolishly describe a valiant harted man, to be such a one, as putting of all nature of ma, was a like moued in prosperiteit and in aduerfitie, in sorrowfull and joyfull state, yea such a one as like a stone was moued with nothing. And what haue they profited with this hie wisdomes? Forsooth they haue painted out such an image of wisdomes as never was found, and never can hereafter be among men: But rather while they contred to haue to exact and precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also among christians there are new Stoiks, that reekit in a fault not only to grone and wepe, but also to be sad and carefull. But these strange conclusions doe commonly proceede from idle men, which busying themselues rather in speculation than doing, can do nothing but breed vs such new foul doctrine. But we haue nothing to do with that Stony Phylosophie, which our maister and Lord hath condemned not onely by his word but also by his example. For he mourned and wept both at his owene & other mens aduerfities. The word (sayth he) shall rejoyce, but you shall mourne & wepe. And because no man shoulde finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruel. For if all weeping be blamed, what shall we judge of the Lord himselfe, out of whose body dropped bloody tears? If every feare be noted of insenlity, what shall we judge of that quaking feare, wherewith we read that he was not slenderly striken. If all fadnes be misliked, howe shall we like this, that he confesseth his soule to be sad euen to the death.

10 This I thought good to speake to this ende, to call godly minde from despeirc: that they should not therefore altogether forsake the study of patience, because they can not put of y natural affection of sorrow: which must needs happen to them, that make of patience a senselesse dulnes, and of a valiant and constant man, a stocke. For the Scripture giueth to the holy ones the praise of patience, when they are so troubled with hardnes of aduerfities, that
that yet they be not overcome nor thrown downe with it: when they be so pricked with bitterness, that they be also delited with spirittuall joye: when they be so distressed with griefe, that yet they receiue courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth still in their heartes, that natural sense ofheueth and dreedeth those things that it knoweth to be against it: but the affection of godliness first attrauiledeth even through all those difficulties to the obeying of Gods will. This repugnancie the Lorde expresse when he sayde thus to Peter: When thou wast young thou didst gird thy selfe and didst walke whither thou wouldest: But when thou art old, an other 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 vnto it. Else his martyr dome should have but small prayse. But howsoever he did with greater cheerfulnesse of heart obey the ordinance of God, yet because he had not put of the nature of man, he was doubly tained with two sortes of wils. For when he did by himselfe consider the bloody death that he should suffer, being striken with horroure thereof, he would gladly have escaped it. On the other side, when it came in his minde, that he was called vnto it by the commandement of God, then conquering and trea- ding downe feare, he gladly, yea and cheerfully tooke it vpon him. This therefore we must endure if we will be the Disciples of Christ, that our minde be inwardly filled with so great a reverence and obedience to God, as may tame and subdue to his ordinaunce all contrary affections. So shall it come to passe, that with whatsoever kinde of crosse we be vexed, euen in the greatest anguishes of minde, we shall constantly kepe patience. For adversities shall haue their sharpnesse, wherewith we shalbe bitten: so when we are afflicted with sickenesse, we shall both grone and be disquieted & desire health: so being pressed with povertie, we shalbe pricked with the stinges of carefulnesse and sorow: so shall we be striken with griefe of shame, contempt and injury: so shall we yelde due teares to nature at the buriall of our friends: but this alway shalbe the conclusion, but the Lord willed so. Therefore let vs follow his wil. Yea euen in the midst of the prickings of sorrow, in the midst of mourning and teares, this thought must needs come betweene, to encline our heart to take cheerfully the very same things, by reason whereof it is so moved. 

But forasmuch as we haue taken the chief cause of bearing the crosse, out of the consideration of the will of God, we must in fewe wordes define what difference is betwenee Philosophical and Christian patience. Truly very fewe of the Philosophers climbed to so hie a reason, to understand that the hand of God doth exercise vs by afflictions, & to thinke y God is in this behalfe 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 thou must yeelde vnto God, because thou shalt travaile in vaine to wrastle against him? For if we obey God, only because we so must of necessity: then if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first inducse and equitie, then the care of our salvation. Thence therefore be the Christian exhortations to patience,
whether poverty, or banishment, or imprisonment, or shame, or sickness, or loss of parents, or children, or any other like thing do grieve vs, we must thinke that none of these things doeth happen, but by the will and providence of God, and that he doth nothing but by most just order: For why? do not our innumerable & daily offences deserve to be chastised more sharply, and with more grievous correction, than such as the mercifull kindness of God layeth upon vs? Is it not most great equity, that our flesh be tamed, and as it were made acquainted with the yoke, that the do not wantonly growe wild as according to her nature? Is not the righteousness and truth of God worthy, that we should take paine for it? But if there appeare an undoubted righteousness in our afflictions, we can not without vnrighteousnes either murmur or wrestle against it. Wee heare not now that colde songe: Wee must give place, because we so much of necessitie, but we heare a lively lesson and full of effectualnes: We must obey, because it is vnlawfull to refist: we must suffer patiently, because impatience is a stubbornnes against righteousnes of God. But now, because that thing onely is worthy to be louted of, which we know to be to our safety and benefit, the good father doth this way also comforte vs, when he affirmeth that even in this that he afflicteth vs with the croffe, he provideth for our safety. But if it be certaine that troubles are healthfull for vs, why should wee not receive them with a thankfull and well pleased minde? Therefore in patiently suffering them, we doe not forceably yeld to necessitie, but quietly agree to our owne benefit. These thoughts (I say) do make that how much our minds are grieved in the croffe with natural feeling of bitterness, so much they are cheered with spiritual gladnes. Wherupon alio followeth thanksgiving, which can not be without joy. But if the prayse of the Lorde and thanksgiving proceedeth of nothing but of a cheerefull and joyfull heart, and there is nothing that ought to interrupt the same praying of God and thanksgiving in vs: hereby appeareth how necessary it is that the bitterness of the croffe be tempered with spiritual joye.

The ix. Chapter.
Of the meditation of the life to come.

But with whatsoever kinde of trouble we be distresed, we must alwaye looke to this ende, to vfe ourselues to the contempt of this present life, and thereby be stirr'd to the meditation of the life to come. For, because God knoweth well howe much wee be by nature enclin'd to the beastly louse of this world, he visiteth a most fitte meanes to drawe vs backe, and to shake off our sluggishnesse, that we should not steeke too fast in that louse. There is none of vs that deireth not to cease to aspire and endeavour all their life long to heavenly immortalitie. For we are ashamed to excell brutte beastes in nothing: whose state should be nothing inferior to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies and doinges of every man, you shall finde nothing therein but earth. Hereupon growth that senseleseness, that our minde beeing dañeled with vaine glittering of riches, power and
and houours, is so dulled that it cannot see farre. Our heart, also being possesse
led with covetousnesse, ambition and lust, is so weied downe, that it cannot rise vp higher. Finally all our soule entangled with inticements of the flesh seeketh her felicitie in earth. The Lord to remedie this euill, doeth with continuall examples of miseries teach this of the vanitie of this present life. Therefore they should not promise themselves in this life a sound and quiet peace, hee suffereth them to bee many times disquieted and troubled either with warres; or vpores, or robberies, or other injuries. That they should not with too much greediness, gape for fraile and transtorie riche, or rest in the riche, that they alreadie possesse, sometime with banishment, sometime with barrenness, of the earth, sometime with fire, sometime by other meanes hee bringeth them to pouertie, or at least holdeth them in measure. That they should not with too much caine take pleasure in the benefits of Mariage, he either make them to be vexed with the frowardnes of their wives, or plucketh them downe with ill children, or punisheth them with want of sustaue. But if in all these things he tenderly beateth with them, yet least they should either swell with foolish glory, or inmeasurably reioyce with vain confidence, he doeth by diseases & dangers set before their eyes, howe unstable, and vanishing be all the goods that are subject to mortalitie. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in itself, is vnquiet, troublesome and innumerable ways miserable, and in no point fully blessed; and that all those that are reckened the good things thereof are uncertaine, sicker, vaine, and corrupted with manie euils mixed with them. And hereupon we doe determine, that here is nothing to be fought or hoped for but strife: and that when we thinke of our crowne, then we must lift vp our eyes to heauen. For thus we must beleue, that our minde is never truly raised to the desire and meditation of the life to come, vnlesse it haue first conceived a contemp of this present life.

2. For betweene these two there is no meane, the earth must euther become vile in our sight, or holde vs bounde with intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently endeavour to loose our selues from these fetters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasure, grace and sweetnesse, wherewith to delight vs: it is much behouefull 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 continual concourse of good things and felicitie, lest we cannot with continuall purres of euils be sufficiently awaked to consider the miserie thereof? Notonly the learned doe know, but also the common people haue no Proverbe more commonly than this, that mans life is like a fume or shadow: and because they faue it to be a thing verie profitable to be known, they haue set it out with manie notable sentences. But there is nothing that wee doe either more negligently consider, or lesse remember. For we goe about all things, as though we woulde frame to our selues an immortality in earth. If there be a corps carried to burials, or if wee walk among graves, then, because there is an image of death before our eyes, lgraunt we do merucene-

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lously well discourse like Philosophers upon the vanity of this life. Albeit we do not continually, for many times at these things do nothing move us. But when it happeneth, our Philosophie lasteth but a while; which so soone as we turne our backes, vanisheth away, and leaueth no steppe at all of re membrance 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 that we be subject to death, as though we had never heard any report thereof, fall to a careless assurance of earthly immortality. If any man in the meantime tell vs of the Proverb, that man is a creature of a dayes continuance, we grant it indeede: but so heedlesly, that still the thought of everlasting continuance resteth in our mind. Who therefore can desire, that it is a great profit to vs all, not onely to be admonished in words, but by all the examples of experience that may bee, to be convinced of the miserable estate of earthly life? forasmuch as even when wee are convinced, we fearfully cease to stande amazed with peruerse and foolish admiration of it, as though it contained the vertemouth ende of good things. But if it bee necessarie that God instructe vs, it is our duetie likewise on our behalfe to harken to him when hee calleth and awaketh our dulnesse, that despising the worlde wee may with all our harts endeavoure 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 vnthankfulness toward God. For this life, howsoever it is full of infinite miseries, is yet worthily reckoned among the not slender blessinges of God. Therefore if wee acknowledge no beneite of God in it, wee are guiltie of no small vnthankfulness toward God him selfe. But specially it ought to be to faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their salvation. For before that he openly deluer vnto vs the inheritance of eternal glory, his will is to shew him selfe a Father vnto vs by smaller examples: and therefore be ye benefits ye are daily bestowed vpon vs. Sith therefore this life feath vs to understand ye goodnes of God, shal we disdain it as though it had not a crum of goodnes in it? We must therefor put on this feeling & affection, to reckon it among ye gifts of goodnes ye are not to be refusèd. For though there waded testimonies of scripture, of which there are both many most cuitent, very nature it selfe doth exhort vs to giue thanks to the Lord, for that he hath brought vs into the light of it, he granteth vs the vie of it, that hee 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 maner prepared to the glory of the heauenly kingdom. For so the Lorde hath ordeyned that they which in time to come shall bee crowned in heauen, must fight certaine battels in earth, that they should not triumphe, till they had overcome the hard adventures of the battell, and obtained the victorie. Then an other reason is, that wee doe by diuerse benefites beginne therein to taie the sweetness of Gods liberalitie, our hope and desire shoulde be whetted to long for the reueling thereof. When this is determined, that it is a gift of Gods clemencie, that we lye this earthly life, for which as we be bound vnto him, so we ought to be mindfull and thankfull: then wee shall in sic order come to consider the most miserable estate
estate thereof, to this end that we may be delivered from too much gree-
diness of it, whereunto as I have before saide, we are of our selves natural-
ly inclined.

4. Nowe whatsoeuer is taken from the wrongesfull desire of this life, 
ought to be added to the desire of a better life. I graunt indeede that they 
thought truly, that thought it best not to bee borne, and the next, to die 
quickely. For what could they being destitute of the light of God and true 
religion, see therein but vnhappy and miserable? And they did not without 
reason, that mourned and wept at the birthes of their friends, and solemn-
ly rejoysed at their burials, but they did it without profire, because, be-
ing without the right doctrine of faith, they did not see howe that 
may turne to good to the godlie, which is of it selfe neither blessed nor to 
be desired: and so they ended their judgement with desperation. Let this 
therefore bee the marke of the faithfull in judging of mortall life, that when 
they understand it to be of it selfe nothing but miserie, they may reforte 
wholy the more freshly and readily to the eternall life to come. When we 
come to this comparision, then this present life may not onely be safely neg-
lected, but alio utterly despised and loathed in comparison of the other. For 
if heauen be our coutrie, what is the earth else but a place of banishment? 
If the departing out of the worlde bee an entering into life, what is the world 
but a graue? to abide in it, what is it else but to bee drowned in death? If 
to be delivered from the bodie is to bee in perfect libertie, what is the bo-
die else but a prifon? If to enjoy the presence of God is the highest summe of 
feliciteit, is it not miserable to lack it? But til we be escaped out of this world, we 
wander abrod from the Lord. Therefore if the earthly life be compared with 
heauenly life, doubtles it ought to be despised & trodden vnnder foot. But it is 
never to bee hated, but in resepct that it holdeth vs in subjection to sinne, & 
yet this hatred is not properly to be laid vp ouer our life. But howsoeuer it be, yet 
we must bee so moued either with wearinesse or hatred of it, that desiring 
the ende of it, wee may bee also ready at the will of the Lord, to abide in it, 
so that our wearinesse may be farre from all grudding and impatience. For 
it is like a place in battell array, wherein the Lord hath placed vs, which we 
ought to keepe till he call vs away. Paul in deed lamenteth his state that he 
is holden bound in the bondes of the bodie longer than he wished, & figh-
eth with fervent desire of his redemption: neuertheless to obey the com-
mandeument of the Lorde, he proffesed himselfe ready to both, because 
he acknowledgest himselfe to owe this vnto God, to glorifie his name, ey-
ther by death or life: and that it is in God to determine what is most expe-
dient 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 ser-
fuent in desire of death, and be continually occupied in meditation thereof, 
and despise this life in comparison of the immortalite to come, and wish 
to forsake it when it shall please the Lorde because of the bondage of 
sinne.

5 But this is monstruous, that instedee of that desire of death, many 
that boaste themselues to bee Christians, are so afraid of it, that they trem-
ble at euery mention of it, as of a thing betokening vnluckily and vnhappy.

Truly
Truly it is no merueill, if natural sense in vs doe quake for feare when wee hear of the disloyling of vs. But this is in no wise tolerable, that there bee not in a Christian mans brede the light of godlinesse, that shoulde with greater comforte over come and suppreffe that feare, how great soever it bee. For if we consider that this vnstedfast, faultie, corruptible, fraile withering, and rotten tabernacle of our bodie, is therefore dissolued, that it may afterwardes be restored againe into a ftedfast, perfect, vncorruptible and hea-venly glorious: shall not faith compell vs seruently to desire that which nature feareth? If we consider that by death we are called home out of banishment, to inhabite our countrey, as a heavenly countrey, shall we obtaine no com- fort thereby? But there is nothing that desireth not to abide continually. I graunt, and therefore I affirme, that wee ought to looke vnto the immorta-litie to come, where wee may attaine a ftedfast state that no where appeareth in earth. For Paul doeth verie well teach, that the faithfull ought to go cheerfully to death: not because they would be vnclotted, but because they desire to be newly clothed. Shall brut beasts, yea and lifeles creatures, even stockes and stones, knowing their present vanitie, be earnestly bent to looking for the last day of the resurrection, that they may with the children of God be deliuered from vanitie, and shall wee that are enduaed with the light of wit, and above wit enlightened with the spirite of God, when it standeth vpon our being, not lift vp our minde beyond this rottennes of earth? But it pertaineth not to my present purpose, nor to this place, to speake against this peruerfion. And in the beginning I haue alreadie professed, that I would not here take vp me the large handling of common places. I would counsell such feareful minde to read Cyprians booke of mortalitie, vnlesse they were mee to be sent to the Phylofophers, that they may begin to be ashamed when they fee the contempt of death that those do shew. But this let vs holde for certainly determined, that no man hath well profited in Christ his schoole, but he that doeth joyfully looke for the day both of death and of the last resurrection. For both Paul desciibeth all the faithfull by this mark, and allo it is common in the scripture, to call vs thither as oft as it will set forth a ground of perfect gladnes. Rejoyce (faith the Lord) and lift vp your heads, for your redemption commeth neere at hande. Is it reasonable I pray you, that the thing which he willd to be done for great force to raise vp joy and cheerefulness in vs, should breed nothing but sorrow and discouragement? If it be so, why doe we still boast of him as of our schoole-master? Let vs therefore get a founder minde, and howsoever the blinde and senseless desire of the flesh do strive against it, let vs not doubt to wishe for the coming of the Lorde, not onely with wishing, but also with growing and fishing, as a thing most happie of all other. For he shall come a redeemer to vs, to drawe vs out of the infinit gulf of euils and miseries, and to lead vs into that blessed inheritance of his life and glorie.

6 This is certainly true: all the nation of the faithfull, so long as they dwel 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, vnles they had their mind raised vp into heaven, & surmounted all that was in the world, and passed owr present face of things. Contrariwise when they haue
that once lifted their heads above all earthly things, although they see the
wealth and honors of the wicked flourishing, if they see them enjoying qui-
er peace, if they see them proud in gorgiousnes & sumptuosities of all things,
if they see them to flow in plentiful store of all delights, beside that if they
be spoiled by their wickednesse, if they sustaine reprochfull dealings at their
pride, if they be robbed by their countousnesse, if they be vexed by any
other outrage of theirs; they will easily uphold themselves in such adulteries.
For that day shalbe before their eyes, when the Lord shall receive his faithful
into the quiet of his kingdom, when he shal wipe al tears from their eyes,
when he shal cloth them with the robe of glorie and gladness, when he shal
feed them with the vnspakeable sweetnesse of his deinty, when he shal ad-
nance them to the fellowship of his hie estate; finally when he shal vouch-
saue to interparten his felicitie with them. But these wicked ones that haue
flourished in the earth, he shal throw into extreme shame, he shal change
their delights into tormentes, their laughing and mirth into weeping
and gnashing of teeth, he shal disquiet their peace with terrible torment of
conscience, he shal punish their deintiness with vnquenchable fire, & shal
put their heads in subjection to those godly men, whose patience they have
abused. For this is rightcountessesse (as Paul teitifieth) to give release to the
miferable and to them that are vnjustly afflicted, and to render affliction to
the wicked that doe afflict the godly, when the Lord Jesus shall be resealed
from heauen. This truely is our onely comfort, which if it bee taken away,
we muft of necesseitie either despire, or flatteringly delight our selves with
the vaine confortes of the worlde to our owne destruction. For euen that Pro-
phet confesseth, by his feet staggered, when he taried too long vpon consider-
ing the present prosperitie of the wicked, and that he could not otherwise
stand stedfast, but when he entred into the sanctuarie of God, & bended his
eyes to the last end of the godlie and the wicked. To conclude in one worde
then onely the crosse of Christ triumpheth in the heartes of the faithful v-
pon the Devil, flesh, sinne, and the wicked, when our eyes are turned to the
power of the resurrection.

The x. Chapter.
How we vve ought to vfe this present life, and the helpe thereof.

By such introductions the Scripture doeth also well informe vs what is ri-
right vse of earthly benefits which is a thing not to be neglected in fram-
ing an order of life. For if we must lite we must also vse the necessarie
helpe of life neither can we eschew euene those things that seeme rather
to serue for delight than for necessarie. Therefore we must keepe a mea-
true, we may vse them with a pure conscience, either for necessarie or for delight.
That measure the Lord appointeth by his word, when he teacheth that this
life is to them that he his, a certaine iourney through a straunge countrey, by
which they travell towards the kingdom of heauen. If we must but passe
through the earth, doubtlesse we ought so farre to vse the good things of
the earth, as they may rather further than hinder our iourney. Therefore
Paul doeth not vuprofitably counsell vs to vse this world, as though we
vse it not; and to buy possessions with such a minde as they vse to bee
sulde. But because this place is slipperie, and so slope on both sides,
that it quickly maketh vs to fall, let vs labour to fasten our foore there, where wee may stande safely. For there have beene some, that otherwaise were good and holy men, which when they sawe intemperance and ryt conti-
nuall, to range with unbridled lust, vnlesse it be sharply restrained, & were
desirous to correct so great a mischief, they could find none other way, but
suffered man to vfe the benefits of the earth, so farre as necessitie requi-
red. This was indeed a godly counsell, but they were to seuer. For (which
is a yete perilous thing) they did put strighten bonds vpo consciences, than
thofe wherewith they were bounde by the worde of God. And they expound
necessitie, to absteine from all things which a man may be without. And so
by their opinion, a man might scarceley take any more food than bread &
water. And some bee yet more feuer: as it is red of Crates the Thesban, 
did throw his goods into the sea, because if they were not destroyed, he thought
that he should bee destroyed by them. Many at this day, while they seeke a
pretence whereby the intemperance of the flesh in vfe of outward things
may be excused, and while they goe about to prepare a way for the flesh ra-
ging in wantonnesse, doe take that as a thing confessed, which I doe not
graunt them, that this libertie is not to be restrayned with any limitation of
measure, but that it is to be left to euery mans conscience to vfe as much as
he seeth to be lawfull for him. Truely I confesse, that consciences neyther
ought nor can in this pointe bee bounde by certaine and precise forms of
lawes. But for as much as the Scripture teacheth general rules of
lawes full vfe, wee must surely measure the vfe according to these rules.

2. Let this be a princible: that the vfe of Gods gifts is warueth 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 hee hath created
them for our good and not for our hurt. Therefore no man can keepe
a righter way than hee that shall diligently looke vnto this ende. Nowe
if wee consider to what ende hee hath created meates, wee shall finde that
he meant to make provision not onely for necessitie, but also for delight and
pleasure. So in apparell, beside necessitie hee appointed an other ende,
which is comlineffe and honestie. In herbes, trees, and fruities, beside di-
uerse profitable vses, there is also a pleasantnesse of sight, and sweetenesse
of smell. For if this were not true, the Prophete woulde not recken am-
ong the benefits of God that wine maketh glad the heart of man, and
that yole maketh his face to shine: the Scripture woulde not eather, to
set forth his liberalitie, rehearse that hee hath giuen all such things to
men. And the vete natural qualities of things doe sufficiently shewe, to
what ende and howe farre wee may vfe them. Shall the Lorde haue set in
floures to greate a beautie, as presented it se'fe to our eyes: shal he have
giuen so great a sweetenesse of sauour as naturally floweth into our smel-
ling: and shall it bee vnlawfull either for our eyes to take the vfe of that beautie, or for our smelling to se'fe that sweetenesse of sauour: what? Hath hee not so made difference of colours, that hee hath made some more accep-
table than other? what? Hath hee not giuen to golde and siluer, to iuorie and
marble, a speciall grace whereby they might be made more precious than
other metalles or stones? Finally, hath hee not made many things commen-
dable
dable vnto vs without necessarie vse?

3 Therefore away with that vnnatural Philofophie, which in grunting vs of f creatures no vfe but of necessitie, not only doth niggardily bereauue vs of the lawfull vfe of Gods liberalitie, but also can not take place, vnlesse it firft haue spoiled man of all his fenses & made him a blocke. But on the other fide we muft with no leffe diligence provide a fay for the luft of the fleffe, which if it be not brought into order, ouerfloweth without measure: and it hath (as I have faid) defenders of it, which vnder pretence of allowed libertie do grant vnto it all things. Firft there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this ende, that wee should knowe the authour of them, and give him thankes for his tender kindnffe towards vs. Where is thy thankes giving, if thou fo glutonoufly fill thyfelfe with defaintie meates or with wine, that thou either bee made felfe, or vnfit to doe the dutyes of godlineffe and of thy calling?

Where is the reknowledging of God, if thy fleffe by too great abundance boyling in filthie luft, doth with her vnclennesse infect thy minde, if thou canft not fee any thing that is right or honett? In apparell, where is thankfulness to God, if with costly gorgeousfelle thereof we both fall in admiration of our felues and disdain other? If with the trimmiff and cleanlineffe of it, we prepare our felues to vnchaftitie? Where is the reknowledging of God, if our minde be fixed vpon the gainesffe of our apparell? For many so giue all their fenses to bodily delights, that the minde lieth overwhelmed. Many are so delited with marble, gold, and paintings, that they become as it were men made of marble, that they be as it were turned into metalles, and be like vnto painted images. The smell of the kitchen, or sweetenesse of favour doth dulche them, that they can smell nothing that is spiritual. And the fame is also to be seen in the ref. Therefore it is certaine that hereby the licenciousnesse of abufing is somewhat restrained, & that rule of Paul confirmed, that we be not too carefull of the fleffe, for the lustes thereof, to which if we grant too much, they boile out aboue measure and temper.

4 But there is no surer nor readier way than that which is made vs by the contempt of this prefent life, and the meditation of heavenly immorta-

litie. For therupon follow two rules: the one, that they which vfe this world, should be fo minded as though they vſed it not, they that mary wiuces, as though they did not mary: they by as though they did not bye, as Paul teacheth. The other, that they should learne as well to beare poverty, quietly and patientely, as abundance moderately. Hee that biddeth thee to vfe this world as though thou didst not vfe it, doth cut away not only the inten-

perance of gluttony in meate & drinke, too much deintenesse, sumptuous-

nesse, pride, hautinesse, and niceneffe, in fare, building, & apparell, but also all care and affection that may either withdrawe thee or hinder thee from thinking of the heavenly life, or from studie to garnish thy foule. But this was long agoe truely said of Cato: there is great carennesse of trim-

ming our body, and great carennesse of vertue. And it is an olde proverbe, that they which are much bufed in care of their body are commonly care-
nesse of their foule. Therefore, although the libertie of the faithful in outward things is not to be restrained to a certaine forme, yet truely it must be


1 Cor. 7.
Cap. 10. Of the manner how to receive

Subject to this law, to beare verie little with their owne affections, but contrariwise still call uppon them fulenes with continually bent minde, to cut off all theewe of superfluous plenties, much more to restraine riotous excesses, and to take diligent heed, that they do not of helpe make to them fulenes hinderances.

5 The other rule shalbe, that they that haue but small and slender riches, may learne to lack patienctly, that they be not carelesly mused with immeasurable desire of them: which patience they that kepe, haue not a little profited in the Lords schole: as he that hath not at least somewhat profitted in this behalfe, can scarcely have any thing whereby to prove himself the scholor of Christ. For besides this that the most part of other vices do accompany the desire of the earthly things, he that beareth pouertie impatiently, doth for the most part bewray the contrary diseafe in abundance. I mean hereby that he which wilbe ashamed of a poore cote, wilbe proude of a costly cote: he that will not be content with a hungerie supper, will be disquieted with desire of a daintier, & would alse incontinently abuse those deities if he had them: he that hardly & vnquietly beareth a private and base estate, wil not abstaine from pride if he clime to honours. Therefore let all them that haue an vnstained zeale of godliness endeavour to learne by the Apostles example, to be ful and hungry, to haue store and sufer 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 \( \text{I} \) precepts of charitie. For the Scripture declareth that all earthly things are so giuen vs by the bountifullnes of God, and appointed for our commodite, that they may be as thinges delivered vs to kepe, whereof wee must one daye yeald an account. We must therefore so dispose them, that this saying may continually found in our cares, yeald an account of thy bailiwick. Therefore withall let this also come in our mind, Who it is that asketh such an account, even he that hath so much commended abstinement, sobrietie, honest sparing, and modestie, and abhorrest riotous sumptuounes, pride, ostentation and vanitie, which alloweth no other disposing of goods, but such as is ioyned \( \text{v} \) charitie: which hath alreadie with his owne mouth condemned all those delectable thinges that do withdraw a mans mind from chastitie and cleanesse, or do dull his wit with darknesse.

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 eye to his calling. He knoweth with how great vnquietnesse mans wit boileth, with how skipping lightneffe it is caried hither and thither, howe greedic his ambition is to holde diverse things at once. Therefore that all thinges should not be confounded with our folie and rashnesse, he hath appointed to euery man his duities in several kindes of life. And that no man rashly runne beyond his bonds, he hath named all such kindes of life, vocations. Therefore euery mans several kind of life is vnto him as it were his standing appointed him by GOD, that they should not all their life uncertainly wander about. And this division is so necessarie, that all our doings are measured thereby in his sight, and oftentimes contrarie to the judgement of mans reason & Philosophie. There is no acte accounted more noble, euens among the Philosophers, than for
for a man to deliver his country from tyranny: but by the voice of God's judgement the private man is openly condemned that layeth hand on a tyrant. But I will not tarry upon rehearsing of examples. It is sufficient if we knowe that the calling of the Lord is in euery thing the beginning and foundation of well doing: to which he that doth not direct himselfe, shall never keepe a right way in his doinges. Hee may peraduenture sometime doe somewhat seeming worthy of prays: but what so euere that be in the sight of men, before the throne of God it shalbe rejected: moreouer there shalbe no convenient agreement in the partes of his life. Therefore our life shal then be best framed, when it shalbe directed to this marke: For then, no man caried with his owne rafhnes wil attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his boundes. He that shalbe a man of base estate, shall contentedly live a private life, least he sholde forsake the degree wherein God hath placed him. Againe this shalbe no small reliefe to cares, labours, greeces, and other burdens, when a man shal know that in all these things, God is his guid. The more willingly the magistrate will execute his office: the householder will binde himselfe to his dutie: euery man in his kind of life will beare and passe through the discommodities, cares, tediousnesse, and anguishes thereof: when they are persuaded that euery mans burden is layde vpon him by God. Hereupon also shal 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 xi. Chapter.

Of the justification of Faith, and first of the definition of the name and of the thing.

I thinke I have already sufficiently declared before, howe there remaineth for men being accursed by the lawe one onely helpe to recover saluation: againe, what Faith is, and what benefites of God it bestoweth vpon man, and what frutes it bringeth forth in him. The summe of all was this, that Christ is giuen vs by the goodness of God, and conceiued and poiffed of vs by faith, by partaking of whom we receive principally two graces: the first, that being reconciled to God by his innocencie, we may nowe in steede of a judge haue a mercifull father in heauen: the second, that being sanctified by his Spirite, we may giue our selves to innocencie and purenesse of life. As for regeneration, which is the seconde grace, we haue already spoken of it as much as seemed to be sufficient. The maner of justification was therefore lesse touched, because it serued well for our purpose, first to understand both howe the Fayth by which alone we receive freely giuen righteousnesse by the mercie of God, is not idle from good works: and also what be the good works of the holy ones, whereupon part of this question entreateth. Therefore they are first to be throughly discouered, and so discouered that we must remember that this is the chiefes stay of vpholding religion, that we may be the more careful and heedful about it. For unless thou first knowe, in what state thou art with God, and what his judgement is of
Of the manner how to receive

is of thee: as thou hast no grounde to stablish thy salvation, so hast thou also none to raise thy reuerent feare toward God. But the necessity of this knowledge shall better appeare by knowledge it selue,

2 But that we stumble not at the first entrie, (which we should doe if we shoulde enter disputacion of a thing unkownen) let vs first declare what is meant by these speeches, Man to be iustified before God, To be iustified by faith or by works. He is sayde to be iustified afore God, that is pronounced by the iudgement of God both iust and accepted for his owne righteousnesse fake. For as wickednesse is abominable before God, so a sinner can not finde fauour in his eyes, in respect that he is a sinner, or so long as he is accounted such a one. Therefore wheresoeuer sinne is, there also appeareth the wrath and vengeance of God. He is iustified that is not accounted in place of a sinner but of a iust man, and by reason thereof he standeth fast before the iudgement seate of God when all sinners fell. As if an innocent be brought to be arained before the seat of a righteous iudge, when iudgement is gitten according to his innocencie, he is said to be iustified before y iudge: so he is iustified before God that being exempt out of the number of sinners hath God a witnesse and affirmere of his righteousness. Therefore after the same manner a man shalbe sayde to be iustified by works, in whose life there is founde such cleanesse and holinesse, as may deferue the testimo nie of righteousness before the throne of God: or he that with the vyrgetnessse of his works is able to answeres and satisfie Gods iudgement. Contrariwise he shalbe sayde to be iustified by faith that being excluded from the righteousnesses of works, doth by faith take hold of the righteousnesses of Christ: wherewith when he is clothed, he appeareth in the sight God, not as a sinner, but as righteous. So we simply expounde iustification to be an acceptation, whereby God receiueth vs into fauour taketh vs for righteous. And we say that the same consisteth in forgivenesse of sins, and imputation of the righteousness of Christ.

3 For confirmation hereof there are many and euident testimonies of Scripture. First it can not be denied, that this is the proper & most vfed signification of the word. But because it is too long to gather all the places and compare them together, it shalbe enough to put the readers in mind of the, for they may of themselues easely marke them. But I will bring forth some, where this iustification that we speake of is expressely entreated of by name. First where Luke sayeth that the people when they had hearde Christe did iustifie God. And where Christ pronounceth that wife dome is iustified by her children: he doth not meane there, that they doe give righteousness, which alway remaineth perfect with God, although all the worlde goe about to take it away from him: nor in this place also to make the doctrine of salvation righteous, which hath ever that of it selue. But both these speeches are as much in effect, as to give to God and his doctrine the praisse that they deserue. Againe when Christ reprocheth the Pharisees, that they iustifie themselves, he doth not meane that they obtaine righteousness by well doing, but doe vainegloriously secke for the fame of righteousness, whereof in deed they be voyde. They that are skilfull of the Hebrue tongue doe better understande the sene of this phrase: in which tongue they are
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not only called wicked doers, that are giltrie in their conscience of any wicked doing, but also they that come in danger of judgement of condemnation. For when Bersabe faith that shee and Solomon shalbe wicked doers, the doeth not therein, acknowledge any offence, but complaineth that she and her sonne shalbe put to shame, to be numbered among the reprobate and condemned. But by the procresse of the text it easilly appeareth, that the same word in Latin also, cannot otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that wee are now in hand with: where Paul faith, that the scripture did foresee, that God iustifieth the Gentiles by faith, what may a man understande thereby, but that God doeth impute righteousness by faith? Again, when he faith that God iustifieth 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 wicknednesse deserved? And yet he speaketh more plainly in the conclusion, when he cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemn? It is Christ that died, yea that rofe againe, and nowe maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse them whom God acquiteth? who shall condemn them whose patron Christ is and defendeth them? To iustifie therefore is nothing else, than to acquite him that was accused, from giltnesse as allowing his innocencie. Sith therefore God dooth iustifie vs by the intercession of Christ, he doeth 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 Actes, in Paules sermon: by him is iustification of finnes preached vnto you, and every one that beleueth in him is iustified from all those thinges, from which you could not be iustified in the lawe of Moses. You see that after iustification of finnes, iustification is added in place of an exposition. You see plainly that it is taken for abolution, you see that it is taken away from the workes of the law, you see that it is the meer beneciall gift of Christ, you see that it is received by faith. Finally, you see that there is a satisfaction spoken of where he saith that wee are iustified from finnes by Christ. So when it is faide that the Publicke came iustified out of the Temple, we cannot say that he obtained righteousnes by any deseruing of workes. This therefore is faide, that after pardon of his finnes obtained, he was counted for righteous before God. He was therefore righteous, not by approving of workes, but by Gods free absolution. Wherefore Ambrose faith very well, that callyeth the confession of finnes a lawfull iustification.

4. But to leaue struing about the worde: If we looke vpon the thing it selfe, as it is described vnto vs, there shall remaine no more dout. For trulyly Paul doeth expresse iustification by the name of acceptation, when he faith (Ephes.1.5.) we are appointed vnto adoption by Christ, 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 fame is meant by it, y is faide in another place, that God doth freely iustifie. In the 4. Chapter to the Romans, he first callyeth it an imputation of righteousness, and sticketh

Rom.3.24.
Rom.4.6.

Homil.10.

Psal.118.
not to say that it consistseth in forgivenessee of sinnes. That man (said he) is called of David a blessed man, to whom God accounteth or imputeth righteousnesse without workes, as it is written: Blessed are they whose iniquities are forgiven, &c. Truely he there doth 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 forgivenessee of sinnes. Whereby appeareth this righteousness whereof he speaketh, is in comparison simply set as contrarie to giltiness. But for this purpose, that is the best place where he teacheth, that this is the summe of the meffage of the Gospel, that we should be reconciled to God: because it is his will to receiue vs into favour through Christ, in not imputing sinnes vs to vs. Let the readers diligently wee al the whole process 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 sayeth in an other place, that we are made righteous by the obedience of Christ, couldn't stand together, vnlesse we be accounted righteous before God, in him, and without our felues.

5 But whereas Osander hath brought in, I wote not what monster of essentiaall 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 bereaeth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is worth the Labour to confute this doting error. First this speculation is but of mere & hungrie curiositie. He doth in deede heape together many testimonies of Scripture, to prove that Christ is one with vs, & we one with him, which needeth no proofe: but because he keepeth not this bond of vnitie, he shaneth himselfe. But wee which hold that we are made all one with Christ by the power of his Spirit, may easie ly vnloke all his knottes. He had conceiued a certain thing very neere to the opinion of Manichees, to desire to convey the substance of God into men. Hereupon riseth an other invention of his that Adam was fashioned after the image of God, because even before the fall Christ was ordained father of the nature of man. But because I would be short, I will tarry upon the matter that I have preuently in hand. He saith that we are one with Christ. We grant. But we denye that the substance of Christ is mingled with ours. Moreover wee say, that this principle, that Christ is righteousnesse to vs, because he is an eternal God, the fountain of righteousness and the very selfe righteousness of God, is wrongfullly drawn to defend his deceits. The readers shal pardon mee, if I do now but touche 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 essentiaall righteousness, but to refiit this opinion that we are accounted righteous for Christes sake: yet he plainly expresseth that he is not contented with that righteousness 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 alsoc the father & the holy Ghost doe dwell in vs.
Which although I grant to be true, yet I say that he wrongfully writeth it.
For he should haue considered the manner of dwelling, that is, that the fa-
ter & the holy Ghost are in Christ, & as the fulnesse of the Godhead dwell-
eth in him, so do we possesse whole God in him. Therefore all that he faith
severally of the father & the holy Ghost, tendeth to no other ende but to
draw the simple from Christ. And then he thrusteth in a mixture of substanc-
es, whereby God pouring himself into vs, doth make vs as it were a part of
himself. For he recketh it almost a matter of nothing, that it is wrought
by the power of the holy Ghost, y we growe into one with Christ, & y he is
our head & we his members, vnlesse his very substanc be mingled with vs.
But in the father & the holy ghost (as I haue said) he doth more openly be-
way what he thinketh, euem this, that we be iustified not by the only grace
of the Mediator, & that righteousness is not simply or perfectly offered vs
in his person, but that we are made partakers of the righteousnes of God,
when God is essentially made one with vs.

6. If he did say no more, but that Christ in iustifying vs, is by essentia-
ll conioying made ours; and that not only he is our head, in that he is man,
but also that the substanc of the divine nature is poured into vs: Hie should
with lesse hurt feeede himselfe decently, & peraduenture so great a contem-
thould not haue bene raisd for this doubting error. But sith this beginning
is like a cuttle that with casting out of blacke and thicke bloud hideth her
many eales, we must needes earnestly resift vnlesse wee wil wittingly & will-
ingsly suffer that righteousness to be taken from vs, which onely bringeth vs
to confidence to glory of iustification. For in all this discourse, the name of righ-
teousnesse, and this worde iustifying, extendeth to two partes: that to be iusti-
ified is not onely to be reconciled to God with free pardon, but also to bee
made righteous, that righteousness is not a free imputation but a holines
and vprightnesse, which the substanc of God remaining in vs doth breath
into vs. Then he stoutly denieth, that Christ is our righteousness in re-
spect that being a priest he did with satisfactorily purging sinnes appease
his father towards vs, but in respect that he is eternall God and life. To
prooue that first point, that God doeth iustifie not onely by forgiving but
also by regenerating, he asketh whether God doth leaue them whome he
doeth iustifie such as they were by nature, changing nothing of their vices.
The answere hereof is very easie: that as Christ cannot be torne in partes,
so these two things which we together and jointly receiue in him, that is to
say righteousness and sanctification, are inseparable. Therefore, whome-
soever God receiueth into favour, he doeth also therewithall give them
the spirite of adoption, by the power wherof he newly fashioned them af-
after his image. But if the brightness of the sunne cannot be seuered from the
heate thereof, shall we therefore say that the earth is warmed with the
light, and enlightened with the heate? There is nothing more fit for this
purpose, than this similitude, The sunne with his heate giveth life & fruit-
fulnesse to the earth, with his beames he giveth light and brightness. Here
is a mutuall and vnseparable conioying: yet reason forbiddeth to conuoy
to the one that which is peculiar to the other. Like absurditie is in this

I 4 con-
confusion of two sortes of graces, that Osianader thrunfeeth in. For because God doth in deede renew them to the obferuing of righteousnesse whom he freely accounteth for righteous, therefore Osianader confoundeth that gift of regeneration with this free acceptance, and affirmeth that they be all one & the selfe same thing. But the Scripture joyning them both together, yet doth distinctly reckon them, that the manifole grace of God may the better appeare vnto vs. For that saying of Paul is not superfuous, that Christ was giuen vnto righteouſnes & sanctification. And whensoeuer he reasoneth to prove by the faluation purchased for vs by the fatherly love of God, & by the grace of Christ, we are called to holinesse & cleansenesse, hee plainly declareth that it is one thing to be iuſtified, and another to be made new creatures. But when Osianader commeth to the Scripture, he corrupteth as many places as he alleageth. Where Paul saith that faith is accounted for righteouſnesse to him that worketh not, but beleueth in him iuſtifieth the wicked man, he expoundeth it to make righteous. With like rashnesse, he depraueth all the fourth Chapter to the Romans, & sticketh not with like false colour to corrupt that place which I euen nowe alleged, Who shall accuse the elects of God? it is God that iuſtifieth: where it is plaine that he speaketh simply of giltnesse and acquiting, and the meaning of the Apostle hangeth vpon a comparing of contraries. Therefore Osianader is founde too fond a babbler, as well in that reaſon as in alleging the testimonies of Scripture. And no more rightly doeth he speake of the name of righteouſnesse, in saying that faith was accounted to Abraham for righteouſnesse, after that embracing Christ (which is the righteouſnesse of God and God him selfe) he excelled in singular vertues, whereby appareareth that of two whole places he hath wrongfully made one corrupt place. For the righteouſnesse that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of Abraham were singularly excellent, and that with long continuance he at length had encreased them; yet he did no other way please God, but by this, that he received by faith the grace offered in the promis. Wherevpon followeth, that in iuſtification there is no place for works, as Paul very well affirmeth.

7 As for this that Osianader obiecteth, that the power of iuſtifying is not in faith of it selfe, but in respect that it receiwer Christ, I willingly grant it. For if faith did iuſtifie of it selfe, or by inwarde force, as they call it and as it is alway feele and vperfect, it could not work iuſtification but in part. So should the iuſtification be maimed, that should giue vs but a piece of faluation. As for vs, we imagine no fuch thing, but in proper speaking do say that God onely iuſtifieth; and then we giue the same to Christ, because he was giuen vnto righteouſnesse; and faith we compare as it were to a vell. For except we came emptie with open mouth of our soule to craue the grace of Christ, we cannot be able to receive Christ. Wherevpon we gather that we do not take from Christ the power of iuſtifying, when wee teache that he is first receiued by faith, before that his righteouſnesse be receiued. But yet I doe not admit the crooked figures of this Sophister, when he sayeth that faith is Christ: as if an earthen pot were a treasure, because gold
gold is hidden in it. For the reason is not vnlike, but that faith although it be by it sole of no worthinesse or price, may iustifie vs in bringing Chrifl, 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 Chrift, which is the material cause and both author and minifter of so great a benefit. Now is this doubt also dissolved. How this worde Faith ought to be underftood when we entreate of iustification.

8 In the receiuing of Chrifl he goeth further: for he sayeth, that the inwarde worde is receiued by the ministration of the outwarde worde, therefore to drawe vs from the priefhooode of Chrifl and the perfon of the Mediator to his outwarde Godhead. As for vs, we deuide not Chrifl, but wee say that he is the fame eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousness: and we confefs that otherwise he could not have fulfilled the office of Mediator, and purchafed vs righteousness, vnlesfe he had beene eternall God. But this is Osanders doctrine, where as Chrifl is both God and man, that he was made righteousness to vs, in respect of his nature of Godhead, and not of manhooде. But if this properly belong to the Godhead, then it shall not be peculiari Chrifl, but common with the father and the holy Ghost, for as much as there is not one righteousness of the one, and an other of the other. Moreover that which was naturally from eternitie, could not be conveniently fayde to be made to vs. But although we graunt this, that God was made righteousness for vs: how shall it agree that that which is fet between, is made of GOD? Truly that properly belongeth to the perfon of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his proper title, by which he is feterally discerned from the father and the holy Ghost. But he foolifhly triumpheth in that one worde of Hieremie, where he promiseth that the Lorde Iehoua fhall be our righteousness, but out of that hee fhall gather nothing, but that Chrifl which is righteousness, is God openly fhewed in the fleshe. In an other place wee haue reheard out of Pauls fermo, that GOD purchased to himselfe the Church with his bloude, if any man gather thereupon, that the bloud wherewith finnes were purged was divine, and of the nature of Godhead, who can abide fo foule an error? But Osander thinketh that with this fo childish he caulliation he hath gotten all thinges, he swellethe, he lepeth for joy, and stuffeth many leaues full with his bigge worde: when yet there is a plaine and ready solution for it in safying that the worde Iehoua in deede when he is made the iffue of David fhall be the righteousness of the godly: But Efaie teacheth in what fens, saying: My liarfent man shall with knowledge of himselfe iustifie many. Lette vs note that the father speaketh: that he giueth to the fonne the office of iustifying: he addeth a caufe, for that he is iuft, and fetteth the manner or meane as they call it in the doctrine whereby Chrifl is knowne. For it is a more commodious exposition to take this worde Daath knowledge paffively. Hereupon I gather firfte that Chrifl was made righteousness when he did put on the forme of a fentiant; secondely that he did iustifie vs in respect that hee fhowed himselfe obedient to his father: and that therefore he doeth not this for vs according to
his nature of Godhead, but according to the office of dispensation committed unto him. For although God alone is the fountaine of righteousness, and we be made righteous by no other means but by the partaking of him: yet because we are by unhappy disagreement estranged from his righteousness, we must needs come downe to this lower remedy, that Christ may justifie vs with the force of his death and resurrection.

9 If the obiect that this is a worke of such excellencie, that it is about the nature of man, and therefore can not be ascribed but to the nature of God, the first I grant: but in the second I say that he is unwise folly deceived. For although Christ could neither cleanse our soules with his blood, nor appease his father with his sacrifice, nor acquite vs from giltnesse, nor do the office of a priest, unless he had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certaine that he performed all these things according to his nature of manhood: For if it be demanded howe we be justified, Paul answrth, by obedience of Christ. But did he any otherwise obey than by taking upon him the shape of a feruant? whereupon we gather that righteousness was given vs in his flesh. Likewise in the other wordes (which I maruell that Ofander is not ashamed to allege so often) he appointeth the fountaine of righteousness no where els but in the flesh of Christ. Him that knewe we sinne he made sinne for vs, that we might be the righteousness of God in him. Ofander with full mouth aduanceth the righteousnes of God, and triumpheth as though he had proved that it is his imaginative Ghost of essentiall righteousness: when the wordes founde farre otherwise, that we be 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 gueth vs: but though I say nothing, the readers that haue their found wit do perceiue that nothing els is meant in this place but that we stand vp-right before the judgment seate of God, being vpholden by the cleansing sacrifice of Christes death. And there is not so great importance in the worde, so that Ofander 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 forre, when Christes meaneth to scale the righteousness and saluation that he hath brought vs, he fargeth before vs an allured pledge thereof in his flesh. Hee doeth in deede call himselfe the lucy bread, but expressing the manner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which maner of teaching is seene in the sacramentes, which although they directe our faith to whole Christ, and not to halfe Christ, yet they do there with all teach that the matter of righteousness and saluation remaineth in his flesh: Not in that that hee is onely man, hee either justifieth or quickneth of himselfe, but because it pleased GOD to shewe openly in the mediatour that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for vs, out of which
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we may drawe that which otherwise should without fruite lie hidden in that close and deepspring that rieth vp vnto vs in the perfom of the mediators. In this manner and meaning, I doe not denye that Christ as he is God and man doth iustifie vs, and that this is also the worke of the father and the holy Ghost as well as his. Finally, that the righteousnesse whereof Christ maketh vs partakers, in the eternall righteousnesse of the eternall God, so that he yelde to the fue and plaine reasons that I haue alleged.

Nowe that he shoulde not with his caullations deliue the vnskilful, I graunthe that we want this incomparabile beneffe, till Christ bee made ours. Therefore wee set that conioyning of the head and the members, the dwelling of Christ in our hearts, and that mystical vnion, in the hieft degree: that Christ being made ours, may make vs partakers of the gifts wherewith he is endowed. Therefore wee doe not beholde him a farre off out of our felues, that righteousnes may be imputed vnto vs, but because wee haue put on him, & are graffed into his body: finally because he hath vouchsaufed to make vs one with him, therefore we glorye that we haue a fellowship of righteousnesse with him. So is Osianders flaunorous caullation confuted, where he saith that we count faith righteousnesse, as though wee spoiled Christ of his right, when we saye that we come by faith emptie to him, to giue roume to his grace, that he onely may fill vs. But Osiander refusing this spirituall conioyning, enforce a groffe mingling with the faithfull, and therefore he odiously calleth all them Zuinglians that subscribe not to his fantasticall errors, concerning essentiall righteousnes; because they do not thinke that Christ is substantially eaten in the Lordes supper. As for me, I count it a great gnicie to bee reproached of a proude man and giuen to his owne errors. Albeit he touched not me onely, but also other writers well known to the world, whom he ought to have modestly reverenced. It mooeneth me nothing, which meddle not with mine owne private cause: & so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunateley requireth essentiall righteousnes, and the essentiall dwelling of Christ in vs, it tendeth to this end: First yt God shoulde with a groffe mixture pourre himselfe into vs, as he faineth a freshely eating of Christ in the supper: secondly that God should breath his righteousnesse into vs, whereby we may be really righteons with him: for by his opinion, this righteousnesse is as well God himselfe, as the goodness or holinesse, or presence of God. I will not spende much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heauenly life to this present state. Through Christ (Faith Peter) are giuen vs yt 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 promised that we shall be at the last conning of Christ: yea John telleth vs, that we shall then see God as he is, because we shalbe like vnto him. Onely I thought good to giue a small tast to the readers, that I doe of purpose passe over these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous worke.

But in the seconde point lurketh more poison, where he teacheth yt we are righteous together with God. I think I have already sufficiently proued, that
Cap. 11. Of the manner how to receive

that although this doctrine were not so pestilent, yet because it is colde and fruitelesse, and of itself so vaine that it melteth away, it ought worthlie to bee vnfaourie to sounde and godly Readers. But this is an untollerable wickednesse, vnder pretence of double righteousnesse, to enfeele the earnest assurance of saluation, and to care vs aboue the cloudes, that we shoule not embrace by faith the grace of propiciatio, & call vpon God with quieter mindes. Osiander scorneth them, that teach that this worde luftifying is a lawe terme: because, we must bee righteous indeede. And he abhorreth nothing more than to say, that we be luftified by free imputation. But, if God do not luftifie vs by acquiting and pardoning, what meaneth that saying of Paul, God was in Christ reconciling the worlde to himselfe, not imputing to men their sinnes? For, him that had done no sinne, he made sinne for vs, that hee might bee the righteousness of God in him. First I winne thus much, that they be judged righteous that be reconciled to God. The maner howe is declared, for that God luftifieth by forgiving: as in another place luftification is set as contrarie to accusation, which comparing of the as contraries, dooth clearly shew that it is a phrase borrowed from the vfe of the lawe. And there is no man being but meanely practised in the Hebrew tongue, if hee haue a sober braine, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Nowe where Paul faith that Daviud des cribed the righteousness without workses, in these wordes, Blessed are those whose sinnes are forgiven: Let Osiander aunfrewe me whether this be a full definition or but halfe a one. Truly Paul bringeth not in the Prophete for a witnesse, as though he taught that forgiveness of sinnes is but a part of righteousnesse, or a thing that ioyneth with other to the luftifying of man: But he includeth whole righteousness in free forgiveness, pronouncing the man blessed, whose sinnes are couered, to whom God hath forgiven iniquities, and to whom hee imputeth no trangressions. He doth measure and judge such a mans felicitie therby, because hee is not this way righteous indeed, but by imputation. Osiander taketh exception and faith, that this shoule bee slanderous to God, and contrarie to his nature, if hee shoulde luftifie them that indeed remaine still wicked. But wee must remember, as I haue already faide, that the grace of luftifying is not feared fro regeneracion although they be feuerall things. But because it is more than sufficiently knowne by experience, that there abide always in the righteous some remnantes of sinne, it must needes bee that they be farre otherwise justified than they bee reformed into newenes of life. For this latter point of reformation, God do beginneth in his elect, and throughout the whole course of their life, by little and little, & sometime slowly proceedeth in it, that they be alwaye before his seate in danger of judgement of death. But he luftifieth them not by partemae, but so that they may freely, as clothed with the purenesse of Christ, appeare in heauen. For no portion of righteousness could appease our conscienties, till they be satisfied that God is fully pleased with vs, because wee bee righteous in his sight without exception. Whereupon followeth, that the doctrine of justification is misturned, yea overturned from the verie foundation, when doubts is cast into mens mindes, when the affiance of saluation is shaken, when
when the free and freezedeke inuocation is hindered, yea when quiet and tranquilitie with spirituall joy is not established. Whereupon Paul gathereth an argument by contrarys, to prove, that the inheritance is not by the lawe. For by this meanes faith shoulde be made voyde, which if it haue respect to workes, is ouerthrown, because none of the most holy shall therein finde whereupon to trust. This difference of justifying and regenerating (which two thinges Ofander confounding together, calleth two sortes of righteoufnesse) is very well expresssed by Paul: For speaking of his reall righteoufnes in deed, or of the vprightnes wherewith he was endued (which Ofander nameth essentiaall righteoufnes) he lamentably cryeth out: Wretch that I am: who shall deliever me fro the body of this death? But fleeing to the righteoufnes which is grounded vpon the onely mercy of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the electes of God whom he justifieth? For I am Rom. 8.33. purely perswaded, that nothing shal feuer vs from his loue in Christ. He plainly publisseth, that he hath the righteoufnesse which alone fully sufficeth to salvation before God, so that the wretched bondage which he knowing to be in himself, did a little before beware his estate, may not minishe nor any way hinder his boldnes to glory. This diversitie is sufficiently known, & so familiar to all the holy ones, that grone vnder the burden of iniquities, and yet with victorious confidence, do mount vp aboue all feares. As for this that Ofander obiecseth, that it disagreeeth with the nature of God, it calleth vpon himselfe. For although he clotheth the holy ones with a double righteoufnes as it were with a furred garment, yet he is compelled to confesse, without forgiveneffe of finnes they never pleased God. If that be true, then at least let him graunt, that they which are not righteous in deed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how farre shall a sinner extende this free acceptation that is put in place of righteoufnes? shall he measure it by a pound or by the ounce? Truly he shall hang doutfull and waetering to this side and that side, because he may not take vnto him so much righteoufnesse as shalbe necessarie to stablish confidence. It is happy that he that would binde God to a lawe, is not judge of this caufe. But this shall stande fledfast, that thou mayest be justifiied in thy sayinges and over come when thou art judged. But how great presumption is it to condemn the chiefe judge when he freely acquitte, that this aunfwere are may not be in force, I will haue mercy vpon whom I wil haue mercy. And yet the intercession of Mofes which God did put to silence with this sayinge, tended not to this ende that he should passe none, but that hee should acquitte altogether, taking away their condemnation although they were guilty of offense. And we do say that they which were losse haue their finnes buried and so are justifiied before God: because, as God hatches sin, so he can loue none but them whom he justifieth. But this is a meruelous manner of justifying, that they being covered with the righteoufnesse of Christ stande not in feare of the judgement which they haue deferred, and when they worthy condemne themselves are accounted righteous without themselves.

12 But the readers are to be warned, that they take good heed to the
mystery
mysterie which he braggeth that he will not hide from them. For after that he hath long and largely travailed to prove that we doe not obtaine favour with God by the only imputation of the righteousnesse of Christ, because this should be impossible for him to count them for righteous that are not righteous, (I vfe his owne words) at length hee concludeth that Christ was giuen vs vnto righteousnesse, not in respect of his nature of manhood but of his nature of Godhead: and that although this righteousnesse can not be founde but in the perfon of the Mediatour, yet it is the righteousnesse not of man but of God, he doth nowe binde vp his rope made of two righteousneses, but he plainly taketh away the office of justifying from Christes nature of manhood. But it is good to see how he disagreeeth. It is layde in the same place, that Christ was made vnto wisedome, which belongeth to none but to the eternall worde. Therefore Christ in that he is man is not wisedome. I answere that the onely begotten sonne of God was in deede his eternall wisedome, but in Paules wryttings that name is giuen him in diverse wise, because all the treasures of wisedome and knowledge are layde vp in him. That therefore which he had with his father, he disclosed vnto vs: and so that which Paul saith is not referred vnto the essence of the sonne of God, but to our vfe, and is rightly applied to Christes nature of manhood: because although he shined a light in darkenes, before that he did put on flesh, yet it was a hidden light til the same Christ came forth in the nature of man, the shining sonne 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 aboue both Angels and men: forasmuch as this hangeth not vpon the worthinesse of any creature, but vpon the ordinance of God. If Angels will take vpon them to satisfie God, they can nothing preuaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subject to the law, to redeem vs from the curse of the lawe. Also he doth slanderously cauill, that they which denie that Christ is our righteousnesse according to his nature of Godhead, doe leaue but one part of Christ, and (which is worse) do make two gods, because although they confesse, that God dwelleth in vs, yet they say again that we are not righteous by the righteousnes of God. For although we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not by & by take away his honor from whole Christ as he was openly shewed God in his flesh, but we only make a distinction how the righteousnes of God is conuerted vnto vs, that we may enjoy it. In which point Ofiander hath too fowly errored. Neither do we deny that that which is openly giuen vs in Christ, proceedeth from the secret grace & power of God: and we strive not against this, that the righteousness which Christ giueth vs is the righteousness of God that proceedeth from God: but we holde this steadfastly, that we have righteousnesse and life in the death & resurrection of Christ. I overspaie that heaping together of places whereof he may wel be afamed, wherewith he hath tediousely combred the readers without choice and without common reason, to prove that whereasuer is made mention of righteousneses, there ought to be understood this essentiaall righteousness. As where David calleth vpon the righteousnes of God to helpe him: where-
as hee doeth in name above a hundred times, Osiander sticketh not to corrupt so many sentences. And nothing stronger is the other objection, y that is properly and rightly called righteousness, whereby we be moued to do rightly, but that God onely worketh in us both to will and to performe. For we doe also not deny, but that God reformeth vs with his spirit unto holinesse of life and righteousness: but we must first see whether hee doe this by him selfe & immediately, or by the hand of his sonne, with whom he hath left all fulnesse of his holy spirit, that with his abundant store he should supply the neede of his members. Moreover although righteousness come vs out of the secrete fountain of the godhead, yet it followeth not that Christ which sanctified him selfe in the flesh for our sakes, was righteousness vs to vs according to his nature of godhead. No lefe fondes is y which he faith, that Christ him selfe was righteous by the righteousness of God. Because vnlesse the will of his father had moued him, he could not himselfe have satisfied the office committed vs to him. For though we have in another place saide, that all the deseruinges of Christ himselfe do proceede from the mere good will of God, yet that maketh nothing to that fantastical thing, wherwith Osiander bewitcheth both his owne & simple mens eyes. For who would suffer a man to gather this conclusion, y because God is the fountain & beginning of our righteousness, therefore we be essentially righteous, and y essence of God's righteousness dwelleth in vs? In redeeming y Church(faith Esay) God did put on his righteousness as a harnesse: but did hee so to spoile Christ of his armure which he had given him, to make him to be no perfect redeemer? But the Prophet meant nothing else but that God borrowed nothing out of himselfe, nor was holpen by any aide to redeeme vs. Which thing Paul briefly expressed in other wordes, saying that he gaue vs salvation to the shewing of his righteousnes. But this doth not ouerthrow y which he teacheth in another place, that we are righteous by the obedience of one man. Finally whocoeuer wrapperth vp a double righteousness, that poore soules may not rest in the mere only mercie of God, he doth in a mockerie crowne Christ with thornes.

13 But for as much as a great part of men, imagineth righteousness to bee made of faith and workes, let vs first shewe this also, that the righteousnes of faith and workes do fo differ, that when the one is stablighed, the other must needs be ouerthrown. The Apostile faith that hee esteemed all things as dong, that he might winne Christ and finde in him the righteousnes that is of God by faith, counting not his righteousness that which 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 y here is declared that he which will obteine the righteousnes of Christ, must for sake his owne righteousness. Therefore in another place he saith, y this was the cause of fal to the Jewes y going about to establish their owne righteousnes, they were not subject to the righteousness of God. If in establishing our owne righteousnes we shawe away the righteousnes of God, therfore to obteine Gods righteousness our owne must bee vitterly abolisshed. And hee sheweth the same thing, when he faith, that our glorying is not excluded by the lawe, but by faith. Wherevpon followeth that so long as there remaineth any righteousness of
of workes, howe little souer it be, there still remaineth to vs some matter to glorie vpon. Nowe if faith exclude all glorying, then the righteousnesse of workes can no wise be coupled with the righteousnesse of faith. To this effect he speakeoth so plainly in the fourth Chapter to the Romaines, that he leaueth no roume for caullations or shifte: If (faith he) Abraham was justified by workes, he hath glorie. And immediately he addeth: but hee hath no glorie in the sight of God. It followeth therefore that he was not justified by workes. Then he bringeth an other argument by contraries, when reward is rendered to workes, that is done of debt and not of grace. Therefore it is not of the defertiunges of workes. Wherefore farewell their dreame, that imagine a righteousnesse made of faith and workes mingled togethe.

14 The Sophisters thinke that they have a subtle shifte, that make to themselves sport and pastime with wresting of Scripture and with vaine caullations. For they expounde workes in that place to bee thefe which men not yet regenerate doe onely literally and by the endeouer of free wil with out the grace of Christ: and doe fay that it belongeth not to spiritual works. So by their opinion a man is justifie both by faith and by workes. So that the workes be not his owne, but the gifts of Christ and fruities of regeneration. For they fay that Paul fpake fo for none other caufe, but to conuince the lewes, trusting vpon their owne workes, that they did foolishly presume to claime righteousnesse to themselves, fith the onely spirit of Christ doeth giue it vs, and not any iudgement by our owne motion of nature. But they do not marke that in the comparison of the righteousnesse of the law & the righteousnesse of the Gospel, which Paul bringeth in in another place, all workes are excluded with what title souer they be adorned. For hee teacheth that this is the righteousnesse of the lawe, that hee shoule obteine falueation that hath performed that which the lawe commandeth: and that this is the righteousnesse of faith, if wee beleue that Christ died and is risen againe. Moreover wee shal hereafter shew in plaice fit for it, that fannification and righteousnesse are feuerall benefites of Christ. Whereupon followeth that the vere spiritual workes come not into the account, when the power of juftifying is ascrib’d to faith. And where Paul denieth (as I euen nowe alleaged) that Abraham had any thing whereupon to glorie before God, because he was not made righteons by workes; this ought not to be restrained to the literall and outwarde kinde of verties, or to the endeouer of free will. But although the life of the patriarch Abraham were spiritual and in maner Angellike, yet hee had not sufficient defertiunges of workes to purchase him righteousnes before God.

15 The Schollermen teach a little more grolfsly that mingle their preparaotions: but these doe lesse infect the simple and vnskillfull with corrupt doctrine, under pretence of Spiritue and grace hiding the merie of GOD which onely is able to appeafe trembling confciences. But we confesse with Paul that the doers of the lawe are justified before God: but because we are all farre from the keeping of the lawe, hereupon wee gather, that the works which should most of all have auailed to righteousnesse, doe nothing help vs because wee lacke them. As for the common Papiftes or Schollermen, they are
are in this point doubly deceived: both because they call faith an assured
ness of conscience in looking for rewarde at the hande of God for des-
trctions, and also because they expounde the grace of God not to be a free im-
putation of righteounes, but the holy gohte helping to the endeouer of ho-
lineffe. They read in the Apostle that he which commeth to God, must
first belieue there is a God, & then that he is a render of rewarde to them
that seeke him. But they marke not, what is the maner of seeking. And that
they are deceived in the name of grace, is plainly prooued by their owne writ-
ings. For Lombard expoundeth, that iustification by Christ is giuen vs two
waies. First (faith he) the death of Christ doth iustifie vs, when by it charitie
is stirred vp in our hearts, by which we are made righteous. Secondly that
by the same death sinne is destroyed, whereby Satan helde vs captiue, so y
now he hath not whereby to condemn vs. You see how he considereth the
grace of God principally in iustification, to be so farre as we are directed to
good worke by the grace of the holy Ghost. He would fortooth haue fol-
lowed 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 darkeneth it, if there be any thing in Augustine
not very vnpure, he corrupeth it. The Schoolemen haue still strayed from
worfe to worfe, til with headlong fall at length they be rolled downe into a
Pelagian error. And the verie sentence of Augustine, or at least his manner of
speaking is not altogether to be receiued. For though he singularly well
taketh from man all proue of righteounes, and assignteth it whole to a grace
of God, yet he referreth grace to sanctification, whereby we are renued in
to newneffe of life by the holy Ghost.

16 But the Scripture, when it speakeith of the righteounes of faith, lea-
deth vs to a farre other ende, that is to say, that turning away from the loo-
kmg vpon our owne worke, we should only looke vnto the mercie of God &
perfection of Christ. For it teacheth this order of iustification, that first god
vouchsaueth to embrace man being a sinner with his meere & free goodnes,
considering nothing in him but merie whereby he may be moved to mer-
cie, forasmuch as he seeth him altogether naked & voide of good worke,
fetching from himselfe the caufe to do him good; then, that he moueth the
sinner him selfe with feeling of his goodnes, which dispairing vpon his owne
worke casteth at the summe of his salvation vpon Gods mercy. This is the
feeling of faith, by which feeling the sinner commeth into poffession of his
saluation, when he acknowledgeth by the doctrine of the Gospell, he is re-
concile to God; y obtaining forouenes of sinnes by meanes of the righte-
ounes of Christ, he is iustified: & although he be regenerate by the spirit
of God, he thinketh vpon continual righteounes layde vp for him not in the
good worke to which he appelleth himselfe, but in the only righteounes of
Christ. When these things shalbe every one particularly weyed, 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 we may haue the whole matter
truely declared & sturily prooued.

17 Here it is good to remember the relation that we haue before saide
to be betweene faith and the Gospel: becaus it is saide for this cause faith is justifieth, for that it receiueth & embrace the righteousnes offered in the Gospel: And whereas it is saide to be offered by the Gospel, thereby all consideration of works is excluded. Which thing Paul declareth many times else where, but most plainly in two places. For, to the Romans, comparing the law and the gospel together he faith: the righteousnes that is by the law is thus, the man that doth these things shall live in them. But the righteousnes that is of faith offereth salvation, if thou believe in thy heart & confess with thy mouth the Lord Jesus, & that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law & the Gospel, that the law giueth righteousnes to workes, and the gospel giueth free righteousnes without helpe of workes? it is a notable place, and that may deliuer vs out of many hard doubtes, if wee vnderstande that the same righteousnes that is giuen by the gospel is free from all conditions of the law. This is the reason, why he doth more then once with great feeming of contrarietie set the promise by way of opposition against the law, as if the inheritance be of the law, then is it not of the promise: and all the rest in the same chapter to the same effect. Truely the law it selfe hath also her promises. Therefore there must needs be in the promises of the gospel, something different and diuerse from the promises of the law, vnlesse we wil confesse that the comparison is very fond. But what diuerstie shall this be, vnlesse it bee that they are freely giuen, and vpholden by the onely merchie of God, whereas the promises of the law hang vpone the condition of workes? Neither let any man here carpe against mee, and say, that in this place the righteousnes is reiecteth which men of their owne force and freewill would compell God to receiue: forasmuch as Paul without exception teacheareth that the law in commanding profiteth nothing: because there is none not onely of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoubtedly is the chiefe point of the law: when the Spirite of GOD frameth vs vnto it, why is it not to vs a cause of righteousness, but for that even in the holy ones it is vntperfect, and therefore of it selfe deserueth no rewarde.

18 The second place is this. It is manifest that no man is justifieth by the law before God: Because the righteous man shall live by faith. But the law is not of faith: but the man that doth these things shall live in them. Howe could this argument otherwise stand together, vnlesse wee agree vpon this point, that workes come not into the account of faith, but are vterly to be seuered from it? The law (faith he) differeth from faith. Why so? because workes are required to the righteousnes therof. Therefore it followeth that workes are not required to the righteousnes of faith. By this relation it appeareth, that they which are justifieth by faith are justifieth beside the deferring of workes, yea without the deferring of workes, because faith receiueth that righteousnes which the Gospel giueth. And the Gospel differeth from the law in this point, that it bindeth not righteousnes to workes, but setteth in the only merce of god. Like hereunto is that which he affirmeth to the Romanes, that Abraham had nothing to glory vpon, because faith was imputed to him vnto righteousnes, & he addeth a confirmation, because then
then there is place for the righteousness of faith, when there are no works to which a reward is due. Where be works (faith he) due reward is rendered unto them: that which is given to faith is freely given. For the very meaning of the words that he saith in that place serue to prove the same. Whereas he adiyneth within a little after, y therefore we obtaine the inheritance by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, because it is received by faith and how commeth y, but because faith without any help of works is anneth wholly vpon y merie 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 empie that we may receive it.

19 By this time the reader perceiving the with what equitie the Sophisters do at this day calul at our doctrine, when wee say, that man is justified by faith only, They dare not deny that man is justified by faith because it is so often found in Scripture: but because this word, Onely, is never expressed, they cannot abide to haue such an addition made. Is it so? But what will they anfwer to these words of Paul, where he affirmeth that righteousness is not of faith except it be freely giuen? How can free gift agree with works? And with what caullations will they mocke out, that which he faith in another place, that the righteousness of God is manifestly shewed in the Gofpel? If righteousness be manifestly shewed in the Gofpel, 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 onely a false but also a foolish shift about this exclufive word, Onely. Doeth not he perfectly enough giue all things to onely faith, that taketh all things from works? What, I pray you mean you these sayings: that righteousness was manifestly shewed without the lawe: that man is justified freely and without y works of the lawe? Here they have a wittie shift to escape withall, which although they defuifed it not themselues but borrowed it of Origen & certaine of the olde writers, yet is verie foolish. They prate that the ceremoniall works of the lawe, not the morall, are excluded. They profit so with continuall brawling, that they knowe not the verie first rules of Logike. Do they thinke that the Apostile doted when he alleged these places to prooue his sayinge? The man that shall doe these things shall liue in them: and, Cursed is euery one that fulfillleth not all things that are written in the volume of the lawe. Vnleffe they be madde, they will not say that life was promised to the keepers of Ceremonies, or curse threatened onely to the breakers of them. If these places be to be vnderstanned of the morall law, it is no doubt that the morall works also are excluded from the power of justifying. To the same purpose serue these arguments y he saith: because the knowledge of sinne was by the lawe, therefore righteousness is not by the law. Because the lawe worketh wrath, therefore it worketh not righteousness. Because the lawe cannot make confidence assurred, therefore alfo it cannot giue righteousness. Because faith is imputed vnto righteousness, therefore righteousness is not a reward of worke, but is giuen beeing not due.
Because we are justified by faith, therefore glorying is cut off. If there had been a law given that might give life, then righteousness were truly by the law: but God hath shut up all under sinne that the promise might be given to the beleeuers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of manners: but verie children would have hitte out so great shamelesse. Therefore let vs holde this for certaine, that the whole law is spoken of, when the power of justifying is taken away from the law.

20 But if any man marueil why the Apostle vseth such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although works be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousness of works, but that which he hath allowed? Who dare claim any reward as due vnto them, but such as he hath promised? They haue therefore this of the bountifullnes of God, that they are counted worthy both of the name & rewards of righteousness: & they be of value only for this cause, when the purpose of him y doeth them, is by them to shewe his obedience to God. Wherefore the Apostle in another place, to proue y Abraham could not be justified by works, allegeth that the law was given, almost foure hundred & thirtie yeres after the covenante made. Unlearned men would laugh at such an argument, because there might be righteous works before the publishing of the law. But because he knewe that there was no such value in works but by the testimonie and vouchsafing of God, therefore he taketh it as a thing confessed, that before the law they had no power to justify. Wee vnderstande why he namely expresseth the worke of the lawe, when he meaneth to take away justification from any works because controversie may be mowed of those & none other. Albeit sometimne he excepteth all worke without any addition, as when he sayeth that by the testimonie of David blestnednes is assignd to that man, to whom the Lord imputeth righteousness without worke. Therefore they can with no calulations bring to passe, but he shal get this general exclusive, only. And they do in vaine seeke y trifling subtletie, that wee are justified by that only faith which worketh by loue, so that righteousness must stinde upon loue. We grant in deede with Paul, y 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 meanes justifieth, but because it bringeth vs into the communicatting of the rightoufnes of Christ. Or else all that which the Apostle so earnestly presteth, should fall to nought. To him that worketh (faith he) the reward is not reckoned according to grace, but according to des. But to him that worketh not, but beleeueth in him that justifieth the vnrighteous, his faith is imputed vnto righteousness. Could he speake more euidently than in so saying? that there is no righteousness of faith but where there are no worke to which any reward is due: and that onely then faith is imputed vnto rightoufnes, when rightoufnes is given by grace that is not due.

21 Now let vs examine how true that is, which is saide in the definition, that the righteousness of faith is the reconciliation with God, which conse-
fifteth upon the only forgiueneffe of finnes. We must alway returne to this
principle, that the wrath of God refeth upon all men, so long as they con-
tinue to be sinners. That hath Esay excellently well set out in these words: The
hand of the Lorde is not shortned, that he is not able to faue: nor his
care dulled that he cannot heare: but your iniquitie haue made disagree-
ment between you and your God, & your finnes haue hidden his face from
you that he heareth you not. We heare that sinne is the division 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 any fel-
lowship with sin. Wherefore the Apostle teacheth, man is enimie to God til
he be restored into fauour by Christ. Whom therefore the Lorde receiueth
into ioyning with him, him he is said to iustifie: because he can neither re-
ceiue him into fauour nor ioyne him with himselfe, but he must of a sin-
ner make him righteous. And we further saie, that this is done by the forgiuene-
eses of finnes. For if they whome the Lord hath reconciled to himselfe he be judged
by their works, they shalbe found still sinners in deed, who yet must be free
& cleane from sinne. It is certaine therefore that they whome God embrac-
eth, are no otherwise made righteous, but because they are cleansed by hav-
ing the spolettes of their finnes wiped away by forgiuenees, that such a right-
eousnes may in one worde be called the forgiuenees of finnes.

22 Both these are most clearly to be seene by these words of Paul, which
I haue already alleaged: God was in Christ reconciling the worlde to him-
selue, not imputing their finnes to man, and he hath left with vs the word of
reconciliation. And then he addeth the summe of his message, he which
knewe no sinne he made sinne for vs, that we might be made the righteous-
nes of God in him. Here he nameth righteousness and reconciliation with-
out difference, that wee may perceiue that the one is mutually contained
vnder the other. And he teacheth the manner to attaine this righteousness
be when our finnes are not imputed vnto vs. Wherefore dout thou not
hereafter how God doth iustifie vs, when thou hearest that he doth recon-
cile vs to himselfe by not imputing finnes. So to the Romanes he prooueth
by the testimonie of David, that righteousness is imputed to man without Ro.4,6.
works, because David pronounceth the man blessed whose iniquities are
forguen, whose finnes are covered, to whom the Lord hath not imputed his
offences. Without dout by blessednes he there meaneth righteousness. As
1st he affirmeth the same to stand in the forgiueneffe of finnes, there is no
cause why we should otherwise define it. Therefore Zacharie the father of
John the Baptift fingeth that the knowledge of saluation consisteth in for-
giuenees of finnes. Which rule Paul following in his Sermon which he made
to the Antiochians concerning the summe of saluation, as Luke reporteth
it, concluded in this manner: by him forgiueneffe of finnes is preached vnto
you, & every one that belieueth in him is iustified from all these things,
from which ye could not be iustified in the law of Moses. The Apostle fo
knitteth the forgiueneffe of sinnes with righteousness, that he fieweth that
they be both all one. Whereupon he rightly reasoneth that the righte-
ousnes is freely given vnto vs, which we obtaine by the louing kindnes of
God. Neither ought it to seeme a strange vnused speach, that the faithfull
are
are righteous before God, not by works, but by free acceptance; such both it is so oft found in the Scripture, and the old authors also do sometime so speake. For Augustine faith thus in one place: The righteousness of faith is in this worlde standeth rather in forgiveness of sins, than in perfection of vertues. Wherefore with agrée the notable sentences of Bernard: Not to sin is the righteousness of God: but the righteousness of man, is the mercifull kindnes of God. He had before affirmed that Christ is to vs righteousness in abolution, and therefore that they only are righteous that have obtained pardon by mercy.

23 Hereupon also followeth this, that by the only meane 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 righteousnes of Christ is by imputation enterpartened with him, which thing is worthie to be heedfully marked. For that tripling error vanisheth away, to say ye man is therefore justified by faith, because faith taketh parte of the Spirit of God by which he is made righteous, which is so contrary to the doctrine above taught, that they can neuer be made to agree together. For it is no dout he is void of his own righteousnes, that is taucht to seeke righteousnes without himself. This the Apostle affirmeth most plainely where he writeth ye he which knew no sinne was made vs a propitiatory sacrifice to cleansse away sinne, ye we might be made the righteousnes of God in him. You see ye our righteousnes is not in vs but in Christ, & ye it belongeth to vs onely by this title, because we be partakers of Christ, because we posseffe his richesse with him. And it maketh nothing to the contrary that in another place he teacheth, ye sinne was condemned of sinne in y flesh of Christ, that the righteousnes of the law might be fulfilled in vs: where he meaneth no other fulfilling, but ye which we obtaine by imputation. For ye Lord Christ doth in such sort communicate his righteousness with vs, that after a certain maruellous maner, he poureth the force thereof into vs, so much as pertained to the judgement of God. It appeareth ye he did no otherwisle meane, 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 righteousnes in the obedience of Christ, but to affirme ye hereby only we are accounted righteous, because ye obedience of Christ is imputed vnto vs as if it were our own? Therefore me thinke ye Ambrose hath excellently well shewed howe there is an example of this righteousnes in the blessing of Iacob. For as Iacob hauing not of him selfe deserued the preeminencie of ye first begotten sonne, hid himselfe in the apparel of his brother, & being clothed with his brothers cote, ye favoured of a most sweet flamell, he crept into the favor of his father, & received ye blessing to his own solomity, vnder the precious purenes of Christ our elder brother, that we may get a testimony of rightouenesse in the sight of God. The wordes of Ambrose are these: Whereas Iacob smel the favour of the garments, peraduentise this is meant thereby, that we are not justifie by workes but by faith; because fleshy weakenesse hindereth workes, but the brightenes of faith which make eth forgivingenesse of sinnes, ouershadoweth the errore 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 vs, to smell sweetely with his odour, and to have our faultes couered and barred with his perfection.

The xij. Chapter.

That, to the end we may be fully perswaded of the free justification, we must lift up our minde to the judgmenet fear of God.

Although it appeareth by most euident testimonies, that all these things are true, yet we shall not clearely perceiue how necessarie they be, vntill we haue set before our eyes 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 righteouenes of a worldly judgmenet court, but of the heavenlye judgmenet seate: that we shoûde not measure by our owne small portion, but by what uprightenesse of worke Gods judgement may be satisfied. But it is maruellsome to see with what rafines and boldnes it is commonly debared. Yea and it is to be seene howe none doe more boldly or with fuller mouthes (as the saying is) prate of the righteouenesse of worke, then they that are either monstitiallie sicker of open outward diseases, to be proffic to burst with inward vices. That cometh to passe because they thinke not upon the righteouenesse of God, whereof if they had neuer so little feeling, they would neuer make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect that nothing be impuited vnto it but every way whole & absolute, & defiled with no uncleanesS:such as neuer was and neuer shall be able to be found in man. It is in deede easie and ready for every man in Schooles to talke vaine ly upon the wortheouenesse of worke to juftifie men: But when they come into the sight of God, such dailiance must auoide, because there is earnest doing vfe d, and no trifling strife about wordeS. To this, to this I say, we must apply our minde, if we will profitaftly enquire of true righteouenesse, how we may answere the heavenlye judge when he calleth vs to accouët. Let vs think him to be a judge, not such a one as our owne understandinges doe of themselvese imagine: but such a one as he is painted out in the Scripture, with whose righteouenesse the starrs shall be darkened, by whose strength the hils doe melt away, by whose wrath the earth is shaken, by whose wisdom the wise are taken in their straffely, by whose purenesse all thinges are proued vpure, whose righteouenesse the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled pursueth to the bottome of hel. If he (HAY) hit to examine mens doinges, who shall appeare assuere before his throne: who shall dwell with a deouering fire? Sayth the Prophet. Who shall abide with continuall burnings? he that walketh in righteouenesse and speaketh truth, &c. But let such a one come forth, whosoeuer he be. But that aunswere maketh, that none commeth forth. For this terrible saying foun- deth to the contrary; Lord if thou marke iniquitieS, Lord, who shall abide it truly all must needs immediately perish, as it is written in an other 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 faithfull, and he hath founde
found peruersenes in his Angels. How much more shal they that dwell in houses of clay, and that haue an earthly foundation, be consumed with mothes: they shall be cut downe from the morning to the evening. Beholde among his Saints 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 in deede that in the booke of job, is mention made of a righteousnesse that is huer than the keeping of the lawe. And it is good to vnderstande this distinction: because although a man did satisfie the law, yet he could not fo stande to the triall of that righteousnesse that passeth all fenses. Therefore although job be cleare in his owne confidence, yet he is amazed, and not able to speake because he seeth that very angelike holinesse can not appease God, if he exactly weye their works. But I therefore wil at this time ouerpaue 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 feneslesse if so many curses where-with the Lorde hath willed vs to be awaked do not torment vs with horribl feare, and among other this generall curse, Cursed is every one that doeth not abide in all the things that are written in the booke. Finally all this discourse shalbe but vnfaouery and cold, vnlesse euery man yelde himselfe gilde before the heavenly judge, and willingly throwe downe and abase himselfe, being carefull how he may be acquired.

2) To this, to this I say, we shoulde haue lifted vp our eyes, to learne rather to tremble for feare, than vainely to reioyce. It is in deede easie, so long as the comparison extendeth no further than men, for euery man to think him selues to haue somwhat which other ought not to despise. But when we rise vp to haue respect vnto God then suddenly that confidence fallett to the ground and cometh to naught. And in y same case altogether is our soule in respect of God, as mans body is in respect of the heaven. For the sighth of the eye, so long as it continueth in seeing thinges that lie neere vnto it, doth shewe of what pearing force it is, but if it be once directed vp to the sunne, then being dafeled and dulled with the too great brightness thereof, it feeth no lesse feblenes of its selfe in beholding of the sunne, than it perceived strength in beholding inferior things. Therefore let vs not deceuie our selues with vaine confidence, although we count our selues either equall or superiour to other men: but that is nothing to God, by whose wil this knowledge is to be tried. But if our wildenes can not be tamed with these admonitionis, he will answere to vs as he sayd to the Pharisees: you be they that justifie your selues before men: but that which is hie to men is abominable to God. Now go thy way and proudly boaste of thy righteousnes among men, while God from heauen abhorret the. But what say the servantes of God that are truely instruicted with his Spirit? Enter not into judgment with thy servant, because euery liuing man shall not be justified in thy sight. An other faith, although in somwhat diverse meaning: Man can not be righteous with God: if he will contend with him, he shall not be able to answere one for a thousand. Here we now plainly heare what is the righteousnesse of God, even such as can be satisfied with no workes of men, to whom when it examineth vs of a thousand of offences, we can not purge our selues of one. Such a righteousnesse had
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had that same chosen instrument of God Paul conceived, when he professed that he knew himselfe guiltie in nothing, but that he was not thereby justified.

3 And not only such examples are in the holy Scriptures, but also all godly writers do shew that they were alway of this minde. So Augustine sayth. Ad Boni. lib. All the godly that grone under this burden of corruptible flesh, and in this weakness of life have this only hope that wee have one mediator Jesus Christ the righteous, and he is the appeaferment for our finnes. What faith he? If this be their only hope, where is the confidence of works? For when he calleth it only, he leaueth none other. And Bernard sayth. And indeed where is safe and steadfast rest and assuredness for the weake, but in the wounds of our Saviour? and so much the surer I dwell therein as hee is mightier to faue. The world doth rage, the bodie burdeneth, the deceit lieth in waite. I fall not, because I am builded vpon the sure rocke. I haue sinned a greeuous sinne, my conscience is troubled, but it shall not be ouertroubled, because I shall remember the wounds of the Lorde, And here vpon after- warde he doth conclude: Therefore my merite is the Lordes taking of mercie, I am not utterly without mercie, so long as hee is not without mercies. But if the mercies of the Lord be many, then I haue many mercies. Shall habitat fer. I sing mine owne righteounesse? Lorde I will remember only thy righteounes. For that is also my righteounesse, for hee is made vnto mee righteounesse of God. Againe in another place, This is the whole merite of man, if hee put his whole hope in him that faueth whole man. Likewise In cant. fer. where reteining peace to himselfe hee leaueth the glorie to God. To thee faithful grace remaine unminished: it shall bee well with mee, if I haue peace. I forswere glorie altogether, least if I wrongfully take vpon me that which is not mine owne, I loose also that which is offered me. And more plainly in another place he faith: Why shoulde the Church be carefull of merites, which hath a surer and safer way to glorie vpon the purpose of God? So there is no cause why thou shouldest aske, by what merites we hope for good things, specially when thou hearest in the Prophete, I will doe it not for your sakes, but for mine owne sake, faith the Lorde. It sufficeth for merite, to knowe that merites sufficeth not. But as it sufficeth for merite not to presum alone of merites, so to be without merites sufficeth to judgement. Where- as hee freely veth this worde Merites for good workes, wee must therein beare with the custome. But in the end he purpose was to make hypocrites afraide, that wildly range with licentiousness of sinning against the grace of God. As afterwarde he expoundeth himselfe saying: Happie is the church that neither wanteth merites without presumption, nor presumption without merites. It hath where vpon to presum, but not merites. It hath merites, but to deference, not to presum. Is not the verie not presuming a deferring? Therefore it presumeth so much the more boldly, because it presumeth not, having large matter to glory vpon, even the manie merices of the Lorde.

4 This is the the trueuth. The exercised consciences perceive this to bee the onely sanctuarie of safetie, wherein they may safely rest themselves when they haue to doe with the judgement of God. For if the Starres that seemed
seemed most bright in the night season, doe loose their brightness, with sight of the sunne, what thinke we shall be come euens of the rarest innocencie of man, when it shall be compared with the purenesse of God? For that shalbe a most severe examination, that shall pierce into the most hidden thoughts of the heart, and (as Paul faith) shall reveale the secretes of darkenes, and disclose the hidden thinges of the heart, which shall compell the lurking & unwilling conscience to utter all thinges that now are fallen out of remembrance. The Deuill our accuser will presse vs, which is pruie to all the wicked decedes that he hath mouted vs to doe. There the outwarme pompous shewes of good worke which now onely are esteemed, shall nothing profit vs. Onely the purenesse of will shall be required. Wherefore the Hypocrisie, not only whereby euerie man knowing himselfe guiltie before God defireth to boast himselfe before men, but also where with every man deceiueth him selfe before God (as we be all inclined to stroke and flatter our selues) shall fall downe confounded, howsoever it nowe be proud with more than dronken boldnes. They that bend not their wit to such a sight, may indeed for a short time sweetly and pleasantly frame a righteounesse to themselues, but it is such a righteounesse as shall bee by and by shaken away from them at the judgement of God: like as a great rickeffe heaped vp in a dreame doe va-nish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteounesse, shall certainly finde that all the worke of men, if they be judged by their owne workines, are nothing but deslings and filthines: that that which among the common people is accompted righteounesse, is before God mere wickednes: that that which is judged purtie, is vnlownenes: that that is reckned glory, is but shame.

5 From this beholding of the perfection of God, let it not greeue vs to defende to looke vpon our selues without flatterie or blind affection of loue. For it is no meruell if we be all so blinde in this behalfe, for as much as none of vs doth beware of the pestilent tendernesse towarde himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs all. To euerie man (as Salomon) his owne waye is right in his owne eyes. Againe. All the wyues of man seeme clean in his owne eyes. But what? Is he acquited by this blindnes? No. But (as he further faith in the same place) the Lord eyseth the heartes, that is to say, while man flattereth himselfe by reason of the outwarde vfor or righteounesse that he beareth in remembrance, in the meane time the Lord with his balance examineth the hidden vncleanness of the heart. Therefore let vs do nothing profit with such flatteries, let vs not wilfully mocke our selues to our owne destruction. But that wee may trie our selues rightly, we must necessarily call backe our confidence to judgement seat of God. For we do altogether neede his light to disclose the secret foldings of our peruerfnesse, which otherwise lie too deeplye hidden. For then and never till then, we shall clerely perceiue what is meant hereby: that man being rottennesse and a worme, abominable and vaine, which dranketh wickednes as water is far from being justified before God. For who shoulde make that cleane that is conceived of vncleane seede? not one man. Then shall we also finde that by experience, which Job saide of himselfe: If I will goe
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go about to shew me my selfe innocent, mine owne mouth shall condemning me: if I will shew me my selfe righteous, it will prooue me wicked. For that is not meant of one age onely, but of all ages, which the Prophete in old time complained of Israel, that all went astray like sheepe, that euerie one turned aside to his owne way. For he there comprehendeth all the to whom thy grace of redemption should come. And the rigorousnes of this examination ought to procede so far, till it subdue vs, so that we be fully throwne downe withall, 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 hawtinesse of minde. This is a known saying: that God confoundeth the proud, and giueth grace to the humble.

But what way is there to humble our selues, but that we being altogether needie and emptie, shoulde gie place to the mercie of God? For I doe not call it humbleness: if we thinke that we haue any thing remaining with vs, and hereafter they have taken a very hurtful hypocrisy that haue royned these two thinges together, that wee must thinke humbly of our selues before GOD, and that we must make all account of our owne righeteonness. For if we confesse to God contrarie to our owne thinking, we doe wickedly lye vnto him: but we can not thinke as we ought, but that by & al that seemeth glorious in vs must be troden vnder foote. Therefore when thou hearest in the Prophet, that there is prepared salvation for the humble people, and abatement for the eyes of the wicked: First thinke, that there is no entrie open to salvation, vntill thou haue laide away al pride and taken to thee perfect humblenesse: then, thine humblenesse is not a certaine modestie whereby thou giuest ouer to the Lord a haire breedth of thine own right, as they are called humble before men that do neither presumptuously aduance themselues, nor reprochfully triumph over other, although they stand upon some estimation of their owne excellencie: but an unfailld substitution of a mind throwne downe with seeing of his owne miserie and needinesse. For it is so ecchwhere described in the word of God, When the Lords faith thus in Zephanias: I will take away out of thee him that outragious rejoyfeth, & I will leave in the middes of thee the afflicted man & the poore man, and they shall trust in the Lord: doeth he not there plainly shewe who are humble: even they lie afflicted with knowledge of their own poueritie. On the other side hee calleth the proud, outragious rejoyfers, because men joying in prosperitie are wont to rejoyce without measure. But to the humble whom he purposeth to faue, hee laeueth nothing but to trust in the Lord. And likewise it is sayde in Esay: Whome shall I lookke vnto, but to the poore and contrite in spirite, and him yeareth my words? Againe: The high and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on hie, and in the holy place, and with the contrite and humble spirite, to quicken the spirite of the humble and the heart of the contrite. When thou so oft hearest the name of contrition, understand thereby the wound of the heart, that suffereth not a man thrown downe on the ground to rise againe. With such contrition ought thy heart to bee wounded, if thou wilt according to the saying of GOD bee aduaunced with the hum-
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 Schoolmater thinking it not enough to shew it out
in words, hath also set out vnso vs in a parable the image of true humili-
tie as in a painted table. For he bringeth forth a Publican that standing a
farre off, not daring to lift vp his eyes to heauen, with much knocking his
breast, prayeth in this wise: Lorde be mercifull to me a sinner. Let vs not
thinke thefe to be tokens of assumed modestie, that hee dare not looke vp to
heauen, nor to come nere, that with knocking his brest he confesseth him-
selxe a sinner: but let vs knowe that they bee testimonies of inwarde affec-
tion. On the other side he setteth the Pharisee, which thanketh God that he
is not of the common sorte of men, either an oppressor, or an vnrighteous
man, or an adulterer, because he fafted twice on the Sabbath, & gaue riches
of all that hee possesseth. He doth with open confession acknowledge that
the righteousnes 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 wickednesse is jus-
tified. Hereby we may see, howe great is the estimation of our humbling
vs before God: so that the heart cannot be open to receyue his mercie, vn-
lesse it be first voide of all opinion of his owne worthinesse. When this op-
nion hath possesseid the place, it shutteth vp the way for Gods mercie to en-
ter. And that no man shoulde doubt thereof, Christ was sent of his father in-
to the earth with this commission, to bring glad tidinges 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 mourn: to
give them glorie for ashes, oyle for mourning, the robe of praise for the spi-
rite of sorrow. According to this commission, he calleth none but them that
labour and are loden to take parte of his liberalitie. And in another place he
faith: I came not to call the righteous, but sinners.

8 Therefore if we will give place to the calling of Christ, let all arrogancie
& carelesnes depart far away fro vs. A sophsitie growth of a falsit persua-
sion of our owne righteousnes, when a man thinketh himselfe to have somew-
what, by the desurfing whereof he may bee commended before God, carelesnesse
may bee cenu without any persuation of workes. Form any sinners, because
being dronke with sweetnesse of vices they thinke not upon the judgement
of God, lie as it were fenelesly amased with a diase of drouines, that they
aspire not to the mercie offered them, But we must no leffe shake off such
dull sluggisnesse, than we must cast away all vaine confidence of our felues,
that wee may without incombrance hasten to Christ, that we being empty
and hungry may be filled with his good things. For wee shall never suffi-
ciently haue truft in him, vnlesse we utterly distrust of our selues, wee shall
never sufficiently raife vp our courages in him, vnlesse they be first throwne
downe in our selues. Wee shall never sufficiently haue consolation in him,
vnlesse wee be first defolate in our selues. Therefore we be then mone to take
holde of and obteine the favour of God, casting away all truft of our selues,
but trusting vpon the onely assurednesse of his goodnesse, when ( as August-
ine faith ) forgetting our owne desurfings, we imbrace the giftes of Christ.
Because if he sought defervings in vs, we shoule not come to his giftes. Wherewith Bernard very wel accordeth, comparing proude men to vnfaithfull fervantes, that arrogantly claime any thing be it neuer so little to their owne deservings: because they do wrongfully keepe to themselves the praise of grace passing by them, as if a wall would fay that it bringeth forth the sunbeame which it receiued through a windowe. But, not to tary longer hereupon, let vs take a short but a generall & sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath utterly emptied himselfe, I will not fay of righteounessee, which is none at all, but of the vaine and windy image of righteounes. Because every man so much hindereth his receiuing of the liberalitie of God as he refeth in himselfe.

The xiii. Chapter.

That there are two things to be marked in free Justification.

And here are alway two things to be principally looked vnto: y is to say, that there may remaine to the Lorde his glory vnminished, & as it were wholly and perfectly maintaine, and to our conffciences an vntroubled quietnes and calme tranquillitie before his judgement. We see how oft and how earnestly the Scripture exhorteth vs, to give owne to God a confession of praise, when we entreate of righteounes. And the Apostle testifieth, that this was the Lords principal purpose of giving vs righteounes in Christ, he might shew his owne righteounes. And what a shewing y shoulde be, he declareth immediately after: that is, if he alone be known to be righteous, & that justified him that is of the faith of Jesus Christ. Thou seest y the righteounes of God is not sufficiently let out, vnlesse he alone be accounted righteous, and do communicate the grace of righteounes to them that deserveth it not. By this meane he will haue every mouth to be stopped, and the whole world to be made subject to him. For while man hath any thing to speake in his owne defence, so long there is somwhat taken away from the glory of God. So in Ezechiel he teacheth how much we gloriie his name by reknowledging of our owne wickednesse. You shall remember (sayth he) the wayes and all the wicked doings wherewith ye haue beene defiled. And ye shall be displeased with your selues in your owne sight, in all the evils that ye haue committt. And ye shall knowe that I am the Lord, when I shall doo 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 we beeing brooched with knowledge of our owne iniquitie, should consider that he doth good to vs whereas we be unworthy thereof: why then doe we to our great hurt attempt to steale away from the Lorde any parcell be it neuer so small of the praise of his owne goodness? Likewise Jeremie when he cryeth out, Let not the wife man glory in his wildome, or the rich man in his riches, or the strong man in his strength, but let him that glorifieth, glory in the Lord: doth he not there declare somwhat is diminished from Gods glory, if man glory in himselfe? To this purpose truely doth Paul applye those wordes, when he teacheth that all the partes of our saluation are reposed in Christ, that wee should not glory but in the Lorde. For his meaning is that he riseth vp against God and darkeneth his glory; whosoever thinketh that he hath any thing.
thing be it never so little of his owne.

2. This is the truth, we never truly glory in him, vnlesse we be ytterly put from our owne glory. On the other side, this is to be holde for a catholike principle, that all they glory against God that glory in themselues. For Paul judgeth that onely by this meane the world is made subject to God, when all matter to glory upon is ytterly taken from men. Therefore Esaias, when he declareth that Israell shall have their justification in God, sayeth also that they shall there also have their prayse: as though he should say, that the Lorde to this ende justifieth the elect that they should glory in him and in nothing else. But how we ought to be praised in the Lorde, he had taught in the verfe next before: that is, that we should beware that our righteoufnes and strength are in the Lorde. Not that there is not required a bare confession, but confirmed with an othe, that a man should not thinke that he shall be discharged with I wote not what fained humilitie. And let no man here allege for excuse that he doth not glory when without arrogence he knowlegeth his owne righteoufnesse: 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 righteoufnesse wee must have regard to this ende, that the prayse thereof remaine with the Lorde whole and perfect. Forasmuch as for declaration of his righteoufnes (as the Apostle telleth) he hath poured out his grace vpon vs, that he might be just and justifying him that is of the faith of Christ. Wherefore in an other place, when he had taught that the Lord gave vs saluation, to set out the glory of his name, afterward as it were reparing the same thing he addeth: ye are saued by grace and by the gift of God, not by works, that none shoulde glory. And when Peter telleth that we are called vnto hope of saluation that we shoulde declare the powers of him that hath called vs out of darkenesse into his marvelous light, without doubt his meaning is so to make the onely prayses of God to founde in the ears of the faithfull, that they shoulde with deepe silence oppress all arrogancia of the fift. In a summe, man can not without robbery of God chalenge to himself any one crum of righteoufnesse: because euery so much is plucked & taken away from the glory of Gods righteoufnesse.

3 Now if we ask by what mean the conscience may be quited before God, wee shall finde no other meane but if free righteoufnesse be givem vs by the gift of God: Let vs alway thinke vpon this sayinge of Salomon, Who shal say: I haue cleansed my heart, I am made cleane from my sinne? Truely there is no man that shal not be ouerwhelmed with infinite filthinesse. Therefore let euery perfect man descende into his owne conscience, and call his doinges to account: what end shal he haue? Shall he sweetly rest as though all things were in good order betweene him and GOD? and shal he not rather be vexed with terrible tormentes, when he shal feel matter of damnacion abiding in himselue if he be judged according to his workes? The conscience if it looke vpon God, must of neceffitie either have assured peace with his judgement, or be befeeched with the terrous of hell. Therefore we profit nothing in disputing of righteoufnesse vnlesse we stablishe such a righteoufnesse, with the stedfastnesse whereof our soule may be stayed in the judg-
ment of God. When our soule shall haue whereby it may both without feare appeare before the face of God, and receiue his judgemen, vnshaken, then and not till then let vs know that we haue founde an unsaine righteousness. Therefore not without cause the Apostle standeth so much vpon this point, with whose words I had rather expresss it than with mine owne. If (faith he) the promise of inheritance be of the law, faith is made voide, the promise is made abolisshed. Hee first inferreth that faith is disanulled and made void if the promise of righteousness haue respect to the deservings of our works, or doe hang vppon the keeping of the lawe. For so could neuer any man assur’dly rest in it: becaufe it could neuer come to passe any man might assur’dly determine with him selfe that he had satisfied the lawe, as indeed neuer any man doeth by workees fully satisfie it. Whereof, that we shoulde not neede to seeke far for testimonies to prooue it,uerie man may be a witnesse to himselfe that will with a right eye behold himselfe. And hereby appeareth, in how deeppe and darke corners hypocritse buried the minde s of men, while they lo carelessely beeare with them false, that they sticke not to set their owne flatteringe against y judgemet of God, as though they wold bind to a lay his judicall proceeding. But the faithfull that doe sincerely examine themselves, are greeued and tormented with a farre other manner of carefulnes. Therefore there shoulde so enter into all minde s a doubting, and at length a verie desperate where eche man for himselfe shoulde make account, with how great a burden of debt he is still overpresst, and how far he is from the condition wherewith he is charged. Loe, how faith is by this meane alreadye expressed & extinguished. For to waver, to varye, to be carried vp & down, to stick fast in doute, to be holden in suspence, to stagger, & at length to desperate, is not to truist but to strengthen thy mind with constant certainty, and perfect assurednes, and to haue wherevpon to rest and fasten thy foote.

4 He adiouneth also an other thing, that is, that the promise shal thre be made of no effect and voide. For if the fulfilling thereof do hang vpon our desuring, when shal we come thus far as to desere the bountifulnes of God? Also this seconde point hangeth vpon the former. For the promise 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 stablish the promise. For it is abundantly well stablished when it resteth vpon the only mercie of God; because his mercie & truth are with a perpetual knot ioyned together, that is toay, whatsoever God mercifully promiseth, he also faithfully performeth. So Dauid, before that he required sallution by the word of god first determineth they cause thereof to be in his mercie. Let thy mercies (faith he) come vnto me, thy sallution according to thy word. And rightfully; because God is by no other meane perswaded to make the promise, but of his owne, mere mercie. Therefore we must herein stay, and deeply fasten al our hope and not to looke to our owne workees, to seeke any helpe of them. And that you should not thinke that I herein speake any newe thing: Augustine doth also teache that we ought so to doe. Christ (faith he) shall reign for euer in his seruantes, G O D hath promisid it. Therefore forasmuch as the promise is stablished, not according to
to our desires, but according to his mercie, no man ought to speake fearfully of y of which he cannot dout. Bernard alle faith: The disciples of Christ say, Who can be saved? But he answered: this is impossible with men, but it is not impossible with God. This is all our confidence, this is our only comfort, this is whole ground of our hope, but being assured of the possibility, what say we of his will? Who knoweth whether he be worthy of love or hatred? Who hath known the Lords meaning? Or who hath beene his counsellor? Here nowe faith must of necessitie helpe vs, here must his true faith succour vs, that that which is hidden from vs in the heart of the father, may be reeuiled by the Spirite, and his Spirite testifying it may perswade our heartes that wee are the sonsnes 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 meane passage 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 conscience: and wherfore ther is anie doubting or uncertainitie it pronounceth that they be voide. Againe it pronounceth that they doe nothing but stagger and waue, if they rest upon our owne workes. Therefore wee must needs either lose rightcounsellor, or wee must not consider our owne workes, but onely faith must take place, whose nature is this, to lifte vp her ears & shut her eyes, that is to say, to bec hee hee-fully bent to the promise onely, and to turne away her thought from all mans worthinesse or desiring. So is that notable prophecie of Zacharie fulfilled, that when the wickednesse of the lande shall be done away, a man shall call his friend under his vine and under his figge tree, where the Prophet declareth that at the faithfull do no otherwise enjoy true peace but after obtaining of the forgiveness of sinnes. For this caulation is to bee remembred in the Prophesies, that when they speake of the kingdom of Christ, they set out the outwarde blessings of God as figures of the spiritual things. Whereupon Christ is called both the king of peace and our peace, because he appeareth all the troublesome motions of conscience. If we seeke by what meane he doth it, wee must needs come to the sacrifice by which God is appeased. For hee shall never cease to tremble for feare that he shall not determine that God is appeased by the onely satisfactorie cleansing wherein Christ hath suffeyned his wrath. Finally peace is no where else to be sought for but in the terrors of Christ our redeemer.

But why doe I bee so darke a testimonie? Paul every where denieth that there is peace or quiet joye left to consciences, vnlesse it be determined that we be justified by faith. And he therewithall declareth whence that assurednesse commeth, namely when the loue of GOD is powred into our heartes by the holy Ghoft: as if he had saide, that our consciences cannot otherwise be queted, vnlesse we be certainly perswaded that we please God. Whereupon also in another place he crieth out in the perfoun of all the godlie, Who shall seuer vs from the loue of God, which is in Christ? because wee shall tremble euene at euery little breath, till we bee arrived into the haven: but wee shall be without care euene in the darkenesse of death, so long as the Lorde shall shewe himselfe a pastor to vs. Therefore whosoever prate
prate that we are justifled by faith, because being regenerate we are just by Gal. 3:11, 12. Praise spiritually: they never tasted the sweetness of grace, to consider that God will be mercifull unto them. Whereupon also followeth, that they do no more know the manner of praying rightly, than Turks and whatsoever other profane Nations. For (as Paul witnesseth) it is no true faith vnlesse it reache & putt vs in minde of that most sweete name of Father, yea vnlesse 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 boldness & 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 douting. Wherefore we must of necessity come to this remedie, that the faithful should determine that they may by no other right, hope for the inheritance of the heauenly kingdom, but because being grafted into the body of Christ they are freely accounted righteous. For as touching justification, faith is a thing meereely passinge, bringing nothing of our owne to the recovering of the fauour of God, but receiving of Christ that which we want.

The xiiiij. Chapter.

What is the beginning of justification, and the continuall proceedings thereof.

That the matter may be made more plaine, let vs search, what may be the righteounenes 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 sacraments, denying God with vncleaneffe 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 spirit of God, they endeavour themselves to true holyneffe. 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 founde one spare of goodnes, vnlesse peraduenture we wil accuse the Scripture of falshood, when it setteth out all the sonnes of Adam with these titles, they be of sordward and stubborn heart, that at the imagination of their heart is euil from their infancie, that their thoughts be vaine, that they have not the feare of God before their eyes, that none of them understandeth or seeketh God, briefly that they be flesh, by which word we are understood all those worke which Paul rehearseth, fornication, vncleneffe, vnchaustic, vntouenise, worshipping of idoles, witchcraftes, enmitie, contentions, emulation, anger, dissentions, fettles, enuiies, manslaughters, and whatsoever filthyneffe and abomination may be devised. This forsooth is the worthines, with confidence whereof they must be proued. But if any among them excell with such honestie of manners as may haue some shine of holiness among men: yet because wee knowe that God regardeth not the outwarde glittering, we must search the very fountain of worke if we will haue them to auaille any thing to righteounesse. We must (I say) throughly looke into them, from what affections of heart these worke proceede. But althoughhere
here lieth open a most large field to discourse in, yet because the matter may be declared in very 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 vnbelecuer, 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 iustice; temperance and equitie of Titus and Traianus, & the rage, intemperance, and crueltie of Caligula, or Nero, or Domitian: betwene the filthie lustes of Tiberius, and in this behalfe the continencie of Velipasian: and (that we may not carrie upon some special vertues or vices) betwene the obseruing and the despising of right and lawes. For there is so great difference of right and wrong, that it appeareth euon in the dead image thereof. For what thing shall there remaine wel ordered in the world, if we confound these together? Therefore such a difference betwene honest & vnhonest doings, the Lorde hath not onely engraven in the minde of all men, but also dooth oft conforme it with the dispensation of his providence. For we see how he extendeth many blessings of this present life to them that among men do follow vertue. Not because that outward image of vertue defcrue eth so much as the least benefite of his; but so it pleaseth him to declare by proofe howe much true righteouynes pleasth him, when he suffreth euon outward & fained righteouynes not to be without reward. Whereupon followeth that which we euon now confesse, 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 praielworthie, which proceedeth not from him.

3 But yet otherles it is true which Augustiue wryteth, that all they that are strangers from the true religion of the one God, howsoever they be accounted worthie of admiration for opinion of vertue, are not onely worthie of no reward, but rather are worthie of punishment, because they doe with defiling of their heart, bespot the pure good things of God. For though they be the instruments of God, to preserve the fellowship of men with iustice, continencie, temperance of mind, valiancie, & wisedome: yet they do very euilly execute those good workes of God: because they are restraine from euil doing, not by sincere love of goodnes, but either by only ambition, or by love of themselves, or by some other crooked affection. Where therefore they are corrupt by the very vncheanne of heart, as by their beginning, they are no more to be reckned among vertues, than those vices, which are wont to deceive by reason of necenes & likenesse of vertue. Finally when we remember, that the ende of that which is right, cuer is that God be serued: whatsoever tendeth to any other end, fowitwith worthily losfeth 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 wrongefl end it is finne. He conclude therefore that all the Fabricij, Scipioes, & Catoes, in all those excellent actes of theirs, yet finned in this behalfe, 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 righteouynes was not in them: forasmuch as duties are not weyed by the doings, but by the endes.

4 More-
Moreover it be true which John sayeth, that there is no life without the sonne of God: who so have no part in Christ, what manner of men so ever they be, whatsoever they doe or goe about, yet they runne forwarde with their whole course into destruction and the judgement of eternal death. After this reason, is that sayde of Augustine. Our religion differeth the righteous from the vnrightheous, not by lawe of works: but by the very lawe of faith, without which, those that seeme good, workes are turne into finnes. Wherefore the same Augustine faith very well in an other place, when he calleth the endeoure of such men to running out of the way. For how much fafter a man runneth out of the way, so much further he is from the mark, and therefore is made so much more miserable. Wherefore he affirmeth that it is better to halt in the way, then to runne out of the way. Finally it is certain that they are euil trees, forasmuch as without the communicating of Christ there is no sanctification. They may therefore beare faire fruities and beautifull to the eye, yea and sweete in taste, but in no wise good fruities. Herby we easily perceiue that whatsoever man thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnes, but of certaine doestruing to damnation. And why disfute we herof as of a doulfull thing, sith it is alreadie proued by the wisdome of the Apostle, that it is impossible that any man may please God with out faith?

But there shall yet appeare a plainer proooke, if the grace of God be in comparision, directly set against the natural state of man. For the Scripture crieth out every where, that God findeth nothing in man whereby he may be prouoked to do good to him, but with his owne free goodnes pruenteeth him. For what can a dead man do to attaine life? But when he lightneth vs with the knowledge of his owne, he is said to raise vs from death, &c to make vs a newe creature. For we see that oftentimes, specially of the Apostle, the goodnesse of God is set forth vnto vs by this title, God (sayeth he) which is rich in mercy, for the great loue wherewith he loued vs, euene when we were dead by sinnes, hath made vs alive together in Christ, &c. In an other place, where vnder the figure of Abraham he entreateth of the general calling of the faithfull, he sayeth: it is God that giueth life to the dead, and calleth those things that are not, as though they were. If we be nothing, what (I beseech you) can we do? Wherefore the Lord strongly beateth down this arrogancie, in the history of Job, in these wordes: who pruenteeth me, &c I shall render it him? for all things are mine. Which sentence Paul expounding applieth it to this, that we should not think that we bring any thing to the Lorde but meere shame of needines and emptines. Wherefore in the place above cited, to prove that wee are come into the hope of salvation by his grace alone, not by workes, he allegeth that we are his creatures because we are new begotten in Christ Jesus, to the good workes which he hath prepared that we hold walke in them. As if he had said: which of vs may boast that he hath with his righteousnesse prouoked God, sith our first power to doe good proceedeth out of regeneration? For as we are made by nature, oyle shall sooner be wrong out of a stone, than a good worke out of vs. Truly it is wonderfull if man being condemned of so great a shame, dare yet say that there
remainth 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 worke, but according to his purpose and grace: and that the kindness and loue of God our saviour towards vs hath appeared, because he hath enuied vs, not by the worke of righteousness which we have done, but according to his owne mercy: that being justified by his grace, we might be made the heires of eternall life. By this confession we dispoile man of all righteousness even to the least little piece thereof, till he be by only mercy regenerate into hope of eternall life: forasmuch as if the righteousness of worke do bring any thing toward the justifying of vs, it is falsely said y we are justified by grace. Truely the Apostle had not forgotten himselfe, when he affirmed justification to be of free gift, which in an other place reazoneth that grace is now not grace, if works do any thing avail. And what other thing doth the Lord meane, when he faith he came not to call righteous men but sinners? If only sinners are receiued, why seeke we an entry by fained righteousness?

6 Still this same thought hath now, and then recourse to my mind, that it is perilous leaf. I should do wrong to the mercies of God, which do so carefully travaile in prouing of this thing as though it were doubtful or darke. But because our enuiousnes 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 tary somewhat the longer vpon it. Yet forasmuch as Scripture is clere enough in this matter, I will in fighting rather vse the words of then mine owne. Esay, when he hath described vniversal destruction of mankind, doth immediately after very fitly adioyn the order of reverting. The Lord hath seen, & it seemed evil in his eyes. And he faw, that there is no man; and he marcelled that there is none that offereth himselfe: and he hath set salvation in his owne armes, and hath strengthened himselfe with his owne righteousness. Where are our righteousnesses if it be true which the Prophet saith: that there is no man that helpeth the Lord in recovering his salvation? So an other Prophet, where he bringeth in the Lord, discouering of the reconciling of sinners to himself, saith: I will espousse thee to me for ever, in righteousnesse, judgement, grace and mercie. I will lay to her that hath not obtained mercie, thou haft obtained mercy. If such covenant, which it is certaine to be the first conioyning that we haue with God, standeth vpon the mercie of God, there is left no foundation of our owne righteousness. And I would faine lerne of those men which faine that man meeteth God with some righteousness of worke, whether they thinke that there is any righteousness at all, but that which is acceptable to God. If it be madness to thinke so, what acceptable thing to God can procede from his enemies, whom he wholly abhorreth with all their doinges? That al we, I say, are the deadly and profecled enemies of our God, the truth it felttestiseth, till being justified, we are receiued into friendship. If justification be the beginning of loue, what righteousnesse of worke shall go before it? So John, to turne away that pestilent arrogame, doth diligently put in minde howe we did not first love him. And the selfe same thing the Lord had long before taught by his Prophet: I will love them sayth he, with a free loue, because mine anger is turned. Certainly his loue is not provoked by worke, if it hath of his owne accord inclined it selfe
selfe vnto vs. But the rude common sort of men thinke it to be nothing els, but that no man hath deservd that Christ should performe our redemption: yet that to the entering into the possession of redemption, wee be holpen by our owne workes. Yea but howfouer we be redeemed of Christ, yet till we be by the calling of the Father graffed into the communion of him, wee are both heires of darkenesse and death, and the enemies of God. For Paul teacheth that wee are not cleansed and washed from our vncleanneffes by the bloud of Christ, vntill the holy Ghost worketh that cleansing in vs. Which fame thing Peter minding to teach, declareth that the sanctifying of the Spiritte availeth vnto obedience & the sprinkling of the bloud of Christ. If we be by the Spiritte sprinkled with the bloud of Christ vnto cleansing, let vs not thinke that before such watering wee be any other than a finneris 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 we first begin to passe from death into life.

Vnder this sort are comprehended they which haue in the division above seriene noted for the second and third sort of men. For the vncleanneffe of conscience proueth that both of them are not yet regenerate by the Spiritte of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet iustified in his sight: forasmuch as these good things are not attenede to, but by faith. What can finners being estranged from God bring forth, but that which is accursed in his judgment? With this foolish boldnes in deed, both all wicked men are puffed vp, and specially hypocrites, because howsoever they knowe that their whole hart swarmeth full of filthinesse, yet if they do any works they haue a shew of goodnes, they thinke them worthie God should not despise them. Hereof groweth y pertinency of a wicked & mischivous minde, yet they cannot be druen to confess themselves void of righteousnes: but even when they acknowledge themselves vnrighteous, because they cannot deny it, yet they arrogantly claim they some righteousnes vnto them. This vanitie Lord excellently well confirr'd by the prophet: Avoke (faith he) the priifts, saying: if a man carrie sanctified flesh in his hand, & putreth it bread or other meate, shall it be sanctified? The priifts answered: No. And Haggee said: If a defiled man in soule touch any of such these things, shall it be defiled? The priifts answered: it shall be defiled. Haggee said: So is this people before my face, faith the Lord: & so all the works of their handes, and all things they offer to mee shall be defiled. I would to God this saying might either get full credit with vs, or wee be setl'd in our remembrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, y can abide to be perfwaded, that which the Lord here plainly pronounceth. The naughtifte man so fone as he hath perfommed one or two doutfull deeds of the law, doubteth not y it shall be accounted to him for righteousness. But y Lord crieth to the contrarie, y there is no sanctification gotten thereby, vnlesse the heart be first well cleansed. And not contented therewith, he affirmeth that al the works whatsoever they be that proceede from
finners, as are defiled with uncleanness of the heart. Therefore let the name of righteousnes depart from these worke, which are by the Lordes owne mouth condemned of filthines. And with how fit a similitude doth he use the same? For it might have bene objected, that whatsoever the Lorde had commanded, was inviolably holy. But he on the contrary side setteth against them, that it is no manuell, if those things that are hallowed by the lawe of the Lord, are defiled with the filthinesse of naughtie men: whereas an vn-

cleane hand prophaneth a holy thing with touching it.

8 The same matter he excellently well handlet in Esay, Offer not (faith he) sacrifice in vaine: incense is abomination to me: my soule hateth your Calendes & solemnities. They are become tedious to me, and I haue beene wearie with bearing them: when you fhall holde vp your hands I will turne away mine eyes from you: when you fhall multiply prayer I will not heare; for your hands are full of blood. Be washed, be cleane, take away the euil of your thoughts. What meaneth this? the Lorde so lootheth the obeying of his owne law? Yea, but he here refuseth nothing that is of the natural obseruing of the law, the begining wherof he doth to bee the vnfrained feare of his name. When that is taken away, whatsoever things are offered him are not onely trifles, but thinketh and abominable filth-

inesse. Nowe let the hypocrites goe, and keeping peruerfnesse wrapped vp in their heart, endeavouer to deftorre the fauour of God with worke. But by this meanes, they shall more and more prouoke him to wrath. For to him the sacrificies of wicked are abominable, and the onely prayer of vpright men pleaseth him. Therefore we hold that out of doubt, which ought to bee most truely known to him, that is euen but meanely exercized in the Scriptures, that euen those worke that glister mote gloriously in men not yet truely sanctified, are so farre from righteousneses in the sight of the Lord, that they be judged finnes. And therefore they haue said mote truly that haue taught that fauour with God is not procured to any person by worke: but contrariwise that worke do 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 wrieth that the Lord had respect to Abiel & to his worke. See you not how he declared that God is fauourable to the men, before that he hath respect to their worke? Wherefore the cleansing of the heart must go before, that the worke which come from vs, may be louingly receiued of God: because this saying of Jeremie, he is alway in force, that the worke of God haue respect vnto truth. And that it is only faith by which the hearts of men are cleene, the holy Ghost hath affirmed by the mouth of Peter: whereby it is certaine, that the first foundation is in true and liuely faith.

9 Now let vs looke what righteousnes they haue, whome wee haue set in the fourth degree. We grant that when God by the meanes of the righte-

ousnes of Christ, reconcileth vs to his owne, and giveth vs free forgivennesse of finnes, accounteth vs for righteous, with such mercy is also coni oynd this his beneficall doing, that by his holy spirit he dwelleth in vs, by the power whereof the lustes of our flesh are daly more & more mortified, but we are sanctified: that is to say, hallowed to the Lorde vnto true purenes
of life, when our heartes are framed to the obedience of the lawe: that this may be our chiefe will, to serue his will, and by all meanes to advance only his glory. But euen while by the guiding of the holy Ghost we walke in the ways of the Lorde, least yet we forgetting our selues should waxe proude, there are left certaine remanentes of imperfection, which may minister vs matter of humilitie. There is none righteous, (faie the Scripture) that doth good and sinnet not. What maner of righteousnes therfore will they yet get by their worke? First I say, that the best worke that can be brought forth of them, is yet alway sprinkled and corrupted with some vncleanesse of the flesh, and 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 somewhat somewhat sauoring of the rottennes of the flesh, forasmuch as to doing well our cherefull quickeness is never such as it ought to be, but in slacke our course our weaknesses is much. Although we see that there are euident soule blots wherewith the worke of the holy are bespredd, yet graunt that they be nothing but most little spotses: shall they nothing offende the cies of God, before whom euene the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be judged in it selfe, deserueth not iust rewarde of flamme.

10 Secondly I say, that if it were possible, we should haue some throughly pure and perfect works, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousnesse, as the Prophet faieth. With whom also James agreeth: He that offendeth (faith he) in one, is made guilty of all. Now with this mortall life is never pure or void from sinne, whatsoever righteousnes we should purchase, being from time to time with sinnes following corrupted, oppressed and lost, it should not come into the sight of God, nor be accounted to vs for righteousnesse. Finally when the righteousnesse of worke is entreated of, we must not have respect to the worke of the lawe, but to the commandement. Therefore if we seeke righteousnesse by the lawe, we shall in vaine bring forth one or two worke: but a perpetuall obedience of the lawe is there necessary. Wherefore the Lorde doth not but once (as many foolishly thinke) impute to vs for righteousnesse, a strange forgivingnesse of sinnes whereof we have spoken, that haueing once obtained pardon of our life past, we should afterward seeke righteousnesse in the lawe: because he should so doe nothing else but bring vs into a falle hope, and mocke and laugh vs to scorn. For fith no perfection could come to vs so long as we are clothed with this flesh, and fith the law threatneth death & judgement to all them that performe not full righteousneses in worke: it shall alway haue whereof it may accuse and condemn vs, vnlesse the mercie of God on the other side did withstand it, to acquite vs from time to time with continual forgivingnesse of sinnes. Wherefore this standeth alway certain which we say at the beginning, that if we be weied by our owne worthinesse, whatsoever we purpose or go about, yet we with all our travailes and endeavours are worthie of death and destruction.

11 Upon these two pointes we must strongly stande fast: that there was
never any worke of a godly man, which if it were examined by the seuerest judgment of God, was not damnable. Again, if there be any such fowed, (which is not possible for man) yet being corrupted and defiled with the sins, wherewith it is certaine that the doer of it is loden, it loseth the grace. And this is the chief point of our disputation. For about the beginning of justification there is no strife betwenee vs and the founder sorte of Scholemen, but that a sinner being freely delivered from damnation obtaineth righteousness, and that by the forgiveness of sins: saying that they under the worde of justification comprehend the running wherewith we are newly formed by the Spirit of God into the obedience of the lawe and they thus describe the righteousness of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good works judged righteous before God, and by their deferuing is accepted. But the Lord contrariwise pronounceth that he imputed to Abraham faith for righteousness, not at the time when he yet served Idols, but when he had already many yeares excelled in holinesse of life. Therefore Abraham had long worshipped God from a pure heart, and had performed the obedience of the lawe which may be performed of a mortall man, yet he hath righteousness repoused in faith. Whereupon we gather, according to the argument of Paul, that it was not of worke. Likewise when it is lyde in the Prophet: The righteous man shall live by faith, it is not spoken of wicked & prophane men, 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 taketh this verse of David: Blessed are they whose iniquities are forgiuen. But it is certaine, that David speaketh not of the wicked, but of the faithfull, such as himselfe was: because he spake out of the feeling of his owne conscience. Therfore this blessednes we must not haue once in our life, but hold it throughout all our life. Last of all he refieth that the embassage concerning the free reconciliacion with God is not published for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue even to the ende of their life no other righteousness than that which is there set forth. For Christ everlastinge

ly remaineth the Mediatour to reconcile the father to vs, and the effectualnesse of his death is everlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewith all our iniquities are couered. Neither doth Paul to the Ephesians say, that we haue y beginning of salvation out of grace; but that we are saued by grace, not of works, that no man shold glory.

12. The starting holes which the Scholemen do here seeke to escape by, do not deliver them. They say that good worke are not by inward worthines in themselves of so great value, that they be sufficient to purchase righteousness: but this, that they be of so great value, is of grace accepting them. Then, because they be druen to confesse that the righteousness of worke is in this life alway vnperfect, they graunt that we, so longe as we liue, do neede forgiveness of sinnes, whereby the want of worke may be supplied: but that the defaults which are committed, are recompesed with worke of supererogation. For I answer, that that the accepting grace as thy call it, is none other than is free goodness wherewith the father embraceth vs in Christ.
Christ, when he clotheth vs with the innocencie of Christ, and accounteth the same ours, that by the beneficiall meane thereof he may take vs for holy, pure, and innocent. For, the righteousnes of Christ (which as it only is perfect, so only can abide the sight of God) must be set in our stead, and be presented at the barre as a sinner. Herewith we being furnished, doe obtaine continuall forgiveness of sinnes in faith. With the purenesse hereof our filthinesse and uncleannesse of imperfections being covered are not imputed: but are hidden, as if they were buried, that they may not come into the judgment of God, vntill the houre come when the olde man being slaine and vterly destroyed in vs, the goodness of God shall receive vs into blessed peace with the new Adam, where let vs looke for the day of the Lorde in which in receiuing vncorrupt bodies, we shalbe remoued into the glory of the heauenly kingdom.

If these things be true, verily no workes of ours can of themselves make vs acceptable and pleasing to God: neither can the workes themselves please, but in respect that man being covered with the righteousnesse of Christ, pleaseth God, and obtaineth forgivenesses of his sinnes. For God hath not promised the reward of eternal life to some certaine workes, but only pronounceth that he which doth these things, shall live: setting the notable curse against all them that continue not in all things. Whereby the deuise of righteousnesse in part is largely contusted, with no other righteousnes is admitted into heauen, but a whole obseruing of the law. And no whit fonder is that which they are wonte 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 already shut out: that he which keepeth the law in part, is by workes so farre righteous? That which no man of sound judgement will grant them, they do too flamelessly take for confessed. So oft the Lorde testifieth that he acknowledgeth no righteousnesse of workes, but in the perfect obseruing of his lawe. What obtinacie is it, that we when we are detirrit of that obseruing, least we should seeme spoyled of all glory, that is, to have altogether gien place to God, do boast our selves of I wot not what small pieces of a fewe workes, and go about by satisfactions to redeeme that which wanteth. Satisfactions have already before bin sufficently ouerthrown, that we ought not now so much as to dreame of them. Only this I say, that they which so play the fools, do not wry how detestable a thing sinne is before God: for truely they should understnde ye the whole righteousnes of men being layde upon a heape, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abandooned of God, that he therewithall lost all meanes to recover salvation. Therefore the power of Satisfactio is taken away, wherwith they flatter thescules, but surely shall never satisfie God, to whom nothing is pleasant or acceptable that proceedeth from his enemies. And his enemies are al they to whom he purposeth to impute sinnes. Therefore our sinnes must be covered and forgiven, before that the Lorde have respect to any workes of ours. Whereupon followeth that the forgivenes of sinnes is of free grace which they do wickedly blasphe me that trust in any satisfactions. Let vs therefore, after the example of the Apostle, forgetting those things you are behind vs, and hafting
forwarde to those things that are before vs, run in our race, endouuring to the price of the race 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 fame or to lie, but to determine with thy selte, that which thou art assured of. The Lorde therefore commanded vs unfaignedly to thinke and consider with our selves, that we doe not any free beneficial doings to him, but to render due service. And worthily. For we are servants endidted in so many services, as we are not able to discharge, although all our thoughtes and all our members, are turned into dutifull deece of the lawe. And therefore that which he sayth. When ye have done all things that are commanded you, &c. is as much in effect, as if they righteousnes of one man were more than all righteousness of men. How therefore may we (of whom there is none that is not most farre distant from this marke) be so bolde as to boast that we have added a heape to the full measure? Neither is there any cause why any man may take exception & say, that nothing with standeth but that his endeouour may proceed beyond necessary duties, which in some behalfs exceedeth those that be from necessitie. For this we must altogether holde, that we can imagine nothing that waileth either to the worship or the loue 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 liberalitie, where we are bound to necessitie.

15 And for this purpose that glorying of Paul is out of seacion alleged: That among the Corinthians he did of his owne will yeilde of his right, which otherwise he might have vfed if he had would, & that he hath employed vp on them not onely so much as he ought of duties, but also hath given them his free trauail beyond the boundes of dutie. 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 workemen did boast them selves with this alluring shewe of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raife vp hatred to the Gospel, so that Paul was driven of necessitie either to bring the doctrine of Christ into danger, or to meeete with such crafte. Go to: if it be to a christian man an indifferent thing, to run into offence, when he may refraine it; then I grant that the Apostile did somthing of Supererogation for the lorde. But if this were by right required of a wise distributor 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 sayeng of Chryfoftome is alway true, that all our things are in the same case wherein are the proper posseffions of bondmen, which it is certain by the lawe to be due to their Lord. And Christ hath vstered the same in the parable. For he asked what thankes we will give to a bondeseruant when hauing bene all the day trauailed with fundrie labours he returneth home to vs in the evening. But it is possible, that he hath laboured with greater diligence than we durft haue required. Be it so: yet he hath done nothing but that which by his state of bondage he ought, for hee with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will
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will boast of to God; for they be trifles, such as he neither hath at any time commanded, nor doth approve them, nor will allow them when account shall be made before him. In this signification only we will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: *Ps. 1.* 43, 2, *Ps. 5.* 5, 2, 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 yet weigh your silver and not in bread? Ye spend your labour and not in being satisfied. It is indeed not verie harde for these idle Rabbines to dispute under the shadowe in a soft chaire: but when the soueraigne judge shall sit in his judgement seat, such windy decrees shall of necessitie vanishe away. This, this was to be sought what affiance of defence wee may bring to his judgement seat, nor what we may talke of in schooles and corners.

16 In this behalfe there are chiefly two pettinesences to be druen out of our mindes: that we put no affiance in the righteousnes of worke: And ye we ascribe no part of glorye to them. The scriptures doe euery where thrust vs from all manner of affiance, when they teach that our righteousness doe stande in faith of God, ynde they receive a good soueraine from the innocence of Christ, and that they can do nothing but provoke the vengeance of God, vnlesse they be suffyeyed by the tendernes of his mercie. Moreover they doe leaue nothing ro vs, but that wee shoulde craue the mercie of our judge with that confession of Davuid, that none shal bee justified before him, if he require account of his servauntes. But where Iob saith: If I haue done Iob, 20, 15, wickedly, woe to me: but if I doe righteously, yet I will not set vp my head: though he meaneth of that most high righteousnesse of God, wherunto the verie Angels answered 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 onely to this purpose that he had rather willingly yeeld than daungerously strieue with the righteousnesse of God: but he meaneth that hee felt no other righteousnesse in himself, than such as at first moment shoulde fall before the fight of God. When affiance is druen away, all glorying must also necessarily depart. For who can giue the praise of righteousnesse to these worke, the affiance whereof trembleth before the fight of God? We must therefore come whither E- say calleth vs, that all the seede of Israel may be praised & glory in God: because it is most true which he faith in another place, that we are the planting of the glorie of God. Our minde therefore shall then rightly be purged, when it shall neither in any behalfe rest vppon the confidence of worke, nor rejoynce in the glorie of them. But this erroour encouraged foolish men to the putting vp of this false and lying affiance, that they alway set the cause of their saluation in worke.

14 But if wee looke to the foure kindes of caufes, which the Philosophers teach vs to consider in the effect of things, we shall finde that none of them doth accorde with worke in the establishing of our saluation. For the scriptures doth euery where report, that the caufe of procuring the eternall lyfe to vs, is the mercie of the heavenly Father and his free loue towardes vs: that materiall caufe is Christe with his obedience, by which hee purchased righteousnesse for vs. What also shall wee say to bee the formall
Or instrumental cause but faith? And these three causes John comprehended together in one sentence, when he saith, GOD so loved the world, that he gave his only begotten Sonne, that every one which belieueth in him may not perish, but may have everlasting life. Now the final cause the Apostle testifieth to be both shewing of the righteousnes of God and the praise of his goodnesse: where he rehearseth also the other three in express words. For he faith thus to the Romans: all have sinned and do neede the glorie of God; but they are justified freely by his grace. Here thou haist the head & first fountain, namely that God imbraced vs with his free mercie. Then followeth: By the redemption which is in Christ Iesus. Here thou haist it were the matter whereof righteousnesse is made for vs through faith in his bloode. Here is shewed the instrumental cause, whereby the righteousnesse of Christ is applied to vs. Last of all hee joyneth the ende, when hee faith, vs into the shewing of his righteousnesse that he may be righteous and the rightouesmaker of him that is of the faith of Christ. And (to touch by the way that this righteousnesse (and thenth of reconciliation) he setteth expressly by name, that Christ was gienen to vs for reconciliation. So in the first chapter alio to the Ephesians he teacmeth that wee are receaved of God into fauour by mere mercy: that the same is wrought, by the intercession of Christ: received by faith: all to this ende, that the glorie of the goodnesse of God may fully shine. When we fee that all the parts of our saluation are so without vs, what cause is there that wee should now either have affiance or glorie in worke? Neither can exten the most sworne enemies of the grace of God moue any controuersie with vs about the efficient or finall cause, vnlesse they will denie the whole Scripture. In the Materiall and Formall cause they cau a sable collour, as though our worke haue a halfe place w faith and the righteousnes of Christ. But this also they teach, the Scripture crying out against them, which simple affirme both ye Christ is to vs for righteousnesse and life, and that this benefite of righteousnesse is possest by onely faith.

18 But whereas the holy men do oftentimes strengthen and comfort themselves with remembrance of their owne innocencie and vprightnesse, and sometime also forbeare not to report of it with prayse, that is done two ways: either ye in comparing their good cause with the cuill cause of the wicked, they conceyue thereby assurèd trust of victorie, not so much for commending of their owne righteousnesse, as for the just and deferued condemning of their aduersaries: or that even without comparison of other, while they recorde themselues before God, the purenes of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two wayes, wee shall see hereafter: nowe let vs briefly declare of the latter, how it agreeeth with that which we haue aboue faide, 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 onlie goodnesse of God. And they doe not onely bend themselves to it afore all things as to the beginning of blessednesse, but do rest therein as in the fulfilling of it. A conscience so founded, raised and
and stablished, is also stablished with consideration of worke: namely so farre as they are the wittneffinges of God dwelling and raingen in vs. Sith therefore this affiance of worke hath no place, vnlesfe thou haue first cast the whole affiance of thy minde vppon the mercie of God: it ought not to feeme contrarie to that whereupon it hangeth. Wherefore when we exclud the affiance of worke, we meane onely this that a Christian minde may not bowe to the merite of worke as to ye succour of salvation, but should throughly rest in the free promife of righteousnesse. But we forbid it not to vnderprop & strenthen this faith with ye signes of the good will of God toward itfelfe. For if all the good giffes which God hath beftowed vppon vs, when they be recorded in remembrance, are to vs after a certaine manner as it were beames of the face of God, by which wee are enlightened to beholde that soueraigne light of goodnesse: much more is the grace of good worke, which sheweth that the Spirit of adoption is giuen vs.

19 When therefore the holy ones doe by innocencie of conscience confirme their faith, and gather matter of rejoycing, they do nothing but call to minde by the fruites of their calling, that they are adopted of ye Lord into the place of children. This therefore that is taught by Salomon, that in the feare of the Lord is stedfaft assurیدnesse: and this that sometime the holy ones vfe this protestation, to the intent that they may be heard of the Lord, that they haue walked before his face in vprightnesse and simplicitie: haue 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 no where which may stablish a full assurیدnesse, and the holy ones are priie in their conscience of such an vprightnesse, wherewith are yet mingled many remnauntes of the flefe. But for asmuch as of the fruites of regeneration they gather an argument of the holy Ghost dwelling in them, they do thereby not flenderly strenthen themfelves to look for the help of God in all their necessitites, when they by experience finde him their father in so great a matter. And even this also they cannot doe, vnlesfe they haue first conceived the goodnesse of God, sealed with no other assurیدnesse, than of the promife. For if they beginne to wey it by good worke, nothing shall be more vnceertaine nor more weake: for asmuch as if worke be considered by themfelves, they shall no leffe by their imperfection shewe proofe of the wrath of God, than they doe with howfoever imperfeft purenesse testifie his good will. Finally they doe so set out the benefites of God, that yet they turne not away from the free fauour of God, in which Paul testifieth that there is the length, breadth, depth, & hight of them: as if he should say, Whitherfoever the lenies of the godly doe turne themfelves, howe he foever they clime, how farre and wide foever they extende them, yet they ought not to goe out of the loue of Christ, but holde themfelves wholly in the meditation thereof, because it comprehendeth all kinds of measures in it. And therefore he faith that it excelleth and surmounteth above all knowledge: & that when we acknowledge howe much Christ hath loued vs, we are fulfilled into all the fulnesse of God. As in an other place, when he glorifieth that all the Godly are vanquishers in battel, he by and by addeth a reason, because of him that loued vs.

20 We
Cap. 14.

Of the manner how to receive

20 We see nowe that there is not in the holy ones’ affiance of works, which either giueth any thing to the merite of them (forasmuch as they regard them none otherwise than as the gifts of God, whereby they reknowledge his goodnesse none otherwise than as signes of their calling, whereby they maythink upon their election) or which withdraweth not any thing from ye free righteousnesse which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thing doeth Augustine in fewe worde, but verie well set out where he wrighteth, I do not say to ye Lord, despite not the workes of my handes, or I haue fought the Lorde with my hands and haue not beene deceived. But, I do not commend the workes of my handes: for I feare, leaft when thou haft looked vpon them, thou haist finde moe sinnes than merits. Only this I say, this I ask, this I desire, despite not the workes of thy handes, beholde in me thy worke, not mine. For if thou beholdest mine, thou damnest mee: if thou beholdest thine, thou crownest me. For allo whatsoeuer good worke I haue, they are of thee. Hec sette the two causes, why he dare not boast of his workes to God, because if he haue any good workes, he feeth therein nothing his owne: secondly, because the same is also overwhelmed with multitude of sinnes. Wher vpon commeth to passe that the conscience feeleth thereby more feare & diying than assurednes. Therefore he would have God no otherwise to looke on his well doings, than that reknowledging in them the grace of his calling, hec may make an end of the worke which he hath begonne.

21 But furthermore whereas ye scripture sheweth that the good workes of the faithfull, are causes why the Lord doeth good to them, that is so to be vnderstended, that ye which we haue before set may stand vnshaken, that ye Effect of our saluation consisteth in the loue of God the Father: the Matter, in the obedience of the Sonne: the iuftiment, in the enlightning of the holy Ghost, that is to say, in faith: that the end is the glorie of the so great kindnesse of God. These things withstande not, but that the Lorde may embrace works as inferiour causes. But whence commeth that? Namely where the Lorde of his mercie hath appointed to the inheritance of eternall life, them with his ordinarie dispensation he doth by good workes 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 derieth eternall life from works: not for that is to be ascribed to them: but because whom he hath chosn, them he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step towards that which followeth, after a certaine maner the cause of it. But so oft as he hath occasion to assigne the true cause, he biddeth vs not to flee to worke, but holde 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 everlafting? Why doeth he not set righteousnesse in comparison against sinne, as hee setteth life against death? Why doeth he not make righteousnesse the cause of life, as he maketh sinne the cause of death? For so should the comparison of contraries haue stonde wel together, which is much broken by this turning. But the Apostle meant by this comparison to expresse that which was trueth, that death is due to the
the deroguinges of men; that life is reposed in the only mercie of God. Finally in these maners of speaking is rather expressed the order than ye cause: because God in heaping graces upon graces, taketh cause of the first to add to the fcondone, that he may leave nothing undone to the enriching of his seruauntes: and he so continually extendeth his liberalitie, that yet he would haue vs alway to looke vnto the free election which is the fountain & beginning of it. For although he loueth ye gifts which he dayly giueth, in somuch as they spring out of that fountain; yet it is our part to holde fast that free acceptance, which alone is able to vpholde our soules: as for such gifts of his Spirite 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 workes, doe overthrow as well the præfie of God in giuing of righteousnesse, as also the assureednesse of salvation.

Nowe we haue declared that which is the cheefe pointe in this matter: that because if righteousnesse be vpholde with works, it must needs by and by fall downe before the sight of God, it is contenited in the only mercie of God, the onely communicating of Christ, and therefore in onely faith. But, let vs diligently marke that this is the cheife stay of the matter, leaft wee be entangled with that generall error, not onely of the common people, but also of learned men. For so soone as question is moued of the justification of faith and workes, they flee to those places which seeme to giue to workes some merite in the sight of God: as though the justification of workes were fully wonne, if it be once prooued that they be of any value with God. But wee haue aboue plainly shewed that the righteousnesse of workes consisteth onely in the perfect and keeping of the lave. Whereupon followeth that no man is justified by workes, but he that hauing climbed vp to the hieft top of perfection cannot be prooued giuie of any offence be it never so little. Therefore it is an other & feuerall question: Howesoever workes suffice not to justifie a man, whether yet do they not deserve favor with god?

2. For the name of merite I must needs say this afore hande, that who soeuuer first applied it to workes of men compared to the judgement of God, he did very ill provide for the purenesse of faith. Truely I doe by my good will abstinence from striuces aboue wordes, but I woulde with that this librieties had alway been vsed among Christian writers, it they would not have found in their harts to vs words strange from the scriptures, which vndered much offence & no fruite. For wherefore, I beseech you, was it needfull to haue the name of merit brought in, when the price of good workes might be fitly expressed by an other name without offence? But howe much offence that worde containeth in it, is evident with the great hurt of the world. Surely as it is most proude it can doe nothing but darken the grace of God, and fill men with frowarde pride. The olde writers of the Church, I grante, haue commonly vsed it, and I woulde to God they had not with the abusing of
Cap. 15. Of the manner how to receive

of one little word given to potevitie matter of error. Howbeit they them
felles also doe in manie places teftifie, howe in no case they meant to
give any periidue against the truth. For thus faith Augustine in one place,
Let merites of men here holde their peace, which have perished by Adam:
and let the grace of God raigne, by Iosus Christ. Againe, The saintes giue
nothing to their owne Merites: they will giue all to none but to thy mercy,
O God. In another place, When man seeth that whatsoever good he hath,
he hath it not from himselfe, but from his God, he seeth that all that which
is praised in him, is not of his own merits, but of the mercie of God. You see
howe taking from men the power of doing well, he also throweth downe the
dignitie of merite. And Chrysostome faith, Our workes, if there bee any,
which followe the free calling of God, are repayment and debt; but gifts
of God are grace and bountifullnesse and the greatnesse of liberal giuing. But
leaving the name, let vs rather looke vppon the thing. I haue verily before
alleadge a sentence out of Bernard, As it sufficeth to merite, not to presume
of Merites: so to want Merites, sufficeth to judgement. But by adding forth
with an exposition, he sufficiently mitigateth the hardnesse of the worde,
where he faith: Theryfore care thou to haue Merites: when thou haft them,
knowe that they are giuen: hope for fuite, the mercie of God: and so thou
haft escaped all danger, of pouverie, vnthankfulness, and presumption. Happy
is y church which neither wanteth merits without presumption, nor pre-
sumpti6 without merits. And a little before he had largely shewed, how godly
a meaning he vshed. For of Merites, (faith hee) why should the Church bee
carefull, which hath a freedafter and fierer caufe to glorie of the purpose of
God? God cannot denie himselfe, he will doe that which hee hath promised.
If there bee no cause why thou shouldest aske, by what merites may wee
hope for good thinges? specially if thou hearest it faith, Not for your fakes,
but for my sake: it sufficeth to Merite, to know that Merites suffice not.

3 What all our workeles doers receive, the Scripture sheweth when it faith that
they cannot abide the sight of God, because they are full of vncleneesse:
then, what the perfect obseruing of the lawe (if any such could bee found)
shall receive, when it teacheth that wee should thinke our felles vnpro-
table seruantes when we haue done all thinges that are commanded vs:
because wee shall haue giuen nothing freely to the Lorde, but onely haue
performed our due seruices, to which there is no thanke to be giuen. But
those good workeles which he himselfe hath giuen vs, the Lorde both calleth
ours and teftifieth that they are not only acceptable to him, but also that they
shall haue rewarde. It is our duetie againe for our part, to bee encouraged
with so great a promise, and to gather vp our heartes, that we bee not wea-
ried with well doing, and to yeele true thankfulnessse to so great bounti-
fulnesse of G O D. It is vndoubted that it is the grace of God whatsoe-
er there is in workeles that deserueth praise: that there is not one droppe,
which wee ought properly to ascribe to our felles. This if wee doe truely
and earnestly acknowledge, there vanishteth away not onely all affiance
but also opinion of Merite. Wee (I say) doeth part the praise of good
workeles (as the Sophisters doe) betweene G O D and man: but wee re-
serve it whole, perfecte, and vnminished to the Lorde. Onely this wee af-
figne
The grace of Christ.

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Signe to man, that even the very same works that were good hee by his uncleannesse corrupteth and deslieth. For nothing commeth out of man, howe perfect soever hee bee, that is not defiled with some spotte. Therefore let the Lorde call into judgement even these things that are best in the works of men: he shall verily eschew in them his owne rightousnesse, but mans dishonesty and shame. Good works therefore do please God and are not unprofitable to the doers of them, but rather they receive for reward the most large benefits of God: not because they so deserve, but because the goodness of God hath of it selues appointed this price unto them. But what spitefulnesse is this, that men not contented with that liberalitie of God, which giveth undue rewards to works that deserve no such thing, do with ambition full of sacrilege endeavoured, that which is wholly of the liberalitie of God, may seem to be rendered to his 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 ground by another man liberal grant, do also calme to himselfe the title of proprietie: doth he not by such unthankfulnesse deserve to loose the very felie possession which he had? Likewise, if a bondslawe being made free of his Lord, do hide the benefite of the estate of a Libertine, and boast himselfe to be a freeman borne: is he not worthy to be brought backe into his former bondage? For this is the right vsse of enjoying a benefite, if wee neither calme to our felues more than is giuen, nor do infrade the author of the benefite of his praise: but rather do so behaue our felues, that that which he hath giuen from him selve 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 moderation is due to God.

4. I knowe that the Sophisters do abuse certaine places, to prove therby that the name of Merit toward God is founde in the Scriptures. They allege a sentence out of Ecclesiasticus, Mercy shall make place to every man, according to the Merite of his works. And out of the Epistle to the Hebrews, Forget not doing good and communicating, for with such sacrifices men merite of God. As for my right in resifting the authoritie of Ecclesiasticus, I do now releafe it. Yet I deny that they faithfully allege that which Ecclesiasticus, whatsoever writer he were, hath written. For the Greeke copie is thus: παρείροισιν τον δικαιοσύνην, έκκλησίαν. He shall make place to every mercie, & every man shall finde according to his works. And that this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these worde: & by a longer ioyning together of the sentence going before. In the Epistle to the Hebrews, there is no cause why they should scarce vs in one little worde, when in the Greeke wordes of the Apostle is nothing else but that such sacrifices doe please & are acceptable to God. This alone ought largely to suffice to subdue & beate downe the outragiousnes of our pride, that wee feare not any worthines to works beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our good works are continually besprinkled with many filthie spottes, wherewith God may be worthily offended & be angry with vs: so farre is it off, y they be able to win him to vs, or to provoke his liberalitie.
Cap. 15.

Of the manner how to receive

1 Cor. 3:11

And 29.

Esa. 55:10

Mat. 25:21

and 29.

1 Cor. 1:30

Ephe. 1:4

Col. 1:14 &

20.

10. 28.

Joh. 10:28.

toward vs; Yet because he of his tender kindnesse doeth not examine them by extremitie of law, he taketh them as if they were moste pure, and therefore though with out merite, he rewardeth them with infinite benefits both of this present life and of the life to come. For I do not allowe the distin-

tion set by men otherwise learned and godly: that good workes deserve the graces that are giuen vs in this life, and that eternal life is the rewarde of faith alone. For the Lorde dooth commonly alway set in heauen the re-

ward of labours and the crowne of battel. Againe, to giue it so to the merite of workes, that it be taken away from grace, that the Lorde heareth vs with graces upon graces, is against the doctrine of the Scripture. For though Christ faith that to him that hath, shalbe giuen, and that the faithfull & good seruant which hath shedde himselfe faithfull in sowe things, shalbe set over many: yet he also sheweth in another place, that the encreases of the faith-

full are the gifts of his free goodnes. All ye that thirst (faith he) come to the waters: and ye that haue not money, come & byte milke and home without money and without any exchange. Whatsoeuer therefore is nowe giuen to the faithfull for help of saluation, yea and blessednes it selfe, is the meere liberalitie of God: yet both in this and in those he testifieth that he hath co-

rdination of workes: because, to testifie the greatnesse of his loue towards vs, he vouchsaueth to giue vs such honor not only to vs, but also to the gifts which he hath giuen vs.

5 If these things had in the ages past bene handeled & disposed in such order as they ought to have bene, there had never arisen so many troubles & diffusions. Paul faith, that in the building of Christian doctrine, we must keepe stil that fundament which he had layed among the Corinthians, beside which no other can be layed: and that the same foundation is Jesus Christ. What manner of fundament haue we in Christ? is'that he was to vs the be-

ginning of saluation; that the fulfilling thereof should follow of our selues? & hath he but only opened the way, by which wee should go forwarde of our owne strengte? Not so: but, as he said a little before, when wee acknowledge him, he is giuen to vs for righteounesse. No man therefore is well founde in Christ, but he that hath full righteounesse in him: forasmuch as the Au-

postle faith not that he was sent to helpe vs to obtaine righteousnes, but that he himselfe might be our righteousnes. Namely, that we are choyen in him from eternitie before the making of the world, by no desirous 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 delutered from desuetuti-

on: that in him wee are adopted of the heauenly fater into children and heires: that by his bloud wee are reconciled to the Father: that being giuen to him to be kept wee are delivered from peril of perishing and of being loft: that being so engraffed in him, wee are alreadie after a certaine manner partakers of eternall life, being entred into the kingdom of God by hope: and yet more: that hauing obtained such partaking of him, howfoeuer wee be yet foole in our selues, he is wisdome for vs before God: howfoeuer wee be sinners, he is righteousnesse for vs: howfoeuer wee be uncleeane, he is cleane for vs: howfoeuer wee be weak, howfoeuer vnarmed and lying open in danger of Satan, yet ours is the power which is giuen hu
him in heaven and earth, whereby he may treade downe Satan for vs, and
dripe the gates of hell. Howfoever we still err about with vs his body of death,
yet he is life for vs: briefly that all his thinges are ours, & we in him haue all
thinges, in our selves nothing. Upon this foundation, I say, it behaueth that
we bee builded, if we will encreane into a holy temple to the Lorde.

6 But the world hath a long time beeene otherwaies taught. For there
haue beeene found out I wot not what morall good works, by which men may
be made acceptable to God before that they be graffed in Christ. As though
the Scripture lieth, when it saith, that they are all in death which haue not
possessed the Sonne. If they be in death, howe shoulde they bring forth
matter of life? As though it were of no more force, that whatsoever is done
without faith, is sene: as though there may be good fruits of an euill tree.
But what haue these most pestilent Sophisters left to Christ where in he may
shew foorth his power? They say that he hath deserued for vs the first
grace, namely the occasion of deservuing: that it is nowe our parte not
to faile the occasion offered. O desperate shamelesnesse of vngodlinesse.
Who would haue thought that men professing the name of Christ, durst so
strippe him naked of his power, and in a manner tread him vnder foote? This
testimonie is ech where spoken of him, that all 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 iustifie himselfe. But
I would to God they tasted what these sayings meane: that all they haue life
that haue the Sonne of God: that whatsoever beleueth, is already passed
from death into life: that we are justified by his grace, we might be made
heires of eternall life: that the faithfull haue Christe abiding in them, by
whome they cleaue fast to God: that they which are partakers of his life, do
fit with him in heavenly places: that they are transplanted into the kingdom
of God, and haue obtained saluation and innumerablie other such. For they
do not declare, that there commeth by the faith of Christ nothing but the
power to obteine righteousnesse or saluation, but that they are both giuen to
vs. Therefore so soone as thou art by faith engraffed into Christ, thou art al-
ready made the sonne of God, the heire of heauen, partaker of righteousnes,
possessor of life, and (that their lies may be better confounded) thou haft not ob-
tained the fit ability to deserrue, but euene all the deservings of Christ: for
they are communicated to thee.

7 So the Sorbonicall scholes, the mothers of all erreours, haue taken from
vs the iustification of faith which is the summe of all godlinesse. They grant
verity in worde, that man is justified by formed faith: but this they after-
warde expound, because good works haue of faith this that they auail to
righteousnesse: that they seeme in a manner to name faith in mockage, sith
without great euiliousnesse it could not be passed ouer in silence, seeing it is
so oft repeated of the Scripture. And not yet contented, they doe in the
praise of good works priuely fcape from God somwhat to giue away to man.
Because they see that good works lide auail to advancen man, and that
they cannot be properly called Merits, if they be accounted the fruits of the
grace of God: they picture them out of the strength of free will, oyl forsooth
out of a stone. And they denie not in deede that the principal cause

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of
of them is in grace: but they affirm that thereby is not excluded free will, by which is all merite. And this not onely the latter Sophisters do teach, but also their Pythagoras, Lombard: whom if you compare with these men, you may say to be founde witted and sober. It was truly a pointe of marvellous blindenesse, that when they had Augustine so oft in their mouth, they sware not with how great carefulnesse that man prouided that no pece of the glorie of good workes were it neuer so little, shoule bee conveyed to men. Here before where we entreated of free will, we recited certaine testimonies of his to this purpose, of which sort there are ofetimes founde many like in his writings: as when he forbiddeth vs that we should no where boast of our merites, because euen they also are the gifts of God: And when he writeth, that al our merite is onely of grace, that it is not gotten by our sufficiencie, but is al made by grace, &c. It is no maruell that Lombarde was blinde 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 discipiles, than this word of the Apostle, For when he forbiddeth Christians all glorying, he adioyneth a reason why it is not lawful to glory: because we are that handworke of God, created to all good workes, 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 claime to our selves one ounce in good workes. Finally whereas they continually call vpion good workes, in the meanie time they lo instruct confiences, they neuer dare have affiance, that they haue God well pleased and fauourable to their workes. But contrariwise we, without making any mention of Merite, do yet by our doctrine raise vp the courages of the faithful with singular comforte, when we teach them that in their workes they pleae God, and are undoubtedly acceptted vnto him. Yea and also here we require that no man attempt or go about any worke without faith, that is to say, vnlesse he doe first with afluured confidence of minde determine that he shall please God.

8 Wherefore let vs not suffer ourselves to be led so much as one haire breadth away from this onely foundation: which being laid, wise builders do afterwarde well and orderly bulde vp on it. For if there be neede of doctrine and exhortation, they put men in minde, that the fonne of God hath appeared to this ende, that he might destroy the worke of the dewill: that they should not sinne which are of God, that the time past is enough for the fulfilling of the defires 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 will have such discipiles, which forfaking themselves, and taking vp their cross, doe followe him. He that hath forsaken himselfe, hath cut off the roote of all euels, that he may no more seeke those things that are his owne, He that hath taken vp his croffe, hath framed himselfe to all patience and mildenesse. But the example of Christ conteneth 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 worke of God: he with his whole heart breathed out the glorie of his father; hee gave his foule for his brethren: he
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both did good and witheld good to his enemies. If there bee neede 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: wee are brought low, but we are not confounded: we are thrown downe, but wee do not perish: alwayy bearing about with us in our body the mortifying of Iesus Christ, that the life of Iesus may be manifeestly shewed in vs, that if wee be dead with him, wee shall also live together with him: if wee suffer with him, wee shall also reigne together with him: that we be so fashioned like to his sufferings, till wee attaine to the likenesse of his resurrection: For as much as the Father hath predefinete 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 seuer vs from the loue of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Lo, we do not iustifie a man by workes before GOD: but we say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteounesse, and that by this testimonie they make their calling certaine, and are judged as trees by the fruites.

The xv. Chapter.

A confutation of the flanders, whereby the Papistes go about to bring this doctrine in hatred.

With this one worde may the shamelesnesse of certaine vngodly men be confuted which slander vs with saying that wee destroy good workes, and do drawe men away from the following of them, when wee say that they are not iustified by workes, nor doe deuerie saluation: and againe, that wee make too easie a way to righteounesse, when wee teach that it lyeth in the free forgiveness of sinnes, and that wee 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 aunswere to them both. They allege that by iustification of faith, good workes are destroyed. I leave unspeaken, what manner of men be these zealous lovers of good workes which do so backbite vs. Let them have licence as freely to rayle as they doe licentiously infect the whole worlde with the filthinesse of their life. They faine that they be grieued, that when faith is so gloriously advanced, workes are druen downe out of their place. What if they be more raised vp, and stablished? For neither do wee dreame of a faith voide of good workes, nor an iustification that is without them. This onely is the difference, that when we confess that faith and good workes doe necessarily hang together, yet wee set iustification in faith, not in workes. For what reaon we do so, we haue in readinesse easily to declare, if wee doe but turne to Christ vnto whom our faith is directed, and from whom it receiueneth her whole strength. Why therefore are we iustified by faith? because by faith wee take hold of the righteounesse of Christ, by which alone wee are reconciled to God. But

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this thou canst not take holde of, but that thou must also therewithall take hold of sanctification. For he was giuen to vs, for righteousnesse, wisedome, sanctification, and redemption. Therefore Christ justifyeth none whom he doeth not also sanctifie. For these benefits are coupled together with a perpetuall and inseparable knot, that whom he enlighteneth with his wisedome, them he redeemeth: whom he redeemeth, he justifyeth: whom he justifyeth, he sanctifieth. But forasmuch as our question is onely of righteousnes and sanctifying, let vs stay upon these. We may put difference betwenee them, yet Christ containeth them both inseparably in himselfe. Wilt thou therefore obtaine righteousness in Christ? Thou must first possess Christ: and thou canst not possess him, but that thou must be made partaker of his sanctification: because he cannot be borne in pieces. Sith therefore the Lorde doeth graunt vs these benefits to be enjoyed none otherwise than in giving himselfe, he giueth them both together, the one ouer without the other. So appeareth how true it is, that wee are justified not without works, and yet not by works: because in the partaking of Christ, whereby wee are justified, is no lesse contained sanctification than righteousness.

2 That also is most false, that the minds of men are withdrawn from the affection of well doing, when wee take from them the opinion of meriting. Here by the way the readers must be warned, that they foolishly reason from rewarde to merite, as I shall afterwarde more plainly declare: namely, because they knowe not this principle, that God is no lesse liberal when he assigneth rewarde to workes, than when he giueth power to doe well. But this I had rather difference to the place fit for it. Now it shalbe enough to touch how weake their objection is: which shalbe don two wayes. For first whereas they say that there shalbe no care of well framing of life, but when hope of reward is set before them: they erre quite from the truth. For if this onely be entended when men serue God, that they looke to rewarde, or let out to hire or sell their labors to him, they little preuaile: for God will be freely worshipped, freely loued: he (I say) alloweth that worshipper, which when all hope of receiving reward is cut off, yet celoth not to worship him. Moreover, if men be to be pricked forward, no man can put sharper spurre vnto them, than those that are taken of the ende of our redemption and calling: such as the worde of God spurreth men withall, when it teacheth, that it is too wicked vnhthankfulness, not mutually to loue him againe which first loued vs: that by the bloud of Christ our confciences are cleaned from dead worke, to serue the liuing God: that it is a hainous sacriledge, if being once cleansed, wee defile our selves with newe filthinesse, and prophanse that holy bloud: that wee are delivered from the handes of our enemies, that wee may without feare serue him in holinesse and righteousnesse before him all the daies of our life: that wee are made free from sinne, that we may with a free Spirit folowe righteousness: that our olde man is crucified, that wee may rise againe into newnesse of life: againe, that if wee be dead with Christ (as becommeth his members) wee must fecke those things that are aboue, and must in the world be waifaring men from home, that wee may long towaerd heaven where is our treasure: that the grace of God
God hath appeared to this end, that forsaking all ungodliness and worldly desires, we may live soberly, holy, and godly in this world, looking for the blessed hope and the appearing of the glory of the great God and our Saviour: therefore that we are not appointed that we should strive vp wrath to our selves, but that we may obtaine salvation by Christ: that we are the temples of the holy Ghost, which it is not lawful to be defiled: that we are not darkneffe, but light in the Lorde, which must walke as children of light: that we are not called to vncleneannes, 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 name is not fulfilled but with purenesse of life: that we are for this purpose deliuere from sinne, that we should obey to righteousnesse. Can we be pricked forwarde to charity with any more lively argument than that of John, that we shold mutually love one another as God hath louted vs? that herein his children doe differ from the children of the Deuill, the children of light from the children of darknesse, because they abide in love? Againe with that argument of Paul, that we if we cleaue to Christ, are the members of one body, which it is meete to be holpen one of another with mutual duties? Can we be more strongly prouoked to holiness than when wee heare againe of John, that all they that haue this hope, doe sanctifie themselues, because their God is holy? Againe of the mouth of Paul: that haueing the promise of adoption, wee should cleaue our selves from all the defiling of the flesh and spiritue? then when wee heare Christes setting forth himelte for an example vnto vs that we shoulde followe his steppes?

3 And these fewe things I haue set forth for a taske. If I should entende to goe through all, I shoulde be druen to make a long volume. The Apostles are all full of encouragementes, exhortations and rebukings, whereby they may instruct the man of God to euery good worke, & that without any mention of merite. But rather they fetche their chiefe exhortations from this that our salvation standeth vpon the onely mercie of God and vpon no merite of ours. As Paul, after that he hath in a whole Epistle discoursed that there is no hope of life for vs but in the righteousnesse of Christes, when he commeth downe to morall exhortations, he befeecheth them by that mercie of God which he hath vouchsafed to extende to vs. And truly this one cause ought to haue bin sufficient, that God may be glorified in vs. But if any be not so vehemently moued with the glorie of God, yet the remembrance of his beneitures ought to haue bin, most sufficient, to stirre vp such men to do well. But these men, which doe paraduenture with thrusting in of merites beate out some seruile and constrained obediences of the lawe, doe failely say that we haue nothing whereby we may exhorte men to good workes, because we go not the same way to worke. As though God were much delited with such obediences which protesteth that he loueth a cherefull giver, and forbiddeth any thing to be given as it were of heaviness or of necessity. Neither do I speake this for that I doe either refuse or despise that kinde of exhortation, which the Scripture ofteentimes vseth, that it may leaue no meane unattempted euery way to stirre vp our minds. For it rehearseth the rewarde which God will render to euery man according

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to his works. But I deny that that is the only thing, yea or the chief among many. And then I grant not that we must take beginning thereto. Moreover I affirm that it maketh nothing to the setting up of such merits as these men boast of, as we shall hereafter see. Lastly of all I say that is to no profitable vse, unless this doctrine have first taken place, that we are justified by the only merit of Christ, which is conceived by faith but by no merits of our works, because none can be fitted to the end of holiness, unless they have first digested this doctrine. Which thing also the Prophet verily well signifieth, when he thus speaketh to God: With thee is mercy, that thou mayst be feared. For he sheweth that there is no worshipping of God, but when his mercy is acknowledged, upon which alone it is both founded and established. Which is verily worthie to be noted, that we may knowe not onely that the beginning of worshipping God aright is the affiance of his mercy, but also that the fear of God (which the Papistes will have to be meritorious) cannot have the name of merite, because it is grounded upon the pardon and forgiveness of sinnes.

4. But it is a moste vaine slander, that men are allured to sinne, when wee affirm the free forgiveness of sinnes, in which we say that righteousnesse consisteth. For, wee say that it is of so great value, that it can with no good of ours be recompened, and that therefore it should never be obtained, unless it were freely given. Moreover, that it is to vs in deed freely given, but not so to Christ which bought it so dearly, namely with his owne most holy bloud, besides which there was no price of value enough that might be paid 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 holy bloud is not shed for oft as they sinne. Furthermore, wee learne, that our filthinesse is such, as is never washed away but with the fountain of this most pure bloud. Ought not they that hear these things, to conceive a greater horror of sinne, than if it were saide that it is wiped away with the sprinkling of good works? And if they have any thing of God, howe can they but dread being once cleansed, to wallowe themselves againe in the mire, as much as in them lieth to trouble and infect the purenesse of this fountain? I have washed my feete (faith the faithful soule in Salomon) howe shall I againe defile them? Nowe it is evident, whether fort doth both more abace the forgiveness of sinnes, and do more make vile the dignitie of righteousness. They babble that God is appeased with their owne trifling satisfactions, that is, their dounge: Wee affirm that the giltine of sinne is more grievous than can be 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 only bloud of Christ. They say that righteousness (if it faile at any time) is restored and repaired by satisfactorie workes: wee thinke it more precious than that it can be matched with any recompence of workes, and that therefore for the restoring thereof wee must flee to the onely mercie of God. As for the rest of those things that pertaine to the forgiveness of sinnes, let them be sought out of the next Chapter.
Nowe let vs also go through the other argumentes wherewith Satan by the souldiers of his garde, goeth about either to ouerthrowe or batter the justification of faith. This I thinke we haue already wrung from the slaunderers, that they can no more charge vs as enemies of good workes. For, justification is taken away from good workes, not that no good workes should be done, or that those which be done should be denied to be good, but that we should not put affinuice in them, nor glorie in them, nor ascribe salvation vnto them. For this is our affiance, this is our glory, and the only author of our salvation, that Christ the sonne of God is ours, and we likewise are in him the sonnes 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 affaire vs, as we haue sayde, with other engines, goe to, let vs go forward in beating away these also. First they come backe to the promises of the lawe, which the Lorde did set forth to the keepers of his lawe: and they ask whether we will haue them to be utterly voyde or effectuall. Because it were an absurditie and to be scorned to say that they are voyde, they take it for confessed that they are of some effectuallnesse. Hereupon they reason that we are not justified by only faith. For thus faith the Lord: And it shalbe, if thou shalt here these commandements and judgements, and shal keepe them and do them, the Lord alfo shal keepe with thee his covenante and mercy which he hath sworn to thy fathers, he shal loue thee and multiply thee, and bleffe thee, &c. Againe, If ye shal well direct your wayes and your endeauours, if ye walk not after strange Gods, if ye do judgemenbetwene man and man, and go not backe into malice, I will walke in the meddle of you. I will not recite a thousande pieces of the same sort, which sith they nothing differ in sense, shalbe declared by the solution of these. In a summe, Moses testifieth that in the lawe is set forth blessing and curse, death and life. Thus therefore they reason, that either this blessing is made idle and frutelesse, or that justification is not of faith alone. We haue already before shewed, howe if we sticke fast in the lawe, ouer vs being destitute of all blessing, hangeth onely curse which is threatened to all transgressors. For the Lord promiseth nothing but to the perfect keepers of his lawe, such as there is none found. This therefore remaineth, that all mankinde is by the law accused, and subject to curse & the wrath of God: from which that they may be loosed, they must needes goe out of the power of the law, and be as it were brought into libertie from the bondage thereof: not that carnall libertie which shoulde drawe vs from the keeping of the lawe, should allure vs to thinke all things lawfull and to suffer our lust, as it were the staiies being broken and with loose reins to run at riot: but the spiritual libertie, which may comfort and raise vp a dismayed and ouerthrown conscience, shewing it to be free from the curse and damnation wherewith the lawe helde it downe bounde and faste yed. This deliverance from the subiection of the lawe, and Manumission (as I may call it) wee obtaine when by fayth wee take holde of the mercy of God.
God in Christ, whereby we are certified and assured of the righteousness of
sins, with the feeling whereof the lawe did pricke and bite vs.

2 By this reason even the promises that were offered vs in the law, should
be all effectuall and voyde, vnlesse the goodness of God by the Gospel
did helpe. For, this condition that we keepe the whole lawe, ypon which
the promises hang, and whereby alone they are to be performed, that never
be fulfilled. And the Lorde so helpe them, not by leasing part of righteousnes
in our worke, and supplying parte by his mercifull bearing with vs, but
when he setteth onely Christ for the fulfilling of righteousnesse. For the
Apostle, when he had before sayde that he and other Ivewes beleueu in Je-
fus Christ, knowing that man is not iustified by the worke of the lawe, add-
deth a reason: not that they should be holpen to fulnesse of righteousnesse
by the faith of Christ, but by it should be iustified, not by the worke of the
lawe. If the faithfull remove from the lawe into faith, that they may in faith
 finde righteousnesse which they see to be absent from the lawe: truly they
 forfake the righteousnesse of the lawe. Therefore now let him that lieth,
amplifie the rewardinges which are faide to bee prepared for the keeper of the
lawe, so that he therewithall consider that it commeth to passe by our peruer-
nesse, that we seele no fruitue thereof till we haue obtained an other right-
ouesnesse of faith. So David, when he made mention of the rewarding which
the Lorde hath prepared for his servantes, by and by descendeth to the re-
knowledging of finnes, whereby that same rewarding is made voyde. Also
in the xix. Psalme, he gloriously setteth forth the benefites of the lawe, but
he by and by crieth out: Who shall understand his faults? Lord cleanse me
from my secret faults. This place altogether agreeth with the place before,
where when he had sayd that all the wayes of the Lord are goodnes & truth
to them that feare him, he addeth: For thy names sake Lord, thou shalt be
mercifull to my peruerfenesse, for it is much. So ought we also to reknow-
ledge, that there is in deede the good wil of God set forth vs in thy lawe,
if we might deferue it by worke, but that the same never commeth to vs by
the differencing of worke.

3 How then? Are they guen that they should vanish away without fruit?
I haue euene nowe already protested that the same is not my meaning. I say
verily that they vter not their effectuallnesse toward vs, so long as they haue
respect to the merite of worke, and that therefore if they be considered in
themselues, they are after a certaine manner abolifhed. If the Apostle teach-
eth that this noble promise: I haue guen you commaundements, which
who so small do small live in them, is of no value if we stand still in it, and shall
never a whit more profit than if it had not beene guen at all: because it be-
longeth not euene to the most holy servantes of God, which are all far from
the fulfilling of the lawe, but are compassed aboute with many transgres-
sions. But when the promises of the Gospel are put in place of them, which
do offer free forguenesse of finnes, they bring to passe that not onely we our
selues be acceptable to God, but that our worke also haue their thankes: &
not this only, that the Lord accepteth them, but also extendeth to them the
blessings which where by covenant due to the keeping of thy lawe. I grant ther-
fore, that those things which the Lorde hath promised in his lawe to the
followers
followers of righteousnesse and holinesse, are rendred to the workes of the faithful; but in this rendring the cause is alwayes to be considered that powrth grace to workes. Now causes we see there be three. The first is, that God turning away his sight from the workes of his ferauantes, which alway deseure rather reproch then praiue, embraceth them in Christ, and by the onely meane of faith reconcileth them to himselfe without the meane of workes. The seconde, that of his fatherly kindnesse and tender mercifullnes, he lifteth vp workes to so great honour, not weyng the worthines of them, that he accounteth them of some value. The third, that he receiueth the very same works with pardon, not imputing the imperfection, whereof they al being defiled, should otherwise be rather reckned among sinnes then vertues. And hereby appeareth how much the Sophisters haue ben deceived, which thought they had gaily escaped al absurdities when they said workes do not of their owne inward goodnesse availe to deserve saluation, but by workes of the couenant, because the Lord hath of his liberalitie so much esteemed them. But in the meanesse of time they considered noe, howe farre those workes which they would have to be meritorious, were from the condition of the promises, vnles there went before both justification grounded vpon onely faith, and the forgiuences of sinnes, by which eu en the good works themselves haue neede to be wiped from spottes. Therefore of three causes of Gods liberalitie, by which it is brought to passe that the workes of faithfull are acceptable, they noted but one, and suppressed two, yea and thofe the principall.

4 These alledge the saying of Peter, which Luke rehearseth in 8 Acts: I finde in truth that God is not an accepter of persons: but in euery nation he that doth righteousnesse is acceptablc to him. And hereupon they gather that which seemeth to be vndoubted, that if man doeth by right endeuours get himselfe the fauour of God, it is not the benefcial gite of God alone that he obteineth saluation; yea that God doeth so of his mercie helpe a finner, that he is by workes bowed to mercie. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be inclined to mercie, but onely miserie. If therefore it bee certaine that man is naked and neede of all goodnesse, and on the other full stuffed and loden with al kindes of euils, when God first receiueth them: for what qualitie, I pray you, shall we say that he is worthie of the heavenly calling? Away therefore with the vaine imagining of merites, where God so evidently setteth out his free mercifullnesse. For, that which in the same place is saide by the voice of the Angels to Cornelius, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrestted, that man by endeauour of good workes is prepared to receive the grace of God. For it must needs be that Cornelius was alreadie enlightened with the spirit of wisdome, and he was endued with true wisdome, namely with the face of God: that he was sanctified with the same Spiritte, sith he was a follower of righteousnesse, which the Apostle teacheth to be a most certaine fruit thereof. All these things therefore which are said to have pleased God in him, he hath of his grace, so farre is it of that he did by his owne endeauour prepare
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prepare himselfe to receive it. Truely there cannot one syllable of the scripture be brought forth, that agreeeth not with this doctrine, that there is none other cause for God to accept man unto him, but because hee feeth that man should be euerie way loft, if hee be left to himselfe: but because hee will not haue him lopt, hee vseth his owne mercie in delievering him. Nowe wee see howe this accepting hath not regard to the righteousnesse of man, but is a mere token of the goodnesse of God towarde men being miserable & most vnworthie of so great a benefite.

5 But after that the Lorde hath brought man out of the bottomlesse depth of destruction, and feuered him to himselfe by grace of adoption: because he hath new begotten him and newly formed him into a newe life, he now embraceth him, as a newe creature with the gifts of his spirit. This is that accepting whereof Peter maketh mention, by which the faithfull are after their vocation allured of God even in respect also of works: for the Lord cannot but loue & kisfe those good things which he worketh in them by his Spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of works, but in as much as for their cause & for their fakes, whatsoever good workes he hath giuen them in encreasing of his liberalitie, he alfo vouchfaeth to accepte. For whence haue they good workes, but because the Lorde, as he hath chofen them for vessels vnto honour, so will garnish them with true godlinesse? Whereby alfo are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to those deformities and spottes that cleaue to them? Summarily, he signifieth nothing els in this place, but that to God his children are acceptable and louely in whom he feeth the marks and features of his owne face. For we haue in another place taught that regeneration is a reparing of the image of God in vs. For as much as therefore wherefoever the Lord beholdeth his owne face, he both worthily loueth it and hath it in honour: it is not without cause saide, that the life of the faithfull being framed to holines & righteousness pleath him, but because the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begunne and sauouring of the faultinesse of the flesh: he can not be favourable neither to those nor to thee, vnlesse hee more embrace them in Christe than in themselues. After this manner are those places to be taken, which testifie that G O D is kinde and mercifull to the followers of righteousnes. Moses faide to the Israelites,

Deut. 7-9.
The Lorde thy God keepest couenant, to a thousande generations: which sentence was afterward vfed of the people for a common maner of speach.

1. King. 8-23.
So Salomon in his solemn prayer, faith, Lord God of Irael, which keepest couenant and mercie to thy seruauntes which walke before thee in their whole heart. The same wordes are also repeted of Nehemias. For, as in al the couenants of his mercie, the Lord likewise on their behalfe required of his seruauntes vprivrighentnesse and holines of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine rejoyefing by reason thereof shoulde bleffe his owne soule, walking in the meane time in vperterfnesse of his owne heart: so his will is by this way to keepe in their dutie thome that are admitted into the communion of the couc-
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covenent: yet neuertheless the covenent it selfe is both made at the beginning free, and perpetually remaineth such. After this manner David when he glorifieth that there was rendred to him rewarde of the cleaneffe of his handes, yet omitteth not that fountaine which I haue spoken of, that he was drawn out of the wombe, because God loued him: where he fotteth out the goodnes of his covenent, that he abateth nothing from the freemercy which goeth before all gifts, whereof it is the beginning.

6 And here by the way it shall be profitable to touch what these forms of speaking doe differ from the promises of the lawe. I call promises of the lawe, not those which are eche where commonly written in the bookes of Moses:(for as much as in them also are found many promises of the Gospel) but those which properly belong to the ministerie of the lawe. Such promises, by what name so ever you lift to call them, doe declare that there is rewarde ready vpon condition, if thou doe that which is commandd thee. But when it is sayde, that the Lord keepeth the covenent of mercie to them which love him,thcrcin is rather shewed what manner of men be his seruants which haue faithfully receiued his covenant, than the cause is expressed why the Lorde shoule doe good to them. Nowe this is the manner of shewing it. As the Lord vouclafseth to graunt vs the grace of eternal life, to this ende that he should be loued, feared, and honored of vs: so whatsoever promises there are of his mercie in the Scriptures, they are rightfully directed to this, and that we shoule reuerence and worship the author of the benefites. So oft therefore as we heare that he doth good to them that kepe his lawe, let vs remember that the children of God are there signified by the duetie which ought to be continuall in them: that we are for this cause adopted, that we shoule honour him for our Father. Therefore leaft we should disshirite our priviledges from the right of adoption we must alway endewour to this whereunto our calling tendeth. But let vs againe kepe this in minde, that the accomplisment of the mercie of God hangeth not vpon the works of the faithfull: but that he therefore fulfilleth the promise of salvation to them which aunswere to their calling in uprighnesse of life, becaus in them he acknowledgeth the natural tokens of his children which are ruled with his Spirite vnto good. Hereunto let that be referred which is in the xv. Psalm spoken of the Citizens of the Church, Lorde who 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 Efaie, Who shall dwell with deuouring fire? He that doth righteoufneffe, he that speaketh right things, &c. For there is not described the stay whereupon the faithful may stand before the Lord, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because he abhorreth finne, he loueth righteoufneffe: whom he ioyneth to himselfe, them he cleaneth with his Spirite, 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 aunswere ready, because the Lorde by his mercie both hath once adopted them, and perpetually defendeth them. But if the questi-
on be of the manner, then we must come downe to regeneration & the fruits thereof, which are rehearsed in that Psalm.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good works with the title of righteousnesse, and affir-
meth that man is justified by them. Of the first sorte there be very manie places, where the offeruings of the commandements are called justific-
ations or righteousnesse. Of the other sorte, that is an example which is in
Moses, This shalbe our righteousnesse, if we keepe all these command-
ments. And if thou take exception and saye that this is a promise of
the law, which being knitt to a condition impossible, proueth nothing. There
be other of which you can not make the same aunswer, as this: And that
shalbe to thee for righteousnesse before the Lord, to redeliver to the poore
man his pleadge, &c. Againe, that which the Prophete faith, that the
zeale in reuenging the shame of Israel, was imputed to Phinees for righte-
ousnesse. Therefore the Pharisees of our time thinke that here they
have a large matter to triumph vpon. For when we say, that when the
righteousnesse of faith is set vp, the justification of worke giueth place, by
the same right they make this argument: If righteousnesse be of worke,
then it is false that we are justified by faith onely. Though I grant that
the commandements of the lawe are called righteousnesse: it is no
maruell: for they are so in deede. Howe be it we must warne the readers
that the Grecians have not costly translated the Hebrew worde θεμον, Diκαι-
ωματα, righteousnesse for commandements. But for the worde, I wil-
lyingly release my quarrell. For neither doe we deie this to the lawe of
G O D, that it containeth perfect righteousnesse. For although, because
we are detters of all the things that it commandeth, therefore even when
we have performed ful obedience thereof, we are vnprofitable servants yet
because the Lord vouchsafed to grant it the honour of righteousnesse, we
take not away that which he hath giuen. Therefore wee willingly con-
seffe that the full obedience of the lawe is righteousnesse, that the keeping
of euery commandement, is a parte of righteousnesse, if so be that the
whole summe of righteousnesse were had in the other partes also. But
wee denye that there is any where any fuch forme of righteousnesse. And
therefore we take away the righteousnesse of the lawe, not for that it is mai-
med and vnperfect of it selfe, but for that by reason of the weakeinesse of our
fleshe it is no where seen. But the Scripture not onely calleth simply the
commandements of the Lord, righteousnesse: 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 righteousnesse of the Lord: truely when it fo speaketh,
it weyeth workes rather by the nature of the lawe, than by their owne pro-
per state. Howbeit here againe is that to be noted, which I even now fayd,
that of the negligence of the Greek tranflatour is not a lawe to be made.
But for asmuch as Luke woulde alter nothing in the received translation,
I wil also not strue about it. For God hath commanded these things that are
in the lawe to men for righteousnesse: but this righteousnesse we performe
not but in keeping the whole lawe: for by every trangression it is broken.
Whereas therefore the lawe doth nothing but prescrie righteousnesse: if we
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haue respect to it, all the severall commandements thereof are righteousness: if we haue respect to men of whom they are done, they doe not obtaine the praife of righteousness by one worke, being trespassers in many, and by that same worke which is ever partly faultie by reason of imperfection.

8 But nowe I come to the seconde kinde, in which is the cheefe hardnese. Paul hath nothing more strong to proue 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 al.so conclude of worke. Whereupon our adversaries, as though they had wonne the victorie, determine that wee are indeed not justified without faith, but that wee are also not justified by it alone, and that worke accomplisheth our righteousness. Therefore here I beeche the godly, that if they know that the true rule of righteousness is to be taken out of the Scripture onely, they will religiously and earnestly wey with mee, howe the scripture may without cauillations 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, hee doeth boldly conclude that all they that are justified by faith, are excluded from the righteousness of worke. But sith it is certaine that the justification of faith is common to all the faithfull, hee doth thereof with like boldnese conclude that no man is justified by worke, but rather contrariwise that men are justified without any helpe of worke. But it is one thing to dispute of what value worke are by themselfes, and another thing what account is to bee made of them after the stablishing of the righteousness of faith. If wee shall set a price vpon worke according to their worthinesse, wee fay that they are unworthy to come into the sight of God: and therefore that man hath no worke whereof he may glory before God: then, that being spoyled of all help of worke he is justified onely faith. Nowe wee define righteousness thus, that a sinner being receiued into the communion of Christ, is by his grace reconciled to God, when being cleansed with his blood hee obteineth forgiveness of sinnes, & being clothed with his righteousness as with his owne, he standeth assured before the heavenny judgement seat. When the forgive

ness of sinnes is fet before, the good worke which followe haue nowe another valuation than after their owne deseruing: because what soever is in them vnperfect, is covered with the perfection of Christ: whatsoever spots or filthinesse there is, it is wiped away with his cleanness, that it may not come into the examination of the judgement of God. Therefore when the gilines 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 worke: the good worke which the faithfull doe are compted righteous, or (which is all one) are imputed for righteousness.

9 Nowe if any man object this against me to affaile the righteousness of faith, first I will aske whether a man be compted righteous for one or two holy
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holy works, being in the rest of the works of his life a trespasser of the lawe. This is more than an absurditie. Then I will aske if hee be counted righteous for many good works, if he be in any part founde guiltie. This also hee shall not bee so bolde to affirme, when the penall ordinance of the lawe crieth out against it, and proclameth at them accursed which haue not fulfilled all the commandements of the lawe to the uttermost. Moreover, I will goe further and aske, whether there be any worke that deserueth to be accused of no uncleanesse or imperfection. And howe couold there be any such before those eyes, to whom euere the verie starrs are not clean enough, nor the Angels righteous enough? So shal he be compelled to grant that there is no good worke which is not so defiled with transgressions adjoyned with it, and with the corruptneffe of it selfe, that it can not haue the honour of righteounnes. Nowe if it be certaine that it proceedeth from the righteoundesse of faith that works which are otherwise vnpure, unclean, and but halfe worke, not worthy of the light of God, much lesse of his lour, are imputed to righteoundesse, why doe they with boastings of the righteounesse of works destroy the iustification of faith, whereas if this iustification were not, they shulde in vaine boast of that righteounesse? Will they make a vipers birth? For thereto rend the saying of the vngoodly men. They can not deny that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteounesse of worke: yet they conclude that man is not iustified by faith, because good works also are accounted for righteounes. Therefore let vs let passe these follies and confesse as the truth is, that if the righteounesse of worke of what sorte so ever it be accounted, hangeth vpon the iustification of faith, it is by this not onely nothing minished but also confirmed, namely whereby the strength there of appeareth more mightie. Neither yet let vs thinke that worke are so recommended after free iustification, that they also afterward come into the place of iustifying a man, or doe parte the office betweene them and faith. For vnlese the iustification remaine alway whole, the uncleanes of worke shall be vncovered. And it is no absurditie, that a man is iustified by faith that not only he himelsey is righteous, but also his worke are esteemed righteous about their worthines.

After this manner we will grant in worke not onely a righteounesse in partes (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect & ful righteounes. But if we remember vpon what foundation it is vpholden, al the difficultie shall 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 graffed into Christ, doe therefore appear righteous before God, because our wickednesse are couered with his innocence, so our worke are & be taken for righteous, because whatsoever faultinesse is otherwise in them, being buried in the cleannesse of Christ, it is not imputed. So we may rightfully say, that by onely faith not onely we but also our worke are iustified. Nowe if this righteounesse of worke of what sorte soever it bee, hangeth vpon faith and free iustification, and is made of it, it ought to bee included.
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ded under it, and to be set under it as the effect under the cause thereof, as I may so call it: so farre is it of that it ought to be raised vp either to destroy or darken it. So Paul to drive men to confesse that our blessednesse consisteth of the mercie of God, not of workes, chiefly enforceth that saying of David, Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is he to whom the Lorde hath not imputed sinne. If any man do thrust in to the contrary innumerable sayings wherein blessednesse seemeth to be gien to worke: as are these: Blessed is the man which feareth 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, the vndele, the poore in Spirite, the meke, the mercifull, &c. they shall not make but that it shalbe true which Paul faith, For because those things that are there commended are newer so in man, that he is therefore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuered from miserie by forgivingnesse of sinnes. For as much as therefore all the kindes of blessednesse which are extolled in the Scriptures, do fall downe voide, so that man receiueth fruite of none of them, til he haue obtained blessednesse by forgivingnesse of sinnes, which may afterward make place for them: it followeth that this is not onely the hieft & the chiefe but also the only blessednesse: vnlesse paraduerture you will haue that it be weakened of those which consist in it alone. Nowe there is much less reason why the calling of men righteous shoulde trouble vs, which is commonly gien to the faithfull. I grant verily that they are called righteous of the holinesse of life: but forasmuch as they rather endeuour to the following of righteousnes, than do fullfill righteousness it selfe, it is meeete that this righteousnes such as it is, giue place to the justification of faith, from whence it hath that which it is.

II. But they say that we haue yet more businesse with Iames, namely which with open voice fighteth against vs. For he teacheth both that Abraham was justified by workes, and also that all we are justified by workes, not by faith only, What then will they draw Paul to fight with Iames? If they hold Iames for a minister of Christ, his saying must be so taken that it disagree not from Christ speaking by the mouth of Paul, The holy Ghost affirneth by the mouth of Paul, that Abraham obtained righteousnes by faith, not by workes; and we also do teache that all are justified by faith without y workes of the law. The same holy Ghost teacheth by Iames that both Abrahams righteousnes & ours consisteth of works, not of only faith. It is certaine that the holy Ghost fighteth not with himselfe, What agreement shall there be therefore of these two? It is enough for the aduerfaries, if they pluck the righteousnesse of faith which we would haue to be fastened with moiste deepe rootes, but to render to confidences their quietenesse, they haue no great care. Whereby verily you may see that they gnawe the justification of faith, but in the mean time do appoint no marke of righteousnesse where confidences may stay. Therefore let them triumph as they lift, so that they may boast of no other victorie than that they haue taken away all certaine of righteousnesse. And this wretched victorie they shall obtaine, where the light of trueth being quenched, the Lord shal suffer them to over-spread

Rom. 4. 7. 
Psal. 132. 
Psal. 113. 
Psal. 14. 2. 
Psal. 1. 2. 
Iam. 8. 12. 
Psal. 106. 3. 
& 119. 1. 
Matt. 5. 30.
spread the darkness of lies. But wheresoeuer the truth of God shall stand, they shall nothing prejudice. I deny therefore that the saying of Iames which they still continually hold up against us as it were the shield of Achilles doth any thing at all make for them. That this may be made plaine, first wee must looke at the market that the Apostle shooteth at: and then we must note where they be deceived. Because there were then many (which mischief is wont to be continual in the Church) which openly bewrayed their infidelity, in neglecting and omitting all the proper workes of the faithfull, and yet caualled not to boast of the false name of faith: Iames 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 chalenge so much the vaine image of it, that being contented herewith they carelessly ranne disolutely abroade into all licentiousnes of vices. This ground being conceived, it shalbe easie to perceive where our aduersaries do misle. For they fell into two deceits in the worde, the one in the name of faith, the other in the word of justification. Whereas the Apostle nameth faith a vaine opinion farre distant from the trueth of faith, it is spoken by way of granting, which is no derogation to the matter: which he sheweth at the beginning in these words. What profiteeth it, my brethren, If any man say y 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 mockerie maketh it worse than the devils knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceive what he meaneth. Thou belieuest (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 marucile if it do not justify. And when this is taken from it, let vs not thinke that any thing is abated from the Chrifian faith, the nature whereof is farre otherwise. For after what manner doth true faith justify vs, but when it coniowneth vs with Chrift, that being made one with him wee may enjoy the partaking of his righitouffnesse? It doth not therefore justify vs by this that it conceueth a knowledge of the being of God, but by this that it refeth upon the assurednes of the mercy of God.

12 We haue not yet the worke, vnlesse we examine also the other deceit in the word, forasmuch as James setteth part of justification in works. If you will make Iames agreeing both with the rest of the Scriptures, & thimself, you must of necellitie take the worde of Justifying in an other signification than it is taken in Paul. For Paul faith y wee are justified, when the remembrance of our vnrightouffnesse being blotted out, we are accounted righteous. If Iames had meant of that taking, he had wrongly alleaged that out of Moses: Abraham beleued God, &c. For he thus frameth it togethier. Abraham by works obtained rightouffnes, because he sticked not at y commandement of God, to offer vp his sonne. And so the Scripture was fulfilled which faith, that he beleued God, and it was imputed to him for rightouffnes. If it be an absurditie, that the effect is before his cause, either Moses doth in that place falsely testify, that faith was imputed to Abraham for rightouffnes: or he defered not rightouffnes by that obedience which he sheweth in offering vp of Isaac. Abraham was justified by his faith, when
Ifmael was not yet conceived, which was now grown past childhood before that Isaac was borne. How therefore shall we say, that he got to himselfe righteousness by obedience which followed long afterward? Wherefore either James did wrongfully misturne the order (which it is a wickedness to think) or he meant not to say he was justified, as though he desired 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 & imaginalke fivor of faith. In a summe, he disputeth not by what meanes 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 shal deliver vs out of all doubt. For our adversaries are hereby chiefly deceived, if they thynke that James defineth the manner of justifying, whereas he traduiceth about nothing else but to overthrow their peruerse carelesnes, which did vainly pretend faith to excufe their despifing of good works. Therefore into how many ways focuer they wret the words of James, they shall wring out nothing but two sentences: that a vaaine bodilie shewe of faith doth not justifie, and that a faithful man not contented with such an imaginatious shewe, doth declare his righteousness by good works.

13 As for that which they allege out of Paul, the same meaning, that 

doers of the law, not the hearers, are justified; it nothing helpeth them. I will not escape away with the solution of Ambrose, that that is therefore spoken because the fulfilling of the law is faith in Christ. For I see that it is but a mere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Jewes from foolith 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 righteousness bee sought out of the lawe, not the knowledge but the observing of it is required. Wee verily make no doubt of this that the righteousness of the law standeth in works: nor yet of this also, that the righteousness consisteth in the worthines and merites of works. But it is not yet proved, that we are justified by works, vnlesse they bring forth some man that hath fulfilled the law. And that Paul meant none otherwise, the hanging togethcr of the text shalbee a sufficient testimonie. After that he had generally condemned the Gentiles and the Jewes of vn-righteousnesse, 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. Now e because they winking at their owne trespassings proudly gloried of the onely lawe: he adiorneth that which moste fitly agreed, that the lawe was not therefore made, that men should be made righteous by onely hearing of the voice thereof: but then and not til then when they obeyed, as if he should say: Seek thou righteousness in the lawe, alleage not your hearing of it, which of it self
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 defitute, it followed that they were spoyle of glorying of the law. Therefore we must of the meaning of Paul rather frame a contrary argument. The righteousnesse of the lawe confisfteth in the perfection of works. No man can boast that he hath by works satisfied the law. Therefore there is no righteousnes by the lawe.

14 Now they allege also these places, wherein the faithfull doe boldly offer their righteousnes to the judgement of God to be examined, & require that sentence be giuen 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 mee. Againe, Hear my righteousnesse, O Lord. Thou haft prooued my heart, & haft visitted it in the night, & there was no wickednesse found in mee. Againe, The Lord shall render to mee according to my righteousnesse, and he shall recompense mee according to the cleanness of my hands. Because I haue kept the wayes of the Lord, & haue not wickedly departed from my God, And I shallbe vnspotted & shall keepe mee from my iniquitie. Againe, Judge me, Lord, because I haue walked in mine innocencie. I haue not sitt with lyeing men, I wil not enter in with them that doc wicked things. Destroy not my soule with the vnsgodly, my life w men of bloud: in whose hands are iniquities: whose right hand is filled w giftes. But I have walked innocently. I haue above spoken of the affiance which the holy ones do seeme simply to take to the fefues of workes. As for these testimonies that we haue here alleaged, they shall not much acombre vs, if they be vnderstood according to their compasse, or (as they commonly call it) their circumstance. Now the same is double. For neither would they haue them to be wholly examined, they should be either condemned or acquited according to a continual course of their whole life: but they bring into judgement a speciall cause to be debated. Neither do they claime to themselves righteousnes 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 only required he haue a good affiance in some particular matter, but a certaine perpetuall agreement of righteousnesse in his whole life. But the holy ones, when they call vpon the judgement of God to approue their innocencie, do not offer themselues free from all gultines & in every behalf faultlesse: but verily when they haue fastened their affiance of salvation in his goodness only, yet trusting he is the reuenger of the poore afflicted against right & equitie, they commend to him the cause wherein the innocent are oppresed. But when they set their aduersaries with them before the judgement seat of God, they boast not of such an innocencie as shall answer to his purenesse of God if it be severely searched, but because in comparison of the malice, obturatie, suttletie & wickednesse of their aduersaries they know that their plainnesse, righteousnes, simplicitie, & cleanness is known & pleasing to God: they feare not to call vpon him to be judge betweene themselues & them. So when Dauud said to Saul: The Lord render to euery man according to his righteousnes & truth: he meant not that the Lord should examine by himselfe and reward euery man according to his descuences, but he
he took the Lord to witness, how great his innocencie was in comparision of the wickednes of Saul. And Paul himselfe, when he boyledth with this glo
ing that he hath a good witnes of conscience, that he hath travailed with simplicite and vprightnesse in the Church of God, meaneth not that hee ftandeth upon such glorying 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 cuyll speaking of men whatsoever it be. For wee see what he sayeth in another place, that he knoweth no cuyll by himselfe, but that he is not thereby ju
tified, namely because he knewe that the judgement of God far surmount
teth the bleared sight of men. Howsoeuer therefore the godly doe defende their innocencie against the hypocrifye of the vngodly, by the witnesing & judgement of God: yet when they haue to doe 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 fervants: because euyry one that liueth shall not be justified in thy sight: and distrustung their owne workes, they gladly sing, Thy goodnesse is better than life.

15 There are also other places not vnlike to these before, in which a man may yet tary. Salomon faith, that he which walketh in his vprightnesse, is righteous. Againe, That in the path of righteousnesse is life, and that in the same is no death. After which manner Ezekiel reporteth that he shall live life that doth judgement and righteoufnesse. None of these doe we either de
ny or darken. But let there come forth one of the sonnes of Adam with such an vprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuarie of mercie. Neither do wee in the meantime deny but that to the faithfull their vprightenesse, though it be but halfe & vn
perfect, is a step towards immortalitie. But whence commeth that but be
cause whome the Lord hath taken into the covenaut of grace, he searcheth not their works according to their desentings, but kissteth them with fatherly kindnesse: Whereby we do not only vnderstand that which the scholemen doe reach, that workes haue their value of the accepting grace. For they meant that works which are otherwise insufficiant to purchase righteoufnes by the covenaut of the law, are by the accepting of God auauenced to the value of equalitie. But I say that they being deisted both with other trespassings & with their owne spottes, are of no other value at all, than in
somuch as the Lord tenderly graunteh pardon to both: that is to say, giueth free righteoufnes to man. Neither are here those prayers of the Apostile seasaonably thrust in place, where he wisheth so great perfection to the faith
full, that they may be faultles & vnblamable in the day of the Lorde. These words in deed the Celestines did in old time turmoile, to affirme a perfe
ction of righteoufnes in this life. But, which we thinke to be sufficient, wee answere briefly after Augustine, that all the godly ought in deed to ende
vour toward this marke, that they may one day appeare spotless & faultles before the face of God: but because the best and most excellent manner of this life is nothing but a going forward, wee shall then and not till then atta
aine to this marke, when being vnclathed of this flesh of sinne wee shall ful
ly cleaue to the Lorde. Yet will I not stiffeely striue with him which will
Of the manner how to receive the title of perfection to the holy ones, so that he also limitte the same with the words of Augustine himself. When (faith he) we will call the virtue of the holy ones, perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth and in humility.

The xviiij. Chapter.
That of the reward, the righteousness of workes is all gathered.

Now let vs passe ouer to those sayings which affirme, that God will render to every man according to his workes: of which fowre are these. Every man shall bear away that which he hath done in the body, either good or euill. Glorie and honour to him that worketh good: trouble & distresse vpon every soule of him that worketh euill. And they which have done good things, shall go into the resurrection of life: they which have done euill, into the resurrection of judgement. Come ye blessed of my father: I haue hungered, and ye gaue mea meate: I haue thirsted, and ye gaue mee drinke, &c. And with them let vs also ioyne these sayings, which call eternal life the rewardes of workes. Of which fowre are these. The rendring of thy hands of a man shalbe restored to him. He that feareth the commandement, shall be rewarded. Be glad and reioyce, beholde, your reward is plentiful in heaven. Every man shall receive reward according to his labor. Where it is said that God shall render to every man according to his workes, the same is easily assioyed. For, that manner of speaking doth rather shewe the order of following, than the caus. But it is out of doubt, that the Lorde doeth accomplish our salvation by these degrees of his mercie, when those whom he hath chosen he calleth to him: those whom he hath called, he justifieth: those whom he hath justified, he glorifieth. Although therefo he do by his only mercie receive them, he is his into life, yet because he bringeth them into the possession therof by the race of good workes, that he may fulfill his worke in them by such order as he hath appointed: it is no maruaille if it be said that they be crowned according to their works, by which without doubt they are prepared to receive the crowne of immortalitie. Yea and after this manner it is fully saide that they work their owne salvation, when in applying themselves to good workes, they præstie themselves towardes eternall life: namely as in an other place they are commanded to worke the meate which perisheth not, when be eating in Christ they get to the felues life: and yet it is by and by afterward added: Which the sonne of man shal giue you, Whereby appeareth the worde of Working is not set as contrary to grace, but is referred to endeavour; and therefore it followeth not, either faithfull are themselves authors of their owne salvation, or that the same proceeded from their works. 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. Nowe the same good work which God hath begun in them, must also be made perfect vntil the day of the Lord Iesu. And it is made perfect, when resembling the heavenly father in righteousness and holines, they proue themselves to be his children not
not swwarted out of kinde.

2. There is no caufe why we should of the name of rewardes gather an argument that our workes are the cause of saluation. First let this be determined in our hearts, that the kingdom of heaven is not a reward of seruants, but an inheritance of children, which they onely shall enjoy, that are adopted of the Lord to be his children: & for no other caufe, but for this adoption, the sonne of the bondwoman shall not be heir, but the sonne of the free woman. And in the very same places, in which the holy Ghoft promiseth to workes eternall glory for reward, in expressing the inheritance by name, he theweth y it commeth from else where. So Christ reherseth workes, which he recompenseth with the rewarding of heaven, when he calleth the elect to the possession thereof; but he therewithal adiuerteth y it must be possessed by right of inheritance. So Paul biddeth seruantes, which do their duty faithfully, to hope for reward of the lord: but he addeth, of inheritance. We see how they do as it were by express words pro vide that we impure not eternall blessednes to workes, but to the adoption of God. Why therefore do they therewithall together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of Isaac, there was promised to Abraham a feede in which all the nations of the earth should be blessed: and a multiplying of his feede, which should match the starres of the skie, and the sands of the sea, and other like. In many yeares afterward, Abraham, as he was commanded by the oracle, prepared himselfe to offer vs his sonne in sacrifice. When he had performed this obedience, he received a promise, I haue sworn by my selfe (faith the Lord,) because thou haft done this thing, and haft not spared thine owne only begotten sonne, I will bleffe thee and multiply thy feede as the starres of the skie, & the sands of the sea: thy feede shall possesse the gates of their enemies, & all the nations of the earth shalbe blessed in thy feede, because thou haft obedied my voice. What heare we? Hath Abraham by his obedience deserued the blessing, the promise whereof he had receivd before that the commandement was giuen? Here verily we haue it without circumstances fowed, that y Lord rewardeth the workes of the faithfull with those benefits which he had already giuen them before that the workes were thought of, haung yet no cause why he should do good to them but his owne mercy.

3. Yet doth the Lord not deceive nor mock vs when he faith that he ren dreth for rewardre to workes the same thing which he had before works ftrely giuen. For, because he will haue vs to be exercised with good workes, to think upon the delivery or enjoying (as I may so call it) of these things which he hath promiseth, and to runne throug them to the blessed hope set before vs in heaven, the fruit of the promisest is also rightly assigned to them, to the ripenesse whereof they do not bring vs. The Apostle very fittly expressed both these pointes, when he said that the Coloffians apply themselves to the duties of charity, for the hope which is laide vp for them in heaven, of which they had before heard by the word of the true speaking Gospell. For when he saith that they knewe by the Gospell, that there was hope layde vp for them in heaven, he declareth that the fame is by Christ only, not vnderpro ped with any workes. Wherewith 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 signifies that the faithful must runne at the time of their life, that they may attaine to it. But least we should thinke that the reward which the Lord promiseth, is not reduced to the measure of merite, he did put forth a parable, in which he made himselfe a houseshoulder, which sowed them that he met, to the trimming of his vineyarde, some at the first hour of the day, some at the second, some at the third, yea & some also at the 11. At evening he payed to every one equall wages. The exposition of which parable, that fame old writer whatsoever he was, whose booke is caried abroad underneath the name of Ambrose of the calling of the Gentiles, hath briefly and truly set out. I will see rather his wordes than mine owne. The Lorde (saueth he) by the rule of this comparison hath established the diversity of many foldre calling, belonging to one grace: where without doubt they which being let into the vineyarde at the 11. hour, are made equall with them that had wrought the whole day, do represent the estate of them, whom for the aduauncing of the excellencie of grace, the tender kindenesse of the Lord hath rewarded at the waning of the day, & at the ending of their life: not paying wages for their labour, but pouring out the riches of his goodness upon them whom he hath chosen without workes, that euen they also which haue sware in great labour, & haue received no more than the lasl, may understand that they haue receiued a gift of grace, not a reward of workes. Laft of all, this also is worthy to be noted in these places, where eternall life is called the reward of workes, that it is not simply taken for the communicating which we haue with God to blessed immortalitie, when he embrace that vs with fatherly good will in Christ: but for possessing or enjoying (as they call it) of blessednes, as also the very wordes of Christ do sound, In time to come life euerlast. And in another place, Come & possess the kingdom, &c. After this maner Paul calleth adoption, the revealing of the adoption which shalbe made in the resurrection: and afterward expoundeth it the redemption of our body. Otherwise as estranging from God is eternall death, so when man is receiued of God into favour, that he may enjoy the communicating of him and be made one with him, he is receiued from death to life: which is done by the beneficiall meane of adoption only. And if, as they are wont, they stily enforce the rewardes of workes, we may turne against them that saying of Peter, that eternally life is the reward of faith.

Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthinesse of our workes, as if they deservd such rewardes. For the Scripture leaueth nothing to vs, whereby we may be aduauanced in the sight of God. But rather it wholly endeuoreth to beate downe our arrogancc, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakeenesse is so succoured, which otherwise woulde by and by flipp and fall downe, vnlesse it did sufFerne it selfe with this expectation, & mitigateth her tedious grieues with comfort. First how hard it is for a man to forfake and deny not only all his things, but also himselfe, let every man consider for himself. And yet with this introduction Christ traineth his scholars, that is, all the godly. Then throughout all their life he doth instructeth them under the
the discipline of the crose, that they may not set their heart either to the desire or confidence of present good things. Briefly he so handeth them for the most part, that which way soever they turne their eies throughout the whole widenesse of the world, they have on every side nothing but desperation 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 them in mind to lift vp their head higher, to cast their eies further, that they finde with him the blesednesse which they see not in the world. This blesednesse he calleth, reward, wages, recompence, not weyng the merit of workes, but signifying that it is a recompensing to their troubles, sufferings, slaunders.&c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, calleth perpetuall life a rewarding, because in it the Lord receiveth his from labors into rest, from affliction into prosperous and happy state, from sorrow into gladnes, from povertie into flowing wealth, from shame into glory, and changeth all the evils which they have suffered for greater good things. So it shall also be no inconuenience, if we thinke holinesse of life to be a way, not which openeth an entry into the glory of the heavenly kingdom, but whereby the elect are led of their God into the disclosing of it: forasmuch as this is his good will to glorifie them whom he hath sanctified. Onely let vs not imagine a corrélation of merit and rewarde, wherein the Sophisters do fondly sticke saft, because they consider not this end which we set forth. But how vnorderly is it, when the Lord calleth vs to one end, for vs to looke to another? Nothing is more evident, than that reward is promised to good works, to relieue the weaknesse of our fleth with some comfort, not to puffe vp our mindes with glorie. Whofouer therefore doth thereby gather the merite of workes, or doth in one balance wey worke with reward, hee ereth farre from the right marke of God.

Wherefore when the Scripture faith that God the just judge will one day render to his a crowne of righteouenesse, I doe not onely take exception with Augustine, and say: To whom should he being a just judge, render a crowne, if he had not being a mercifull father giuen grace: and how should there be righteouenesse, vnlesse grace went before which justifieth the vnrighteous? Howe should these due thinges bee rendered, vnlesse these vndue things were first giuen? But also I ad an other thing. How should he impute righteouenesse to our works, vnlesse his tender mercifullnes did hide y vnrighteousnesse that is in them? Howe should he judge them worthie of reward, vnles he did by immeasurable bountifulnes take away that which is worthy of punishment? For he is wont to call eternall life, grace: because it is rendered to the free giftes 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 glorifie in workes, because they are the free giftes of God, it therewithall teacheth that they are alwayes defiled with some dregs, that they can not satisifie 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 speaketh somewhat otherwize than wee doe: yet that he doth not so disagree in the matter, shall appeare by his
his words in his thirde booke to Boniface: Where when he had compared two men together, the one of a life euin miraculously holy and perfect, the other honest indeede and of vnccrupt manners, but not so perfect but that much wanteth in him: at the laste hee concluseth thus: Euen this man which in maners seemeth much inferior, by reason of true faith in God whereof hee lueth and according to which hee accuseth himselfe in all his offentse, in all his good works: prayeth God, giving to himselfe the same, and to him glorie, and taking from himselfe both the pardon of sinnes, and the loue of well doing, when he is to be deluered out of this life, hie passeth into the fellowship of Christ. Wherefore, but because of faith? Which although it saue no man without works, (for it is it, which worketh by loue, not a reprobate faith) yet by it also sins are released, because the righteous man lueth of faith, but without it euene the same, which seeme good works are turned into sinnes. Here verily he doeth plainly confesse that which wee so much trauel to prove, that the righteousnes of good works hangeth hereupon, that they are by pardon allowed of God.

6 A verie neere sense to the places aforesaid, haue these: Make to your felues friendes of the Mammon of wickednesse, when you fail faile, they may receivce you into euerlastinge tabernacles. Command the rich men of this world not to be proudely minded, nor to trust in vncertaine richesse, but in the liuing GOD, to doe well, to become riches in good works, to lay vp in store for themselves a good foundation against the time to come, that they may obteine eternall life. For good works are compared to richesse, which wee may enjoy in the blessednesse of eternall life. Launtiere, that weeshall never come to the true understanding of them, vnnlesse we turne our eies to the marke whereunto holy Ghost directeth his words. If it be true which Christ faith, our minde abideth there where our treasure is, as the children of the world are wont to be earnestly bent to getting of those things which servie for the delights of this present life: so the faithful must looke, sight they have learned that this life shall by and by vvanish away like a dreame, that they sende those things which they would enjoy, thither where they shall have perfect life. We must therefore doe as they doe which purpose to remove 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 thinck themselfes to much more happy, how much more goods they haue where they shall tary long. If we beleue that heauen is our countrie, it behouseth vs rather to sende away our richesst, thither than to keepe them here where we must loose them with sudden remouing. But how shall we send them thither? If we communicate to the necessities of the poore, to whom whatsoeuer is giuen, the Lorde accounteth it giuen to himselfe. Whereupon commeth that notable promise, Hee that giueth to the poore, lendeth for giaine to the Lord. Againe, hee that liberally soweth, shall liberally reap. For those things are delievered into the hande of the Lorde to keep, which are bestowed upon our brethren by the dutie of charitie. Hee, as he is a faithfull keeper of that which is delievered to him, will one day restore it with plentifull giaine. Are then our dutifull doynge of so great value with God, that he be as richesse laide vp in store for vs in his hand? Who shall

fsce
feare so to say, when the scripture doth so oft and plainly witnesse it? But if any man will leape from the meere goodness of God to the worthless of workes, he shall be nothing holpen by these testimonies to the stabilishing of his error. For you can gather nothing rightly thereoff but the meere inclination of Gods tenderneſs toward us. For as much as to encourage vs to well doing although the services which wee doe to him are not worthise of so much as his only looking vpon them, yet he suffieth none of them to be lost.

7 But they more enforce the words of the Apostle, which when he corforreth the Thessalonians in troubles, teacheth that the same are fent to the that they may be accounted worthise 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, releafe & when the Lorde Iesus shall be shewed from heaven. But the author of the Epiflée to the Hebrews faith, God is not vnrighteous, that he should forget your worke, and the loue which you have shewed in his name for that you have miniftred to the faintes. To the first place I answer, that there is no worthines of merites spoken of but becaufe God the father willeth that we whom he hath choſen to be his children, should be made like to Chrift his first begotten fonne: 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 kingdom of heaven. Therefore when God doth. If we are accounted worthy of the kingdom of God, because we beare in the body the marks of our Lord and master which are the signes of the children of God. To this purpose make thefe sayings, That we beare about in our body the mortification of Iesus Chrift 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 dead. The reaſon which is aſſiroyed for theſte not to profce any worthines, but to confirm the hope of the kingdoms of Godias if he had faid, As it agreeth with the iuft judgement of God, to take vengeance of your enemies for the vexations that they have done to you: so agreeth it also to give to you releafe & releafe the vexations. The other place, which teacheth that it so becommeth of God for the obedience of them that be his, that it declareth it to be in a manner vnrighteous if hee should forget them, hath this meaning: God to quicken our life, hath given us assurance that the labour shall not be vaine which we shall take for his glorie. Let vs alway remember this promife, as all other should bring vs no profit, unlefe the free covenant of mercy went before, whereupon the whole assurednes of our salvation should rest. But standing vpon that covenant, wee ought assuredly to truit, there shall alfo not want reward of the liberalitie of God to our worke: howsoever they bee vnworthy. The Apostle to conforme vs in his expectation, affirmeth God is not vnrighteous, but will stand to his promife once made. Therefore this righteouſnes is rather referred to the truth of Godspromife, than to his justice of rendring due. According to which meaning there is a notable faying of Auguftine, which as the holy man fliakheth not to rehearsal, often as notable, so I thinke it not vnworthie that wee shoulde continually 10
Cap. 18.

Of the maner how to receiue remember it. The Lord (faith he) is faithfull, which hath made himselfe
detter to vs, not by receiuing any thing of vs, but by promising all things
to vs.

8 There are also allledged these sayings of Paul. If I haue all faith, so y
I remoue mountaines out of their place, but haue not charitie, I am nothing.
Againe, Nowe there remaine hope, faith and charitie, but the greatest a-
mong these is charitie. Againe, Above all things haue charitie, which is the
bond of perfection. By the first two places our Pharisees affirme that we are
rather justified by charitie than by faith, namely by the cheeser vertue as
they say. But this fonde argument is easily wiped away. For wee 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 fruiteth more, because it remaineth alway in force, whereas the use of
faith continueth but for a time. If we haue regard to excellence, the love of
God should worthy haue the cheesest place, of which Paul here speakeh not.
For he enforceth this thing onely, that wee should with mutuall charitie
edifie one another in the Lorde, but let vs imagine that charitie doeth cue-
rice where excell faith: yet what man of founde judgement, yea or of fonde:
braine, will gather thereof that it doeth more iustifie? The power of iustifying
which faith hath, consisteth not in the worthinesse of the worke. Our
iustification standeth vpon the onely mercie of God and the deoueruing of
Christ, which iustification when faith taketh holde of, it is saide to iustifie.
Nowe if you ask what some affinge iustification to charitie, they will aunswere that because it is a dutifull doing acceptable
to God, therefore by the deoueruing thereof rightouesnesse is imputed to vs
by the acceptation of the goodnesse of God. Here you see how well the argu-
ment procedeth. We saie that faith iustifieth, not because by the worthinesse of it selue it iustifieth rightouesnesse to vs, but because it is an in-
strument by which wee freely obtaine the rightouesnesse of Christ. These
men, omitting the mercy of God, & passing ouer Christ, (where the summe
of rightouesnesse standeth) doe affirme that we are iustified by the benefite
of charitie because it excelleth above faith; even as if a man shoulde reason
that a king is fitter to make a shooe than is a shoemaker, because hee is an
infinite way more excellent: This onely argument is a plaene example that
all the Sobornicall Schooles doe not so much as raft with the uttermost parte
of their lippes what the iustification of faith is. But if any wrangler doe yet
cape and aske, why in so small distance of place we take the name of faith
in Paul so diversely: I have a weightie cause of this exposition. For fith those
giftes which Paul rehearseth are after a certaine manner vnder faith and
hope, because they pertain to his knowledge of God, he comprehendid them
all by way of recapitulation vnder his name of faith and hope; as if he should
say both prophesie, and tongues, and the grace and knowledge of interpretation
tende to this marke to leade vs to the knowledge of God. And wee
know God in this life none otherwise but by hope and faith. Therefore when
I name faith and hope, I comprehende all these thinges together. And so
there
there remaine these three, Hope, Faith, Charity: that is to say, how great di-
versitie of giftes soever there be, they are all referred to these. Among these
the chiefe is charity, &c. Out of the third place they gather, If Charitie be
the bonde of perfection, then it is also the bonde of rightoufnesse which is
nothing elfe but perfection. First, to speake nothing howe Paul there calle-
uth perfection, when the members of the Church well fet in order do cleaue
together, and to grant that we are by charity made perfect before G O D:
yet what new thing bring they forth? For I will alway on the contrarie
side take exception and say that we neuer come to this perfection vnlesse we
fulfill all the partes of charity, & thereupon I will gather, that fith all men are
moft far from the fulfilling of charity, therefore all hope of perfection is cut
off from them.

9 I will not goe through all the testimonies which at this day the foolish
Sorboniftes rashly snatch out of the scriptures, as they first come to hande,
and do throw them againft vs. For, some of them are so worthy to be laugh-
ed at, that I my felfe alfo can not rehearfe them, vnlesse I would worthily be
counted fonde. Therefore I will make an end, when I shall haue declared
the saying of Chrift, wherewith they maruellously please themselves. For,
to the lawyer which asked him what was necessarie to saluation, he aunfwere-
d: if thou wilt enter into life, keepe the commandementes. What would
we more (fay they) when we are commaunded by the author of grace him-
selue to get the kingdome of God by the keeping of his commandementes?
As though forsooth he were not certaine, that Chrift tempered his answeres
to them with whome he fawe that he had to doe. Here a doctor of the lawe
asketh of the meane to obteaine blessefnesse, and not that only, but with do-
ing of what thing men may attaine vnto it. Both the perfon of him that
spake and the queation it felfe led the Lord fo to anfwer. The lawyer being
filled with the persuation of the rightoufnesse of the law, was blinde in con-
fidence of workes. Againe, he sought nothing elfe but what were the workes
of rightoufnesse, by which saluation is gotten. Therefore he is worthily
sent to the lawe, in which there is a perfect mirrou of rightoufnesse. 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 known
of Christians. For how should they flee to Chrift if they did not acknowledge
that they are fallen from the way of life into the hellong downfall of death?
But how should they underfande howe far they haue frayed from the way
of life, vnlesse they firt understande what is that way of life? For then
they are taught that the sanctuarie to recouer saluation is in Chrift, when
they fee howe great difference there is betweene their life and the right-
oufnesse of G O D which is contained in the keeping of the lawe. The
fumme is this, that if saluation be fought in workes, we must keepe the com-
mandementes by which we are instructed to perfect rightoufnesse. But we
must not flique faft here, vnlesse we will faint in our midde course: for none
of vs is able to keep the commandements. Sith therefore we are excluded from
the rightoufnesse of the lawe, we must of necessity refort to an other helpe,
namely to the faith of Chrift. Wherefore as here the Lord calleth
backe the doctour of the lawe whom he knew to swell with vaine confidence
of
of workes, to the law, whereby he may learne that he is a sinner subject to the
dreadfull judgement of eternall 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
loaden, and I will refresh you, and ye shall finde rest for your soules.

10 At the last when they are weary with wrestling the Scripture, they fall
to subtleties and sophistical argumentes. They caull them this that faith is
in some places called a worke, & therupon they gather that we do wrongfull-
ly set faith as contrary to workes. As though forsooth faith in that it is an ob-
veying of the will of GOD, doth with her owne deverying procure yt to vs
righteousnes, & not rather because by embracing the mercy of God, it fea-
leth in our hearts the righteousnes of Christ offered to vs of it in the preac-
hing of the Gospel. The readers shall pardon me if I do not tarry upon con-
futing of such follies, for they themselues without any assault of other, are
sufficiently ouerthrown with their owne feeblenesse. But I will by the way
confute one objection which seemeth to haue some thewe of reason, leaft it
should trouble some that are not so well practised. Sith common reason teache-
cth that of contraries is all one rule, and all particular sinnes are imputed to
vs for vrighteousnesse, they say it is meete that to all particular good works
be given the praise of righteousness. They do not satisifie me which answere,
that the damnation of men properly procedeth from onely vnbeliefe, not
from particular sinnes. I doe in deede agree to them, y vnbeliefe is the foun-
taine and roote of all euils. For it is the first departing from God, after which
do follow the particular trespassings against the law. But wheras they seem
to set one selfe same reason of good and euill worke in weying of righteous-
nesse or vrighteousnesse, therin I am compelled to disagree from them. For
the vrighteousnesse of worke is the perfect obedience of the lawe. Therefore
thou canst not be righteous by worke, vnbeliefe thou do follow it as a straight
line in the whole continuall course of thy life. From it so soone as thou hast
swarued, thou art fallen into vrighteousnesse. Hereby appeareth that righ-
teousnesse commeth not of one or a few worke, but of an vnswaruing & vn-
swearied observinge of the will of God. But the rule of judging vrighteous-
nesse is most contrary. For he that hath committed fornication, or hath
stolen, is by one offence guilty of death, because he hath offended against the
majestie of God. Therefore these our subtle arguers do stumble, for that they
mark not this saying of James, that he which sinneth in one, is made guiltie
of all, because he that hath forbidde to kill, hath also forbidden to steal, &c.
Therefore it ought to seeme no aburditie, when wee say that death is the
just rewarde of euery sinne, because they are euery one worthy of the just
displeasure and vengeance of God. But thou shalt reason foolishly, if on the
contrary side thou gather that by one good worke man may be reconciled to
God, which with many sinnes deserveth his wrath.

The xix. Chapter.
Of Christian libertie.

Nowe we must entreate of Christian libertie: the declaration where-
of he must not ommitt, whose purpose is to comprehende in an a bridge-
ment
ment the summe of the doctrine of the Gospell. For it is a thing principally necessary, and without the knowledge whereof conscience dare in a man enterpryse nothing without doubting, they stumble and start backe in many things, they alwayes stagger and tremble: but specially it is an appended of justification, & vnaileth not a little to the understanding of the strength thereof. Yea they that earnestly feare God, shall hereby receive an incomparable fruite of that doctrine which the wicked and Lucianicall men doe pleasantly taunt with their scoffer, because in the spiritual darkenesse wherewith they be taken, every wanton railing is lawful for them. Wherfore it shall now come forth in fit season: and it was profitable to differre to this place the plainer discoursing of it (for we haue alreadie in diverse places lightly touched it) because so soone as any mention is brought in of Christian libertie, then either were the lustes doe boile, or mad motions doe rise, vnlesse these wanton wittes be timely met withall, which doe otherwise most naughtily corrupt the best things. For some men by pretence of this libertie, shake off all obedience of God, and breake forth into an unbridled licentiousnesse: and some men disdaine it, thinking that by it all moderation, order & choice of things is taken away. What should we here doe, being compassed in such narrowe straites? Shall wee bidde Christian libertie farewell, and so cut off all fit occasion for such perils? But, as we haue saide, vnlesse that bee fast holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly known. Rather we must endure that so necessary a part of doctrine be not soppresst, and yet that in the meane time those fonde objections may bee mette withall which are wont to rise thereupon.

2 Christian libertie (as I thinke) consisteth in three parts. The first, that the conccnces of the faithfull, when the affiance of their justification before God is to be sought, may raie and auduance themselves about the lawe, and forget the whole righteousness of the lawe. For fith the lawe (as we haue alreadie in an other place declared) leaueth no man righteous: either wee 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 worikes. For who so thinkest that he must bring somewhat bee it neuer so little of goodworikes to obteyne righteousness, he can not appoint any end or measure of them, but maketh himselfe deterrent to the lawe. Therefore taking away all mention of the lawe, and laying aside all thinking vpon worikes, we must embrace the onely mercie of God, when we intreat of justification: and turning away our sighte from our felues, wee must beholde Christe alone. For there the question is not howe wee bee righteous: but howe although we bee vrighteous and vnworthie, wee bee taken for worthie. Of which thing if conscience will attaine any certaintie, they muste give no place to the lawe. Neither can any man hereby gather that the lawe is superfluos to the faithfull, whom it doeth not therefore cease to teach, and exhorte; and pricke forwarde to goodnesse, although before the judgement seate of God it hath no place in their consciences. For these two things, as they are most diverse, so must they be wel and diligently distinguished of.
with our works?

6 And that is the cause why the author of the Epistle to the Hebrues, referreth all the good works that are red of in the holy fathers, to faith, & weryeth them only by faith. Touching this libertinie there is a place in the Epistle to the Romanes, where Paul reasoneth that some 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 reigne in their mortall bodies, and that they shoould not give their members to bee weapons of wickednesse to sinne, but should dedicate themselues to God, as they that are alie from the dead, & their members, weapons of righteousness to God: and whereas they might on the other side object that they do yet carry with them the flesh full of lustes, and that sinne dwelleth in them, he adiogneth that comfort by the libertinie of the lawe, as if he should say, Though they do not yet thoroughly feele sinne destroyed and that rightoufnesse yet lueth not in them: yet there is no cause why they should feare and be discouraged as though they had bene alway displeased with them for the remnants of sinne, forasmuch as they are by grace made free from the lawe, that their works should not be examined by his rule of the lawe. As for them that gather not sin because we are not vnder the lawe, let them know this libertinie pertaineth nothing to them, the end whereof is to encourage vs to to good.

7 The third part is, that we be bound with no conscience before God of outward things which are by themselves indifferent, but that we may indifferently sometime vs them, and sometime leave them vnused. And the knowledge of this libertinie also is very necessary for vs, for if it shalbe absent, there shall be no quiet to our conscience, no end of superstitions. Many at this day do think as it were to moue disputation about the free eating of flesh, about the free vs of dayes, and garnets, & such other small trifles as they in deede think them: but there is more weight in them than is commonly thought. For when conscience have once cast themselves into the snare, they enter into a long and cumberfome way, from whence they can afterward finde no easie way to get out. If a man begin to doubt whether he may occupy linnen in fleshes, shirts, handkerchiefes, and napkins, whether he may be out of doubt whether he may vs hempe, & at the last he will also fall in doubt of matters, for he will wry with himselfe whether he cannot sup without napkins, whether he may not be without handkerchiefes. If any man thinke deeme meat to be vnlawfull, at length he shall not with quietnes before the Lord eat either brownbread or common meates, when he remembereth that he may yet sustaine his body with bauer foode. If he doubt of pleasant wine, afterwaarde 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 saying is) to treade upon a strawe lying a crosse. For here is begonne no light strife, but this is in question, whether GOD will haue vs vs to vs thefe or those things, whose will ought to guide all our counsels and dooings. Hereby some must needs bee carried with desperation into a confute devouing pitte: some must, despis-
The grace of Christ. Lib. 3.

8 I knowe (saith Paul) that nothing is common (meaning by common, vnholie) but who so thinketh any thing common, to him it is common. In which wordes he makest all outward thinges subiect to our libertie, proued 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. Wherfore he addeth: Blessed is he that judgeth not himselfe in that which he alloweth. But he that judgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrow straites, who so neuerthelesse with carelesly venturing on all thinges shew themselves boulder, do they not alwaye turn themselves away fro God? But they which are throughly perearsed with some feare of God, when they themselves also are compell'd to doe many thinges against their conscience, are discouraged and doe fall downe with feare. All that are such, doe receive none of the gifts of God with thanksgiving, by which alone yet Paul teftifieth that they all are sanctified to vs, that meane the thanksgiving that proceedeth from a heart that acknowledgeth the liberalitie and goodness of God in his gifts. For, many of them in deed doe understande that those are the benefites of God which they vs, and they praise God in his workes: but sith they are not persuaded that they are given to themselves, howe should they thanke God as the giuer of them? Thus in a simile we see, whereto this libertie tendeth, namely that we should vs the gifts of God to such vs as he hath giuen them vs, without any scruple of conscience, without any trouble of mind, by which confidence our soules may both haue peace with him and acknowledge his liberalitie toward vs. For here are comprehended all ceremonies that are at libertie to be obferv'd, that our consciences should not be bounde with any necessitie to keepe them, but should remember that the vs of them is by Gods beniit subiect to themselves vs to edification.

9 But it is diligently to be noted, that Christian libertie is in all the parts of it a spiritual thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they be vnquieted or carefull for the forgienesse of sinnes, or if they be pensiue whether our imperfect works and defiled with the faults of our flethe doe please God, or if they be troubled about the vs of indifferent thinges. Wherefore they doe wrongfully expounde it, which either doe make it a clode for their owne desires, that they may abuse the gifts of God to their owne lust, or which doe thinke that there is no libertie but that which is vsed before men, and therefore in vsing it haue no regarde of the weake brethren. In the first kinde, men doe at this day much offende. There is almost no man which may by his abilitie of wealth be sumptuous, which delighteth not in excessiue gorgiousnes, in furniture of banketes, in apparell of body, in building of houses, which hath not a will to excell other in all kinde of statelinesse: which doth not matuellously flatter himselfe in his finenesse. And all these thinges are defended under the pretence of Christian libertie. They say that they are thinges indifferent:
I grant, so that a man indifferently vse them. But when they are too gree-
dilily couetd, when they are proudly boastd, when they are waftfully spent,
it is certaine that those things which otherwise were of themselves lawfull,
are by these faults defiled. This saying of Paul doth very well put difference
betweene things indifferent: All things are cleane to the cleaue; but to the
defiled and vnbeleeuing, nothing is cleane, because their minde and conSci-
ence is defiled. For why are assured the rich men, they which haue their
comfort, which are satisfied with meate, which do nowe laugh, which sleepe
in beds of iworie, which ioyne lande to land, whose banketes haue lute, harp,
taber and wine: Verily both iworie, and golde, and riches, are the good crea-
tures of God, permitted yea and appointed by the providence of God for
men to vse. Neither is it any where forbidden either to laugh, or to be satis-
fied with meate, or to ioyne newe posseffions to their owne old posseffions or
of their auncesters, or to be defiled with mufcall melody, or to drinke wine.
This is true in deed. But when they haue plenty of things, to wallowe in
delites, to glut themselues, to make their wie and mind dronke with preuent
pleasures & alway to gape for new, these doings are most far from the lawful
vse of the giftes of God. Therefore let them take away immeasurable desire,
let them take away immeasurable wanting, let them take away vanitie and
arrogance, that they may with a pure conscience purely vse the giftes of God.
When the minde shall be framed to this sobrietie, they shall haue a rule of
the lawefull vse. On the other side let this moderation be wanting, cuen
base and common delicates are too much. For this is truely sayde, that of-
tentimes in fishe and course cloth dwelleth a purple heart, and sometyme
nder fishe and purple, lieth simple humilitie: Let every man in his degree so
liue either poorly, or meanely, 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 chritian liberty, if they haue learned with Paul to be contented
with those things which they presently haue: if they can skil both to be hul-
ble and to excell: if they be taught in all places and in all things to be both
full and hungry, to haue plenty and to suffer want.

Herein also may men do erre, because as though their libertie should
not be founde and sade vnlesse it had men witnesses of it, they doe undiffer-
ently and vnwisely vse it. By which vnreasonable vsigng they many times of-
fende the weake brethren. You may see at this day some, which thinke that
their libertie can not stande, vnlesse they take posseffion of it by eating of
fleshe on fryday. 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 liber-
tie they obteine no newe thing in the sight of men but before God, and
that it standeth as well in abstinence as in vsign. If they vnderstande that
it maketh no matter before God, whether they eate fleshe or egges, whether
they weare redde or blacke garmentes, that is enough. The conscience is
nowe free, to which the benefite of such libertie was due. Therefore al-
though they doe afterwarde absteine all their life long from fleshe, and weare
alway but one colour, yet they are no lesse free. Yea therefore because they
are free, they doe with a free conscience absteine. But they do most hurt-
fully offende because they nothing regard the weakenesse of their brethren,
whi
which we ought so to beare with, that wee rashly commit nothing with offence of them. But sometime also it behoveth that our libertie be set forth before men. And this I grant. But there is a measure most heedfully to be kept, that we cast not away the care of the weake of whom the Lorde hath so earnestly giuen vs charge.

I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be avoided, and which to be neglected: whereupon wee may afterward determine what place there is for our libertie among men. I like well that common diuision, which teacheth y there is of offences one fort giuen, another taken: for so much as it both hath a plaine testimonie of the Scripture, and doth not vnfitly expresse y which it meaneth. If thou do any thing by vnseasonable lightness, 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 pass by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing the fault whereof came from the door of the thing it selfe. It is called an offence taken, when a thing which is otherwise not euyly done nor out of time is by euy will or by some wrongfull maliciousnesse of minde drawen to occasion of offence. For in this case was not offence giuen, but these wrongfull confuters doe without caufe take one. With that first kind of offence none are offended but the weake: but in this second kinde lower natures & Pharificall seornefull heads are offended. Wherefore we shal call the one, the offence of the weake: the other of the Pharifecs: and we shal 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 rigoroussnesse of the Pharifecs. For, what is to be yielded to weake and Paul theeweth in very many places. Beare (faith he) the weake in faith. Again, Let vs not hereafter judge one another: but this rather, let there nor be layde before our brother any offence or occasion of falling: and many other sayings to y same intent, which are more fit to be red 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 every one of vs please his neighbour vnto good for edifying. In another place, But see that your libertie be not in any wise an offence to them that are weake. Again, Eate ye all things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally be ye fuch, that ye giue no offence, neither to the Iewes, nor to the Greekes, nor to the Church of G O D. Also in another place, Ye are called, brethren, into libertie: onely giue not your libertie to be an occasion to the flesh, but by charitie ferue ye one another. Thus it is. Our libertie is not giuen towarde our weake neighbours, whose seuerants charitie maketh vs in all things: but rather, that haung peace with God in our mindes, wee may alio live peaceably among men. As for the offence of the Pharifecs, how much it is to be regarded, we learne by the wordes of the Lorde, whereby he biddeth them to be let alone, because they are blind, and guides of the blinde. The disciples had warned him, that the Pharifecs were offended with his sayings: he answered that they were to be neglected, and the offending of them
not to be cared for.

12 But yet, still, the matter hangsot doutfull, vnlesse we know what are to be taken for weake, and who for Pharifcse; which difference being taken away, I fee not among offtences what vse at all of libertie remaineth, which might never be vned without great daunger. But it seemeth to mee: y Paul hath most plainly declared both by doctrine and by examples, how far our libertie is either to be temped or to be defended though with offtences.

When he took Timothee into his company, hee circumcised him: but hee could not be brought to circumcife Titus. Here were divers doings, and no change of purpose or of minde: namely in circumcife Timothee, when he was free from all men, he made himselfe a seruant to all men: and hee was made to the Iewes, as a Iewe, that he 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 modera- tion of libertie, if it may be indifferently restrained with some profit. What he had respect vnto, when he stoutly refused to circumcife Titus, hee himselfe testifieth, writing thus: But neither was Titus, which was with mee, al- though he was a Grecian, compelled to be circumcised, because of the false brethren which were come in by the way, which had privily crept in to espie our libertie which we haue in Chrift Iesus, that they might bring vs into bondage, to whome wee 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 wee muft of necessitie defend our libertie, if the same be in weake con- sciences endaungered by the vnjust exactings of false Apostles. We muft in every thing studie to preferue charitie, and haue regard to the edifying of our neighbour. All things (faith he) are lawfull for mee, but not all things are expedient: all things are lawfull for mee, but not all things do not edifie. Let no man secke that which is his owne, but y which is anothers. There is nothing now plainer by this rule, than that we muft vse our libertie, if it may turne to the edifying of our neighbor; but if it be not fo expedient for our neighbor, then we muft forborne it. There be some which counterfay the wisdom of Paul in forbearing of libertie, while they doe nothing lesse than apply the same to the dutiees of charitie. For so that they may prouide for their owne quietnes, they with all mention of libertie to be buried, whereas it is no leffe behouefull for our neighbors, sometime to vse libertie for their benefite and edification, than in fit place to restraine it for their commoditie. But it is the part of a godly man to thinke, that free power in outward things is therefore graunted him, that he may be the freer to all dutiees of charitie.

13 But whatsoeuer I haue spoken of avoinding of offtences, my meaning is that it be referred to meane and indifferent things. For, those things that are necessarie to be done, are not to be left vndone for feare of any offtence. For as our libertie is to be submitted to charitie, so charitie it selfe likewise ought to be vnder the purenes of faith. Vertly here alo ought to be had regarde of charitie, but so farre as to the altars, that is, that for our neighbours sake we offend not God. Their intemperance is not to bee allowed, which
do nothing but with troublesome turmoiling, and which had rather rashly to render all things, than leisurely to rip them. Neither yet are they to be hardned to, which when they be leaders of men into a thousand fortes of vngodlines, yet do tlzine that they must behave themselves so they be none of fonce to their neighbours. As though they do not in the meanes edifie the consciences of their neighbours to euill, specially whereas they sticke fast in the same mire without any hope of getting out. And the plesant men forsooth, whether their neighbour be to be instructed with doctrine or example of life, say that he must be fed with milke, whose they fill with most euill and poisonous opinions. Paul reporteth that he fed the Corinthians with drinking of milke: but if Popish Maffe had then beeone among them, would he have sacrificed to give them the drinke of milk? No: For milk is not poison. Therefore they lie in saying that they feede them whom vnder a shewe of flattering allurements they cruelly kil. But granting such dissembling is for a time to be allowed, how long yet will they feede their children with milke? For if they never growe bigger, they may at the least be able to beare some light meat, it is certain that they were never brought vp with milke. There are two reasons that move me why I do not nowe more sharply contende with them: first, because their follies are scarcely worthy to be confuted, first they worthily seeme filthy in the sight of all men that haue their sound wit: secondly, because I haue sufficiently done it in peculiar bookes, I will not nowe doe a thing already done. Onely let the readers remember this, with whatsoeuer offences Satan & the world go about to turne vs away from the ordinances of God, or to lay vs from following that which he appointeth, yet we must neverthelasse go earnestly forward: & then, that whatsoever dangers hang upon it, yet is it not at our liberty to swaue one haire breth from the commandement of the same God, neither is it lawefull by any pretence to attempt any thing but that which he giueth vs leave.

14 Now therefore Sith faithfull consciences hauing received such prerogatiue of liberty as we haue aboue set forth, haue by the benefit of Christ obtained this they be not entangled with any snares of obseruations in those things in which the Lord willed that they should be at liberty: we conclude that they are exempt from all power of men. For it is vnmeet, that either Christ should lose the thank of his so great liberality, or consciences their profit. Neither ought we to thinke it a slight matter, which we see to haue cost Christ so deere: namely which he valued not with gold or siluer, but with his owne bloud: so that Paul stickeoth not to saie, that his death is made voyd, if we yeilde our foules into subjection to men. For he trauellleth about nothing els in certaine chapters of the epistle to the Galathians, but to shewe that Christ is darkned or rather destroyed to vs, vnlesse our consciences stande fast in their liberty, which verily they have lost if they may at the wil of men be snared with the bondes of lawes and ordinances. But as it is a thing most worthy to be knowen, so it needeth a longer and plainer declaration. For so soone as any worde is spokene of the abrogating of the ordinances of men, by & by great troubles are raised vp partly by seditious men, partly by sлаundurers, as though the whole obedience of men were at once taken away and overthrown.
15 Therefore that none of vs may stumble at this stone, first let vs consider, that there are twoforts of government in man: the one spiritual whereby the conscience is framed to godlines and to the worship of God: the other civill, whereby man is trained to the duties of humanitie and civility which are to be kept among men. They are commonly by not vsit 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 things of this present life: not onely in feeding and clothing, but in setting forth of lawes whereby a man may spende his life among men holily, honestly, and soberly. For, that first kinde hath place in the inwarde minde, this latter kinde ordereth onely the outward behauiours. The one we may call the Spiritual kingdom, the other, the Civill kingdom. But these two, as wee haue deuided them, must be either of them alway seuerally considered by themselves: 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 worlds, which both diverske kings and diverske lawes may goure. By this putting of difference shall come to passe, that that which the Gospel teacheth of the spiritual libertie, we shall not wrongfully drawe to the civill order, as though Christians were according to the outward government lesse subiect to the lawes of men, because their conscience 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 betwene these, which are to be taken for laweful as agreeable to the word of God, & on the other side which ought not to haue place among the godly. Of the Civill government there shalbe els where place to speake. Also of the Ecclesiastical lawes I omit to speake at this time, because a more full entreating of it shalbe fitte for the fourth booke, whereas shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue sayde) of it selue not very darke or entangled, doth for this cause accrue many, because they do not suttley enough put difference betwene the outward court as they cal it, & the court of conscience. Moreover this encreafeth the difficulty, that Paul teacheth that the magistrate ought to be obeyed, not onely for feare of punishmes, but for conscience. Whereupon followeth that consciences are also bound by the civill lawes. If it were so, all shoulde come to nought which we both haue spoken and shall speake of the spiritual 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 derivacion of the worde. For, as when men do with minde and understanding conceive the knowledge of things, they are thereby saide (Scire) to knowe, whereupon also is derived the name of Science: Knowledge: so when they haue a feeling of the judgement of God, as a witnesse joyned with them, which doth not suffer them to hide their finnes but that they be drawn accused to the judgement seate of God, that same feeling is called Conscience. For it is a certaine means betwene God and man, because it suffereth no man to suppress in himselfe which hee
he knoweth but pursueth him so farre till it bring him to gilkines. This is it which Paul meaneth, where he sayth that conscience doth together witness with men, when their thoughts do accuse or acquite them in the judgment of God. A simple knowledge might remaine as enclosed within man: Therefore this feeling which preserveth man to the judgment of God, is as it were a keeper ioyned to man, to markes and espie all his secrets, that nothing may remaine buried in darkness. Wherupon also commeth that olde Proverbe, Conscience is a thousande witnesses. And for the same reason Peter hath set the examination of a good conscience for quieteness of minde, when being perswaded of the grace of Christ we do without fear present ourselves before God. And the author of the Epistle to the Hebrues, leteth to have no more conscience of sinne, in stead of to be delievered or acquited that sinne may no more accuse vs.

16 Therefore as works haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the inward purenesse of the heart. In which sence Paul writeth that charity is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he neweth how much it differeth from understanding, sayeing that some had suffered shipwrecke from the faith, because they had foraken good Conscience. For in these words he signifieth it is a lively affection to worship God, and a sincere endeavour to live holyly and godly. Sometime in deed it extendeth also to men, as in Luke where the same Paul protesteth that he endeavored himselfe to walke with a good conscience toward God and men. But this was therefore saide, because the fruites of good conscience do flow and come euem to men. But in speaking properly, it hath respect to God only, as I haue already sayd. Hereby it commeth to passe that the lawe is said to bind the conscience, which simply bindeth a man without respect of men, or without having any consideration of them. As for example: God commandeth not only to keepe the minde chast and pure from all lust, but also forbideth all maner of gilkines of wordes and outward wantonnesse whatsoever it be. To the keeping of this lawe my conscience is subjicet although there liued not one man in the world. So he that behaueth himselfe intertempore, not onely finneth in this that he giueth an euill example to the brethren, but also hath his conscience bounde with gilkiness before God. In things that are of themselvese meane, there is an other consideration. For we ought to abstaine from them if they breede any offence, but the conscience still being free. So Paul speaketh of flesh consecrate to Idols. If any (sayth he) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should finne, which being first warned should neruethelfe eat such flesh. But howsoever in respect of his brother, it is necessary for him to abstaine as it is prescribed of God, yet hee eateth not to keepe still the liberty of conscience. Thus we see how this lawe binding the outward workes, leaueth the conscience vnbounde.
Of these things that have beene hitherto spoken, we plainly perceiue how needie and voyde man is of all good things, and how he wanteth all helpes of saluation. Wherefore if he seek for revelations whereby he may succoure his neediness, he must goe out of himselfe and get them else where. This is afterwarde declared vnto vs, that the Lorde doth of his owne free will and liberally giue himselfe to vs in his Christ, in whom hee offereth vs in feeede of our minerie al felicitie, in feeede of our neede welthiness, in whom he openeth vs the heauenly treasuries: that our whole faith should beholde his beloved son, that upon him our whole expectation should hang, in him our whole hope should sticke and rest. This verily is the secret and hidden Philosophy, which can not be wrung out with Logical argumentes: but they learne it whose eyes God hath opened that they may see light in his light. But since that we are taught by faith to acknowledge that whatsoever we have neede of, whatsoever wanteth in vs, the same is in God and in our Lord Iesus Christ, namely in whom the Lord willed the whole fulness of his largesse to rest, that from thence we should all drawe as out of a most plentiful fountaine: nowe it remaineth that we seeke in him, and with prayers craue of him that which we have learne to be in him. Otherwise to knowe God to be the Lord and giver of all good things, which allureth vs to pray to him, and not to go to him and pray to him: shold so nothing profit vs, that it should be all one as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle, to shew that true faith can not be idle fro calling vpon God, hath set this order: that as of the Gospell 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 said, that the Spirit of adoption, which sealeth in our hearts the wittnesse of the Gospell, raiseth vp our spirites that they dare shewe forth their desires to God, stirre vp unspeakeable grawnings, and 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, should now be more largely entreated of.

2. This therefore we get by the benefite of prayer, that we attaine to those riches which are layd vp for vs with the heauenly father. For there is a certaine communicating of men with God, whereby they enteringe into ye sanctuary of heauen, do in his owne presence call to himouching his promisses: that the same thing which they beleuied him affirming onely in worde not to be vaine, they may when neede so requireth finde in experience. Therefore we see that there is nothing set forth to vs to be looked for at the hande of the Lorde, which we are not also commanded to craue with prayers: so true it is that by praire are digged vp the treasuries, which our faith hath looked upon being shewed to it by the Gospell of the Lord. Now how necessary and how many ways profitable this exercise of praire is, it can by no wordes be sufficiently declared. Undoubtedly it is not without cause ye the heauenly father testifieth, that the onely fortresse of saluation is in the calling vpon his name namely whereby wee 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 godnesse,
by which he receiueth vs into fauour being miserably loade n with sinnes:flowly whereby we call him all whole, to giue himselfe present to vs. Hereby growth singular rest and quietnesse to our consciences. For when we haue disclos'd to the Lorde the necessitie which distressest vs, wee largely rest though it were but in this onely that none of our euils is hidden from him, whom we are persuad'd both to be most well willing toward vs, and most able to provide well 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 hee shouldie be troubled with our prayers, as though hee winked or slept, until he were awaked with our voice? But they which so reason, marke not to what ende the Lord hath instructed them that be his to pray; for he ordyned it not so much for his owne cause as rather for ours. He will eth indeecl, as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoeuer men require or doe perceiue to make for their profite, and doe teftifie the fame with wifhumes. But the profite alfo of this sacrifice wherewith hee is worshipped, commeth to vs. Therefore howe must more boldly the holy fathers gloriously talked both to themselves and other of the bene-\footnote{1.Kin.18.42}\footnotesymbol{f}fites of G O D, so much the more sharply they were pricked forwarde to pray. The onely example of Elias shall bee enough for vs, which be\footnotesymbol{ing} lure of the counsell of God, after that he not rashly had promised rain to Achar, yet busily prayeth betweene his knees, and sendeth his seuaunt seven times to espie it: not for that he did differ the oracle of God, but because he knew it was his dutie, leaft his faith should waxe drowse & fluggishto lay vp his desires with God. Wherefore although while we lie en\footnotesymbol{f}lisse and so dull that we perceive not our owne miseries, he waketh & waketh for vs, and sometime alfo helpeth vs undesired,yet it much behoueth vs, that hee be continually called vpon of vs, that our heart may be enflamed with earneft and fervent desire to seek, love, and worship him, while we acc\footnotesymbol{c}ustome our selves in euerie necessitie to flee to him as to our shoot anchare. Again, ye no desire and no wishe at all may enter into our minde, whereof we should be ashamed to make him wittnefe, while we Learne to present our wis\footnotesymbol{h}es, yea and to pourre out our whole heart before his eyes. Then y we may be framed to receive all his benefits with true thankfulnes of mind, yea and with outward thankesgiving, of which we are put in mind by our prayer that they come to vs from his hand. Moreover, y when we haue obtained y which we desired, being persuaded y he hath answered to our prayers, wee may be thereby the more fervently caried to thinke vpon his kindnesse, and there\footnotesymbol{with}al embrace with greater pleasure those things which we acknowledge to have ben obtained by prayer. Lastly, that very vfe and experience may according to the measure of our weaknes assure our minds of his prouidence when we understand y he not onely promiseth that he will never fail vs, & that he doth of his owne accord open vs the entrie to call to him in the verie point of necessitie, but also hath his hande alway stretched out to helpe them y be his, and y he doth not feed them with words, but defendeth them with present helpe. For these causes, the most kinde Father, although
he never sleepe, or is slouffishe, yet oftestimes maketh a shewe as though hee slept, and were sflouffishe, that so hee may exercise vs, which are other-wise flouffhull and slouffishe to come to him, to aske of him, to require him to our owne great benefit. Therefore doe they doe too foollisly, which to call away the minde of men from prayer, babble that the providence of God, which maketh for the saluellkeeping of all things, is in vaine wearied with

Psal.145.18. our calling on him: Whereas the Lorde contrariwise not in vaine testifieth that hee is, nie to all them that call upon his name in the truth. And of none other forme is that which other doe trifflingly say, that it is superfluous to aske those things which the Lorde is of his owne wil ready to give: whereas euery same thinges which flouw to vs from his owne free liberalitie, hee will haue vs acknowledge to bee granted to our prayers, Which thing that notable sentence of the Pslime doeth testifie, wherewith many like sayings doe accord. The eyes of the Lorde are vpon the righteous, and his cares vnto their prayers. Which saying he fettieth our providence of God bent of his owne accorde to provide for the safetie of the godly, that yee the ommitteth not the exercis of faith, whereby flouffhullnes is wiped from the minde of men. The eyes of God therefore doe walke, y hee may succoure the necessitie of the blinde: but hee will againe on our be-halfes heare our groningcs, that he may the better proue his loue toward vs. And so both are true, that the watchman of Israel sleepe, nor flum-breth, and yet that he fettieth still as hauing forgotten vs when hee sleeeth vs dull and dumme.

4. Nowe, to frame prayer rightly and well, let this be the first rule, that we be no otherwise framed in minde and heart, than becommeth them that enter into talke with God. Which verily wee shall attaine as touching the minde, of the same being free from fleshly cares and thoughts wherewith it may be calld away or withdrawn from the right and pure beholding of God, doe not onely bend it selfe whole to prayer, but also so much as is possible be lifted vp and caried 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 ferventnesse 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 carefulnesses, when they say they vter to the Lord a bewailing voice out of the deep depth, and out of the midde of the laves of death) But I say that all strange and foraine cares must be driven away, wherewith the minde it selfe wandring higher and thither is caried about, and being driven out of heauen is prefixed downe to the earth. I meaneth this that it must be lifted vp about it selfe, that it may not bring into the sight of God any of those thinges which our blinde and foolish reason is wont to imagine, nor may hold it selfe bounde within the compasse of her owne vanite, but rise vp to putnes worthy for God.

5. Both these thinges are specially worthie to bee noted, that whosouer prepareth himselfe to pray, should therto apply all his senses and endeavours, and not (as men are wont) be diversely drawn with wandering thoughts: because there is nothing more contrarie to the reuerence of God, than such lightnesse which is a witness of too wanton licentiousnesse and loose from all
all fear. In which thing we must so much more earnestly labour as we find it more hard, for no man can be bent so to pray, but that he shall seele many bythoughts to creepe upon him, either to breake of, or by some bowing & swarving to hinder the course of his prayer. But here let us call to mind, how great an vnworthinesse it is, when God receiuethe vs vn to familiar talke with him, to abufe his so great gentlenesse, with mingling holy and profane things together, when the reverence of him holdeth not our minde faste bound vs, but as if we talked with some meane man, we do in ± mid, de of our prayer, forsaking him, leapethither and thither. Let vs therefore know that none doe rightly and well prepare themselves to prayer, but they who the maiestic of God perceieth, that they come to it vnscumbred of earthly cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men shoulde remember that they bee farre distant from God, vnslee they lift vp their senses on he. As also it is saide in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes saith this manner of speech, to lift vp prayer: that they which desire to be heard of God, shoule not sit still in their dreames. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluring vs to vnloose our cares into his bosome, so much lesse excusable are we vnslee his so excellent and inseparable benefite doe with vs ouerwey all other things and drawe vs vn to it selfe, that we may earnestly appie our endeoures and senses to pray: which cannot be done vnslee our minde by strongly wraftling with the hinderances doe rife vp aboue them. An other point we haue set forth, that we ask no more than God giueth leaute. For though he biddeth vs to poure out our heartes, yet he doth indifferently giue loose reines to foolish and froward affections: and when he promiseth that he will doe according to the will of the godly, he procedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men doe commonly much offend. For not onely the most part of men presume without shame, without reverence, to speake to God for their follies, and shamelesly to present to his throne whatsoever liked them in their dreames: but also so great foolishnesse or senseless dulnesse possesteth them, that they dare thrust into the hearing of God, even all their most filthy desires, whereof they would greatly be ashamed to make men pruie. Some profane men haue laughed to scorne, yea and dectested this boldnesse, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen Jupiter to bee their Patron: couetous men, Mercurie: the defirous of learning, Apollo and Minerva: warriers, Mars: and Lecherous foolke, Venus. Like as at this day (as I haue euene nowe touched) men doe in prayers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Eglars. But God suffereth not his gentleenesse to be so mocked: but claiming to himselfe his right, maketh our prayers subiect to his authoritie, and reftringeth them with a bridle. Therefore we must keepe fast this sayinge of John, This is our affiance, that if we ask any thing according to his will, hee heareth vs. But forasmuch as our abilities are farre from being sufficient to performe so great perfection, wee must seek a remedie to helpe vs. As wee ought to bend the sight of our minde to God, so the affection of the heart ought
ought also to followe to the same ende. But both doe stay farre beneath it, yea rather doe faint and faile or be caried a contrary way. Therefore God to succour this weaknesses, in our prayers giveth the spirite to be our Scholemaster, to instruct vs what is right, and to governe our affections. For, because we knowe not what wee ought to pray as wee ought, the spirite commeth to our succour, and maketh intercession for vs with unspeakeable groaninges, not that it indece either prayeth or groaneth but itteth vp in vs affiance, defires, and sighinges, which the strength of nature were not able to conceive. And not without cause Paul calleth them unspeakeable groanings so the faithfull sende forth by the guiding of the spirite, because they which are truly exercised in prayers, are not ignornat that they bee to holde in perplexitie with blinde cares, that they scarceely finde what is profitable for them to speake: yea while they goe about to utter stammering wordes they sticke fast incumbed. Wherepon it followeth, that the gift of praying rightly is a singular gitce. These things are not spoken to this purpose, that we favouring our owne flouthfulnesse shoulde giue ouer the charge of praying to the spirite of God, and be dull in that carelessnesse, to which wee are too much inclined (as there are hearde the wicked sayinges of some, that wee must lie negligently gaping to waite untill hee present our mindes occupied else where) but rather that we loathing our owne flouthfulnesse and fluggishnesse, shoulde crave such helpe of the spirite, Neither dooth Paul, when hee biddeth vs to pray in spirite, therefore cease to exhorte vs to wakfulness: meaning that the infinitie of the spirite dooth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeoure: because God will in this behalfe prooue owne, effectually faith moueth our hearts.

6 Let also an other idle bee, that in praying wee alway sele the owne want, and that earnestly thinking howe wee stande in need of those things that wee aske, wee ioyne with our prayer an earnest yea fervent affection to obtaine. For, many doe slighthly for manners fake recite prayers after a prescribed forme, as though they rendered a certaine taske to God; and although they confess 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 duetie for custome, forasmuch as in the meane time their mindes are cold, and doe not wey what they aske. The generall and confute feeling indeed of their necessitie leadeth them hereunto: but it doeth not suffre them as sit were in a present case to aske reliefe of their neede. Nowe what thinke wee to bee more hatefull or more delteable to God than this sayning, when a man asketh forgiveness of sinnes, in the meane time eithery thinking that hee is not a sinner, or not thinking vpon this that hee is a sinner, euon wherewith God himselfe is plainly mocked? But of such peruersitie (as I have saide) mankinde is full, that for manners fake they many times aske many things of God, which they certainly judge that without his liberalitie to come to the from some other where, or that they haue them already remaying with them. The fault of some other sectheth to bee lighter and yet not tolerable, that they which haue onely conceieed this principle that wee must sacrifice to God with prayers
prayers, doe mumble vp prayers without any musing of minde vp on them. But the godly must principally take heed, that they never come into the fight of God to ask any thing, but because they do both boyle with earnest affection of hearte, and doe therewithall desire to obtaine it of him. Yea and also though in those thinges which wee aske onely to the glorie of God, wee seeme not at the first fight to provide for our owne necessitie, yet the same ought to be asked with no lese ferventnes and vehementnes of desire. As, when we pray that his name be hallowed, we must (as I may so speake) fervently hunger and thirst for that hallowing.

7 If any man obiect, that we are not alway druen with like necessitie to pray, I graunt the same indeede: and this difference is profitably taught vs of Iames: Is any man heauie among you? Let him pray. Who so is merie, let him sing. Therefore even common feeling teacheth vs, that because we are too flouthful, therefore, as the matter requireth we are the more sharply pricked forward of God to pray earnestly. And this Dauid calleth the fit time, because (as he teacheith in many other places) how much more hardly troubles, discommodities, fears & other kinds of tentations do presse vs, so much freer access is open for vs, as though God did call vs vnto him. But yet no lese true is that saying of Paul, that we must at all times: because how-foever thinges prosperously flowe according to our hartes desire, and matter of mirth doeth compasse vs on euery 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: yets fith he cannot enjoye onemorcell of breade but by the continual grace of God, whole cellers or barnes full shal bee no leet why he shoule not craue dayly breade. Nowe if wee call to minde how many dangers do euery moment hand ouer vs, y verie feare it selfe wil teach vs that we have no time free fro prayer, but this we may better perceiue in spiritual things. For, when shal so many finnes, whereof we knowe our selues guiltie, suffer vs to sit still without care and not in humble wise craue pardon both of the fault and the paine? When do tentations graunt vs truке, so that we neede not to haft vnto helpe? Moreover the desire of the kingdom and glorie of God ought so to plucke vs to it selfe, not by fittes but continually, that it shoule alway be fit time for vs. Therefore not without cause we are so ofte commanded to pray continually. I doe not yet speake of perseuen- rance in prayer, whereof motion shalbe made hereafter: but when scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnesse, because we doe not perceiue how necessarie this care and diligence is for vs. By this rule all hypocriſe and craftinesse of lying to God, is debarred, yea druen farre away from prayer. God promiseth that he will bee neere to all them that call vp on him in trueth, and he pronounceth that they shall finde him which seek them with their whole heart. But they aspire not thither which pleafe themselves 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 accursed, like as their sacrifices also be: because it is rightfull that they finde the eares of GOD shuts, which doe locke vp their owne heartes, and that they shoule not finde God eafe to bowe, which doe with their owne hardnesse pro
provoke his stiffneſfe. In Eſay hee threateneth after this manner. When ye shall multiply your prayers, I will not heare you: for your handes are full of blood. Again in Jeremie: I haue cried, & they haue refused to heare: they shal likewise cry, and I will not heare: because he taketh it for a most hid diſhonour, that wicked men should boaf of his couenaunt, which doe in all their life defile his holy name. Wherefore in Eſay hee complainteth, that when the fewes come neere to him with their lippes, their heartes is far from him. Hec speake not this of onely prayers, but affirme thet hee abhorreth faining in all the partes of worshipping him. To which purpose make thet faying of James. Yee aske, and receive not: because yee aske ill, that yee may ſpende it vpon your pleasures. It is true indeede (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 we aske any thing, wee ſhall receive it of him, because wee keepe his commandements: forasmuch as an euell consequence ſhutteſt the gate againſt vs. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Therefore whoſoever prepareth himſelſe to pray, let him be loothfull to himſelſe in his owne euils, and (which cannot be done without repentance) let him put on the person and mind of a begger.

Hereunto let the third rule be joyned, that whoſoever presenteth himſelſe before God to pray, shoulde forſake all thinking of his owne glory, put off all opinion of worthineſſe, and finally give over all truſt of himſelſe, giving in the abacing of himſelſe the glory wholly to God: leſt if we take any thing be it never so little to our felues, we doe with our owne swelling fall away from his face. Of this submiſion which throweth downe al height, we haue often examples in the feruauentes of God: among whom the holier that euerie one is, the more hee is throwne downe when he come into the fight of the Lorde. So Daniel, whom the Lord himſelſe commended with fo great a title of praiſe, said: We powre not out our prayers before thee in our righteouſnesſes, but in thy great mercies. Here vs Lord, I ord be merciful to vs: Hear vs, and do thefe things that we aske. For thine own sake because thy name is called vpon ouer the people & ouer thy holy place. Neither doeth hee by a crooked figure (as men somtyme speake) mingle himſelſe with the multitude as one of the people, but rather feuerally conceffeſth his owne guiltineſſe and humbly feeth to the ſanctuarie of forgiuenes, as he expressly faide: When I confefſed my finnes and the fins of my people. And this humblenes Dauid also fetteſth out with his own example, when he faith,

Enter not into judgement with thy feruauent, because in thy fight euerie one that liueth shall not be iuſtifieſſ. In ſuch manner Eſay præyeth: Loe, thou art angrie because we haue ſinned, the worlde is founded in thy wayes, therefore we haſhe been faueſ: And we haue ben all filled with vnceleaneſſe, & al our righteouſnes as a defiled cloth: and we haue all withered away as a leafe, & our iniquities doe ſcatter vs browd as the winde: and there is none that calleth vpon thy name, that raifeth vp himſelſe to take holde of thee: because thou haft hid thy face from vs, and haſt made vs to pine away in the hand of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our
our fashioner, & we are the worke of thy hand. Be not angrie O Lorde, nor
ther remember wickednes for ever. Behold, look vpon vs, we are all thy peo-
lo, how they stand vpon no affiance at al, but vpon this onlly, thinking
pon this v they be Gods, they dispaire not v he will haue care of them. Like-
wife Jeremie: If our iniquities answer against vs, do thou for thy names fake.  
For it is both most truely & most holy written, of whomsoeuer it be, which
being written by an unknouen author is fathered vpon the Prophet Baruc:
A soule heauie & defolate for the greatnes of euid, crooked, & weake, a hun-
grie soule, & fainting eyes giue glory to thee O Lord. Not according to the
righteoufnesse of our fathers do we pour our prayers in thy sight, & aske
merce before thy face O Lord our God, but because thou art merciful, haue
merce vpon vs, because we haue sinned before thee.  

9 Finally the beginning & also the preparing of praying rightly, is cra-
uing of pardon, with an humble & plaine confession of fault. For neither is
it to be hoped, that even the holiest man may obtaine any thing of GOD,
vntil he be freely recollected to him: neither is it possible that God may be fa-
urable to any but them whom he pardoneth. Wherefore it is no matter
if the faithful do with this keye open to themselues the dore to pray. Which
we learne out of many places of the Psalmes. For David when he asketh an
other thing, faith: Remember the sinnes of my youth, remember mee
according to thy mercie for thy goodnesse sake O Lord. Againe, Look
vpon my affliction, & my labour, & forgive all my sinnes, Where we also see
it is not enough, if we every seuerall daye do call our felues to account for
our newe sinnes, if we do not also remember those sinnes which might seem
have bene long ago forgotten. For, the same Prophet in another place,
hauing confessed one hainious offence by this occasion returneth euon to
his mothers wombe wherein he had gathered the infection: not to make the
fault seeme lefse by the corruption of nature, but that heaping together the
sinnes of his whole life, how much more rigorous he is in condemning him
selfe, so much more easie he may find God to entreat. But although the ho-
ly ones do not alway in expressing words aske forgiuences of sinnes, yet if we
diligently weye their prayers which the Scripture rehearseth, we shal causly
find which I say, they gathered a mind to pray of the only mercy of god, &
so alway tooke their beginning at appeasing him because if every man ex-
amine his owne conscience, so farre is he from being bold to open his cares
familiarly with God, that he trembleth at euery comming toward him, ex-
cept that he standeth vpon trust of mercie & pardon. There is also another
speciall confession, where they aske release of paines, that they also pray to
haue their sinnes forgiuuen: because it were an absurdtie to will that ye effect
be taken away while the cause abideth. For wee must beware that God bee
faourable vnto vs, before that he testifie his favoure with outwarde signes:
because both he himselfe will kepe this order, & it shoulde little profitt to
haue him beneficall, vnlesse our conscience feeling him appeased shoulde
throughly make him louely vnto vs. Which we are also taught by the aun-
swere of Christ. For when he had decreed to heale the man sicke of thy Palsey,
he said, Thy sinnes are forgiuuen thee: lifting vp our minde thereby to that
which is chiefly to be wished, that God first receive vs into favoure, and then

Pp.
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Of the manner how to receive the fruit of reconciliation in helping vs. But beside that special confession of present grievings, whereby the faithful make supplication to obtain pardon of every special fault and peine, that generally preface, which procureth favour to prayers, is never to be omitted, because unless they be grounded upon the free mercie of God, they shall never obtain any thing of God. Whereunto may be referred that saying of John: If wee confess our sinnes, he is faithful & righteous to forgive us, & cleanse vs from all iniquity.

For which cause it behooved praiers in the time of the lawe to be hallowed with expiation of bloud, that they might be acceptable, & that so the people should be put in mind that they are vnworthy of so great a prerogative of honor, til being cleansed from their deslings they should of the only mercy of God conceiue affiance to pray.

But whereas the holy ones seeme sometime for the entreating of God to allege the helpe of their owne righteousness (as when David saith:

"Kepe my soule, because I am good."

Againe Ezekiel: Remember Lorde I beseech thee, that I have walked before thee in truth, and have done good in thine eyes) by such formes of speaking they mane nothing else than by their verie regeneration to testify themselves to be the seruants & children of God, to whom he himselfe pronounceth that he will be mercifull. He teacheth by the prophet (as we have already seenne) that his eyes are vp the righteous, and his ears vs to their prayers. Againe by the Apostle, that we shal obtaine whatsoever we ask, if we keep his commandements. In which sayings he doth not value prayer by the worthines of workes: but his will is to stabilish their affiance, whose own conscience well affirme them of an vnfailed vprightnes and innocencie, such as all the faithful ought to be.

For the same is taken out of the verie truthe of God, which the blinde man that had his sight restored, saith in John, that God heareth not sinners if we understand sinners after the common vse of the Scripture, for such as without all desire of righteousness do altogether sleepe and rest upon their sins: forasmuch as no heart can ever breake forth into vnfailed calling vpon God which doeth not also aspire to godliness. Therefore with such promises accorde the prayers of the holy ones, wherein they make mention of their owne purenes or innocency that they may feele that to bee given them which is to be looked for of all the seruants of God. Againe it is then commonly found that they vfe this kind of prayer, when they do in the presence of the Lord compare themselves with their enemies, from whose vniust dealing they wished themselves to be delivered by his hande. In this comparison it is no marueil if they brought forth their righteousness & simplicitie of heart to mue him the rather by the rightfullnes of their cause to help them. This therefore we take not away from the godly heart of a good man, but that he may vfe the purenes of his conscience before the Lorde, to strengthen himself in the promises wherewith the Lord comforteth & vs holds his true worshippers: but our meaning is, the fruit of obtaining stand vpon only mercy of God, laying away all thinking of their owne desirings.

The fourth rule is, that being thrown downe and subdued with true humilitie, we should notwithstanding with certaine hope of obtaining bee encouraged to pray. These be things in deede contrarie in the we, to Ioyn with
with the feeling of the just vengeance of God sure affiance of favour: which things do yet very well agree together, if the only goodness of God raise vs vp being oppressed with our owne evils. For, as wee haue before taught that repentance and faith are knitt as companions together with an unsparable bond: of which yet the one a frayeth us, the other cheareth vs: so in prayers they mutuallly meete together. And this agreement Dauid expresseth in fewe words: I (faith he) will in the multitude of thy goodness enter into thy house: I will worship in the temple of thy holinesse with feare. Under the goodness of God he comprehendeth faith, in the mean time not excluding feare, because not only his maieftie driueth us to reverence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride and affurednes. But I meane not such an affiance which should stroke the mind loosed from all feeling of carefulnesse with a sweete and full quietenesse. For, to rest so pleasably is the doing of them which haue all things flowing as they would with it, are toucht with no care, are kindled with no desire, do swell with no feare. And it is a very good spurre to the holy ones to call upon God, when being distressed with their owne necessitie, they are vexed with most great vnquietnesse, and are almost dimayd in themselues, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they do in deed grone, being wearied with weight of present evils, they are also in paine & grieved with feare of greater, yet being so vpholden by it, they both relieue & comfort hardnes of bearing them, & do hope for escape & deliverance. Therefore the prayer of a godly man must arise out of both affections, must also contain & shew both: namely to grone for present evils, and to be carefully afraid of new, and yet therewithall to fly to God, not douting that he is ready to reach his helping hand. For God is maruellsouly prouoked to wrath by our distruftfulness, if we ask of him the benefits which we hope not to obtaine. Therfore there is nothing more agreeable with the nature of praiers, than this law be prescrib'd and appointed to them, that they break not forth rashly, but follow faith going before them. To this principle Christ calleth vs all with this saying: I say vnto you, whatsoever things ye require, beleeue ye shall receiue them, and they shall happen to you. The same also he confirmeth in an other place. Whatsoever ye aske in praier beleeuing, ye shall receiue. Wherwith agreeeth James saying, If any need wisdom, let him ask of him which giueth to all men freely, and vpraise thenth not: but let him aske in faith no douting. Wherein setting douting as contrary to faith, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtain nothing which call vpon God in waiering and dount, and doe not determine in their hearts whether they shalbe heard or no. Whom he also compar eth to wauers which are diuerely tossed and driven about of the winde. Whereupon in an other place he calleth a right praier, the prayer of faith. Againe when God so oft affirmeth that he will give to every one according to his faith, he signifieth that we obtain nothing without faith. Finally it is faith that obtaieth whatsoeuer is granted by praier. This is meant by that notable saying of Paul, which the foolish menne doe take not heed vnto. Howe shall any man call vpon him, in whom he hath not beleeued? But who shall
Of the manner how to receive

belieu, vnlesse he haue heard? But faith commeth of hearing, and hearing of the word of God. For conveying by degrees the beginning of prayer from faith, he plainly affirmeth that God can not be sincerely called upon of any other, than them to whom by the preaching of the Gospel his mercifulnesse and gentlenesse hath bin made known, and familiarly declared.

12 This necessity our aduersaries do not thinke vpon. Therefore when we bid the faithful to holde with assured confidence of minde that God is favourable and bareth good will to them, they thinke y we speake a most great absurdity. But if they had any vse of true prayer, they would truly under-stande that God can not be rightly called vpon without that steadfast feeling of Gods good will. Sith no man can well perceiue the force of faith, but he which by experience feeleth it in his heart: what may a man profite by disputing with such men which do openly shew, that they never had any thing but a vaine imagination? For of what force, & how necessary is that assurednes which we require, is chiefeely learned by invocacion. Which who so feeth not, he bewraiefully he hath a very dul conscience. Let vs therefore, leaving this kinde of blindmen, sticke fast in that vaying of Paul, that God can not be called vpon of any other, but them that know his mercy by the Gospel, and are surely perswaded that it is ready for them. For what maner of vaying shoulde this be: O Lord, I am verily in doubt whether thou wilt heare me: but because I am distressed with carefulnes, I fleece to thee, y thou maist help me if I be worthy. This was not the wonted maner of all the holy ones, whose praiers wee read in the Scriptures. Neither hath the holy Ghost thus taught vs by y Apostle which biddeth vs to go to the heavenly throne with confidence, y we may obtiene grace & when in another place he teacheth that we haue boldnes & accesse in confidence by the faith of Christ. We must therefore holde fast with both handes this assurednes to obtiene what we aske (sith both y Lorde with his owne voyce so commandeth vs, & all the holy ones teach it by their example) if we wil pray with fruit. For, y only praiers is pleasing to God which springeth out of such a presumption of faith (as I may so cal it) & is grounded vpon a dreadles certainty of faith. He might have bin content with the bare name of faith, but he not only added confidence, but also furnished the same with liberty or boldnes, by this marke to put difference betweene vs & vnbelieuers, which do in deed alfo pray to God as we doe, but at aduenture. For which reason the whole Church praieth in the Psalm: Let thy mercy be vpon vs, as we put our trust in thee. The same condition is also spoken of in an other place by the Prophet: In what day I shall cry, this I knowe that God is with me. Againes, In the morning I will direct myselfe to thee, & I will watch. For of these words we gather, that praiers are in vaine caste into the aire, vnlesse hope be adioyned, from whence as out of a watchtoure we may quietly waiete for the Lord. Wherewith agreeth the order of Paules exhortation. For before that he moue the faithful to pray in spirit at all times with wakefulness and diligence, he first of all biddeth them to take the shield of faith, the helmet of salvation, and the sword of the spirite, which is the wordes of God. Now let the readers here call to remembrance that which I haue before said, that faith is not ouerthrown where it is joyned with acknowledgeing of our misery, needinesse, and faltinesse. For with how heavy weight souer of
euill doinges the faithfull feel themselfes to be cuerloden or grieved, and y they be not only voide of all things which may procure favoure with God, but also that they be burdened with many offences which may worthily make him dread ful to them:y et they cease not to present themselfes, neither doth this feeling make them so afraid but that they still resort to him, forasmuch as there is no other way to come to him. For, prayer was not ordained, whereby we should arrogantly aduance our felues before God, or esteeme at great value any thing of our owne, but whereby confessing our giltnes, we should bewaile our miseries to him, as children do familiarly open their complaints to their parents. But rather the unmeasurable heap of our cuils ought to be full of spurre or prickes to pricke vs forwarde to pray.

As also the Prophet teacheth vs by his example,saying: Heale my foule,because I haue sinned against thee. I graunt in deed y in such sayings shoulde be deadly prickings vnlesse God did helpe: but the most good father of his incomparable tender kindnes hath brought remedy in fit season, whereby appeasing all trouble, afluaging 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.

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 precifely commanded, than that which is in the Psalm, call vs to pray. But forasmuch as among all the duties of godlines, the Scripture commandeth none more often, I neede not to tarry longer vs to this point. Asketh (faith our master) & ye shal receive: knocke, it shalbe opened to you. Howbeit here is also with the commandement ioyned a promise as it is necessarie. For though all men conforme y the commandement ought to be obeyed, yet the most part would flee from God when hee calleth, vnlesse he promised y he would be easie to be entreated, yea & wold offer himselfe. These two things being established, it is certaine that whatsoever make delays y they come not straight to God, are not only rebellious & disobedient, but also are provoked giltnesse of infidelitie,because they disdruit y promises. Which is so much more to be noted, because hypocrites vnder the colour of humilitie & modestie do as well proudly despise the commandement of God, as discredite his gentle calling, yea & defraud him of y chiefe part of his worship. For after that he hath refused sacrifices, in which at that time all holinessse seemed to stand, he declareth that this is the chiefe thing & most precious to him above all other, to be called vs in the day of need. Therefore where he requireth his owne, & encourageth vs to cheerfulnes of obeying, there are none so gay colours of douting that may excufe vs. Wherefore how many testimonies are commonly founde in the scriptures whereby we are commanded to call vs to God, so many standers are set vp before our eyes to put affiance into vs. It were rashnes to rush into the fight of God, vnlesse he did preuent vs with calling vs. Therefore he openeth & 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. Wee fee howe he preuenteth them that worship him, and willethe them to followe him, and therefore it is not to be feared that this should not be a verie sweete melodie which he tuneth.
Cap. 20.

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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 easily passe over all stoppes. Thou God that hearest prayer, even to theee shall all flesh come. For what is more louely or more alluring than that God be garnished with this title which may a certain vs that nothing is more proper to his nature, than to graunt 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 speakeith even to all in this saying: Call vpon mee in the day of trouble: I will deliver thee, & thou shalt glorifie mee. According to this rule David laieth for himselfe that a promise was giuen him, that he may obtaine what he asketh: Thou Lord hast revealed into the care of thy servant: therefore thy servant hath founde his heart to pray. Whereupon wee gather that hee was fearefull, fauing in somuch as the promise had encouraged him. So in another place he armeth himselfe with this generall doctrine. He will doe the will of them that feare him. Yea, and this we may note in the Psalms, that as it were breaking his course of praying he paiteth over sometime to the power of God, sometime to his goodnesse, sometime to the trueth of his promises. It might seem that David by unseemly thrusting in of these sentences, made mangled prayers: but the faithful knoue by vs and experience, that frequentnes fainteth vnthankfullnes for the sake of the promise, and therefore in praying the meditation both of the nature of God, and of his worde is no superfluous. And so by the example of David, let it not grieue vs to thrust in such things as may refresh fainting hearts with new liuely strength.

14 And it is wonderfull that with so great sweetenesse of promises wee are either but coldly or almost not at all moued, that a great parte of men wandring about by compasses had rather leaving the fountaine of living waters, to digge for themselues drie pitnes, than to embrace the liberalitie of God freely offered them. An invincible tower is the name of the Lorde; (sayth Salomon) to it the righteous man shall flee, and he shalbe saved. And Joel, after that he had prophecied of that horrible destruction which was at hande, added this notable sentence. Whosoever calleth vpon the name of the Lorde, shall be save: which sentence wee knowe to pertaine properly to the course of the Gospell. Swearceley every hundreth man is moued to go farwarde to meeke God. He himselfe crieth by Esay: Ye shall call vpon mee, and I will heare you, yea, before that ye crieth, I will aunfwere you. And this same honour also in another place he vouchfaucheth to giue in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to mee, 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 recken vp all the places, but to choose out the chiefe, by which wee may take a taffe howe kindly God allureth vs vnto him, and with howe freight bondes our unthankfulness is bounde, when among so sharpe prickings our fluggishnes still maketh delay. Wherefore let these sayinges alwayes founde in our eares: The Lorde is nic to all them that call vpon him, that call vpon him in trueth: alio these sayinges which wee haue allledged out of Esaye and Joel, by which God affirmenteth that he is heedful to heare prayers, yea and is delight ethn with a sacrifice of sweete fauour, when wee call our cares vpon him.
him. This singular fruite we receive of the promisses of God, when wee make our prayers not dountingly and fearfully: but trusting uppon his word, whose majestie would otherwise make vs afraid, wee dare call uppon him by the name of Father, forasmuch as he vouchsaufeth to put this most sweete name into our mouthes. It remaineth that wee hauing such alluramentes shoulde knowe that wee haue thereby matter enough to obtaine our prayer: forasmuch as our prayers stande uppon no merite of our owne, but all their worthines and hope of obtaining are grounded uppon the promises of God, and hang uppon them, so that it needeth none other underpropping, nor looketh vpward neither hither or thither. Therefore we must determine in our minde, that although wee excel not in like holinesse as is praised in the holy fathers, prophets and Apostles, yet because the commandement of prayer is common to vs, and faith is also common, if wee rest uppon our wordes of God, in this right wee are fellowes with them. For God (as we haue before thewd) promising that he will bee gentle, and mercifull to all, giueth cause of hope to all eu en the most miserable, that they shall obtaine what they ask. And therefore the generall formes are to bee noted, from which no man (as they say) from the first to the last is excluded: onely let there be present a purenes of heart, misliking of our selfes, humilietie, and faith: let not our hypocriue vnholly abuse the name of God with deceitfull calling uppon it: the most good father will not put backe them, whom he not onely exhorte to come to him, but also mouth them by all the meanes that he can. Hereupon commeth the manner of praying of Dauid which I haue eu en now 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 wordes shalbe true. Thou hast spoken to thy seruant of these benefits: begin therefor, and doe them. As also in another place, Perfume to thy seruant according to thy wordes. And all the Israelites together, so oft as they arme the selfes with remembrance of the covenant, doe sufficiently declare that wee should not pray fearfully, wheras the Lord do appointeth. And herein they followed the examples of the fathers, specially of Iacob, which after that he had confessed that he was vnworthie of so many mercies which he had received at the hand of God, yet he faith that he is encouraged to require greater things because God had promised, he would doe them. But what fouer colours the vnbelieuers do pretend, when they flee not to god so oft as necessitie preseth 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 selfes new Gods, & idols: for by this meanes they deny he is to them the author of all good things. On the other side, there is nothing stronger to deliuer the godly from all dount, 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 dредles spirit to pray agreeeth well with feare, reverence, and carefulnes: and that it is no absurditi to say God raiseth vp the ouerthrown. After this manner those formes of speech agree well together which in seeming are contrarie. Jeremie
and Daniel say that they throwed downe prayers before God. In another place Jeremiah sayeth: 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 faithful are oftentimes said to lift vp prayer, So speaketh Ezechias, requiring the prophet to make intercession for him. And David desireth 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 carelessnesse lift them vp, as though they had cast away shame, but they ascend so vpward by degrees of promises, that they still remaine humble suppliants in the abatement 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. Verily for a just cause: Joatham had allowed the inhabitants of Sichem to the destruction which afterward came vpon the: but yet God kindled with furiousnesse of anger & vengeance following his execution seemeth to allowe it tempered violent passions. Such heat also caried Samson when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. For though there were some piece of good zeal mingled with it; yet a hote, and therefore faultie greedines of vengeance did beare rule therein. God granted it. Whereupon it seemeth that it may bee gathered, that although the prayers be not framed according to the prescribed rule of the word, yet they obtaine their effect. I answer first that a general law is not taken away by singular examples: again, some time special motions have bene put into a few men, whereby it came to passe, there was another consideration of them than of the common people. For answer of Christ is to be noted, when the disciples did vndiscreetly desire to counterfeit the example of Elias; they knewe not with what spirite they were ended. But we must go yet further, and say that the prayers do not alway pleasfe God which he granted; but that, so much as serveth for example that is by elere praise made plaine which the scripture teacheth, namely that he succoureth the miserable, heareth the gronings of them which being vnjustly troubled do crave his helpe: that therefore hee executeth his judgements, when the complaints of the poore rife vp to him, although they be vnworthie to obtaine any thing beit neuer so little. For how oft hath hee taking vengeance of the cruelties, robberies, violence, filthy lustes, & other wicked doings of vngodly, subdueing their boldnesse & rage, & also overthrowing their tyrannous power, testifying he helpheth the vnworthily oppressed, which yet did bear the airc with praying to an vnscertaine godhead: And one Psalm plainly teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. For he gathereth together those prayers which necessitie wringeth no leffe out of the vnbelieuers than out of the godly by the verie feeling of nature: to which yet he proueth by the effect that God is favourable. Is it because he doth with such gentlenes testifie that they be pleasing to him: No. But to enlarge or to set out his mercy by this circumstance, for that even to vnbelieuers their prayers are not denied: and then the more to proue forward his true worshippers to pray, when they
they see that prophane wailings sometime want not their effect. Yet there is no cause why the faithfull should swarne from the lawe layd vpon them by God, or should enuie the vnbelieuers, as though they had gotten some great gaine, when they have obtained their desire. After this manner we haue layd, that the Lord was bowed with the repentance of Achab, that he might theewe by this example howe eafe he is to entreate twardes his elect, when true turning is brought to appease him. Therefore in the Psalm he blameth the Iewes, that they hauing by experience proued him so easy to grant their prayers, yet within a little after returned to the stubborneffe of their nature. Which also plainly appeareth by the historie of the Judges: namely that so oft as they wept, although their teares were deceitfull, yet they were delievered out of the handes of their enemies. As therefore the Lord indifferently bringeth soure his sunne vpon the good and the euill: so doth he also not despite their weepinges, whose cause is righteous and their miseries worthy of helpe. In the meane time he no more heareth these to satisfaction, than herein ministrith foode to the despiers of his goodnes. The question seemeth to be somewhat harder of Abraham and Samuel: of whom the one being warrantied by no word of God, prayed for the Sodomites: the other against a manifest forbidding prayed for Saul. Likewise is it of Jeremie, which prayed that the citie 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 truut) satisfie sober readers: that they being instructed with the generall principles, whereby God commandeth them to be miraculous euens also to the vnworthy, were not altogether without faith, although in a speciall case their opinion deceived them. Augustine writeth wisely in a certaine place. Howe(fayth he) do the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Even because they pray according to his will: not that hidden and vnchangeable will, but the will which he inspirith into them, that he may heare them after an other maner: as he wisely maketh difference. This is well saide: because after his incomprehensible counsel he so tempereth the successe of things, y the prayers of the holy ones be not voyde which are wrapped both with faith and errorre together. Neither yet ought this more to auaile to be an example to followe, than it excuseth the holy ones themselves, whom I denie not to have passed measure. Wherefore where appeareth no certaine promise, wee must aske of God with a condition adiogned. To which purpose serveth that saying of David. Watch to the judgement which thou haft commannded: because he tolleth that he was warrantied by a speciall oracle to ask a temporall benefit.

16 This also it is profitable to note, that those thinges which I haue spoken of the lower rules of right prayer, are not so exactly required with extreme rigor, that God refueth the prayers in which he shall not finde either perfect faith or perfect repentance together with a ferventnes of zeal and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet we must kepe a reverence & modestie, that wee giue not loose rein to all requestes whatsoever they be, and that wee desire no more, than God giueth leave: and then, leaft the maiestie of God
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should growe in contempt with vs, that we must lift our mindes vpwarde to a pure and undefiled worshipping of him. This no man hath ever performed with such purenesse as it ought to bee. For (to speake nothing of the common fort) how many complaintes of Davids do sauer of vntemperance: not that he meant of purpose to quarell with God, or carpe against his judg-
<file not found>
should pray to escape the punishment of the judge. Cheefely the feeblenes or imperfection of faith corrupteth the prayers of the faithfull, vnlesße the tender mercie of God did helpe them. But it is no meruel that God pardonneth this default, which doeth oftentimes exercise them that bee his with sharp instructions, as if he should of purpose quench their faith. This is a most hard tentation, when the faithful are compelled to criε: how long wilt thou be angrie vpon the praiere of thy creatures, as though the veric prayers made God more angrie. So when Jeremie faith: The Lorde hath shut out my prayer, it is no dout that he was flaken with a violent pange of trouble. Innumerable such examples are commonly found in the scriptures, by which appearcth the faith of the holy ones was oftentimes mingled & tossed with doubtings, that in beleewing & hoping they bewrayed yet some vnfaithfullnes; but because they come not so far as it is to be wished, they ought to indeunt so much the more that their faultes being amended, they may dayly come neerer to a perfect rule of praying, & in the mean time to seele in how great a depth of euils they bee drowned, which euin in the very remedies do get to themselves new diseases: fith there is no prayer, which the Lord doth not worthlie loth, vnlesße he winke at the spots wherewith they are all be sprinkled. I rehearfe not these things this end the faithfull should carelesly pardon themselves any thing, but iy in sharply chastising themselves they shold trauel to overcome these ftope, and although Satan labour to stop vp all the wayes, that he may kepe them from praying, yet nevertheles they should breake through, being certaynly perswaded, that although they bee not vn-cumbred of all hinderances, yet their indeuours doe please God, and their prayers are allowed of him, to that they trauel and 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 to come into his sight: the heavenly Father himselfe to deliver vs both from shame and feare which shoulde have throwne downe all our courages, hath giuen to vs his son Iesus Christ our Lorde, to be an advocate and mediator with him for vs, by whose leading we may boldly come to him, trusting that we have such an interestor, nothing shall be denied vs which we ask in his name, as nothing can be denied him of the father. And herewith must all bee referred whatsoever we have heretofore taught concerning faith: because as the promise is teeth out vnto vs Christ for our Mediator, so vnlesße our hope of obeyning stay vpon him, it taketh from it selfe y benefite of praying. For 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 own vnworthinesse shoulde drive vs farre away, till Christ come meanely betwene vs and him, which may change the thron of dreadfull glorie into the thron of grace: as also the Apostle teacheth that we may be bolde to appeare with all confidence which shall obteine mercy and finde grace in helpe comming in his feacon. And as there is a lawe fet y weshoulde call upon God like as there is a promise giuen, that they shal be heare which call upon him; so are we peculiarly commanded to call vpon him in the name of Christ, & we have a promise set forth, y weshall obtaine y which we shal ask in his name. Hither to (faith he)yee have not asked any thing in

Heb. 4.15
Tim. 1.5
1 John 4.13
16.24
in my name: ask ye and ye shall receive. In that day ye shall ask in my name, and whatsoever ye ask, I will do, that the father may be glorified in the sonne. Hereby it is plain without controversy, that they which call upon God in any other name than of Christ, do stubbornly break his commandements, and regard his will as nothing, and that they have no promise to obeye any thing. For (as Paul saith) all the promises of God are in Christ, yea and Amen, that is to say, they are confirmed and fulfilled.

18 And the circumstance of the time is diligently to be marked, where Christ commanded his disciples to flee to intercession to him, after that he is gone up into heaven. In that hour (faith he) ye shall ask in my name. It is certain 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 law, that the Priest alone entering into the sanctuary, should bear upon his shoulders the names of the tribes of Israel, and as many precious stones before his breast; but the people should stand a farre of in the porch, and from thence should they use their prayers with the priest. Yea and the sacrifice was aUAiled hereto, that the prayers should be made sure and of force. Therefore that shadowish ceremony of the law taught that we are all shut out from the face of God, and that therefore wee neede a Mediator, which may appeare in our name, and may bear vs upon his shouldres, and holde vs fast bound to his brest, that we may be heard in his person; then by sprinkeling of blood our prayers are cleansed, which (as we haue alreadie said) are neuer voyde of filthinesse. And wee see that the holy ones, when they desired to obeye any thing, grounded their hope upon sacrifices, because they knewe them to bee the establishments of all requestes. Let him remember thy offering (faith David) and make thy burnt offering fat. Hereupon is gathered God hath bin from the beginning appeased by the intercession of Christ, to receive the prayers of the godlie. Why then doth Christ appoint a newe heire, when his Disciples shall beginne to pray in his name, but because this grace, as it is at this day more glorious, so doth much more commendation with vs. And in this same sense he had saide a little before. Hitherto yee haue not asked any thing in my name, nowe ask. Not that they understand nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clearly knowne that Christ by his ascended into heaven, 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 selfe the office of an advocare, and teacheth that they haue hitherto wanted the chief benefite, which it shall bee graunted them to enjoye, when being ayded by his mediation, they shall more freely call upon GOD: as the Apostle saith that his newe way is dedicate in his bloode. And so much lesse excusable is our frowardnesse, vnlesse we doe with both armes (as the saying is) embrace so inestimable a benefite, which is properly appointed for vs.

19 Nowe whereas he is the onely way, and the onely entrie by which it is graunted vs to come in vnto God; who so doe sware from this way and forsake this entrie, for the there remaineth no way nor entrie to God: there is
The grace of Christ.  Lib. 5.  290

is nothing left in his throne but wrath, judgement, and terror. Finally this
the Father hath marked him for our head, and guide, which they do in any
wise swarne 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 let to
be the only Mediator, by whose intercession the Father may be made to vs
favorable and ease to be entreated. Howe be it in the meane time the holy
ones have their intercessions left to them, whereby they doe mutually com-
mende the saffetic one of an other to God, of which the Apostle maketh me-
tion: but those be such as hange vpon that one onely intercession: so
fare is it of, that they minish anything of it. For as they spring out of
the affection of love, wherewith we embrace one an other, as the members
of one body: so they are also referred to the vnitie of the head. Sith there-
fore they also are made in the name of Christ, what doe they else but testifie
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 may with prayers be advocates one for an other: so let this
remaine certaine, that all the intercessors of the whole Church ought to be
directed to that only one. Yea and for this cause we ought specially to be-
ware of vnthankesfullnes, because God pardoning our vnworthines, doth not
only giue leave to every one of vs to pray for himselfe, but also adimiteth vs
to be entreaters one of an other. For, where God appointeth advocates for
his Church which deferue worthily to be rejected if they pray privatly eye-
ry one for himselfe: what a pride were it to abuse this libertie to darken the
honour of Christ?

20 Now it is a meere trifling, which the Sophistlers babble, that Christ
is the Mediator of redemption, but the faithfull are Meditators of in-
tercession. As though Christ having performed a Mediation for a time,
hath giuen to his servantes that eternall Mediatorshippe which shall never
die. Full curreently forfooth they handle him, that cutte away fo little a por-
tion of honour from him. But the Scripture saith farre otherwise, with
the simplicitie whereof a godly man ought to be contented, leaving these de-
ceivers. For where Iohn faith, that if any doe sinne, we haue an advocate
with the Father, Christ Iesus: doth he meane that he was once in olde time
a patron for vs, and not rather assigneth to him an everlafting intercession?
Howe say 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 an other
place he calleth him the onely Mediator of God and men: meaneth he not
of prayers, of which he had a litlle before made mention? For when he had
before sayde that intercession must be made for all men: for proofe of that
saying, he by and by addeth, that of all men there is one God and one Me-
diator. And none otherwise doth Augustine expounde it, when he faith
thus: Christians men do mutually commend themselves in their prayers. Par. 2, ca. 1
But he for whom none maketh intercession, but he for all, hec is the onely
and true Mediator. Paul the Apostle, though he were a principal mem-
ber under the head (yet becaufe he was a member of the body of Christe,
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 holy of holy places,
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Rom. 15. 16. but by express, and most true, into the innermost places of heaven, to a holiness not shadowy but eternal) commendeth himself also to the prayers of the faithfull. Neither doth he make himselfe a Mediator between the people and God, but prayeth that all the members of the body of Christ should mutually pray for him: because the members are careful one for another: and if one member suffer, the other suffereth with it. And that so the mutual prayers one for another of all the members yet traualing in earth, may ascende to the head which is gone before into heaven, in whom is appeasement for our finnes.

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 stand fast, in which he had said, For there is one God, one Mediator of one GOD and mee, the man Christe, in whom we also are one: if we keep the vision of faith in the bond of peace.

Again in another place. But if thou seek for a Priest, he is aboue the heauen, where hee maketh intercession for thee, which in earth dyed for thee. Yet doe we not dreamed that hee falleth downe at the fathers knees and in humble wise entreateth for vs: but we understande with the Apostle, that hee do appear before the face of GOD, that the vertue of his death availeth to be a perpetuall intercession for vs: yet so that being entered into the sanctuarie of heauen, unto the ende of the ages of the world he alone carrieth to God the prayers of the people abiding a farre off in the porch.

21 As touching the Saintes, which being dead in the flesh doe liue in Christ, if we give any prayer at all to them, let vs not dreamed that they themselves haue any other way of asking, than Christ which onely is the way, or that their prayers be acceptable to God in any other name. Therefore Sith the Scripture calleth vs backe from all to Christ onely: Sith the heavenly fathers will is to gather together all in him: it was a point of too much dulnesse, I will not say madnesse, so to desire to make for our selves an entrie by them, that we should be led away from him without whom even they themselves have no entrie open. But, that this hath beene vitiually done in certaine ages past, and that it is at this day, done wherefoever Papistie reigneth, who can deny? Their merites are from time to time thrut in, to obtaine the good will of God: and for the most part, Christ being passed ouer, God is prayed to by their names. Is not this, I beseech you, to convey away to them the office of that onely intercession, which we haue affirmed to belong to Christ alone? Againe, what Angell or Deuill euer receiued to any man any onely fyllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truely when the witte of man so seeketh for it selfe succour, wherewith we are not certified by the word of God, it plainly bewrayeth his owne dissruffulnesse. If we appeale to all their confidences that are delited with the intercession of fainetes, we shall finde that the same commeth from no other ground, but because they are greued with carefulnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doucesfulnesse first they dishonour Christ, and robbe him of the title of only Mediator, which as it is given him of the Father for a singular pretogatue, so ought
ought not also to bee conceiued away to any other. And in this verie doing
they darken the glorie of his birth, they make voide his crosse, finally what-
souer he hath done or suffered they spoyle and defraude of the due prayse
thereof: for all tend to this end that he may be indece and bee accompanied
the onely Mediator. And therewith they cast away the goodnesse of God,
which gave himselfe to be their Father. For he is not their father,yeas they
acknowledge Christ to be their brother. Which they vterly denie vnlesse
they thinke that he beeareth a brotherly affection toward them, than which
tere can nothing bee more kinde or tender. Wherefore the Scripture of-
fereeth only him to vs, sendeth vs to him, and tayeth vs in him. Hee (faith
Ambrose) is our mouth, by which we speake to the Father: our eye,by which
we see the Father; our right hand,by which wee offer vs to the father,other-
wise than by whose intercession neither we nor all the Saints haue any thing
with God. If they aunswere that the common prayers which they make, in
Churches, are ended w this conclusion adjoyned, Through Christ our lord:
this is a trifling shift: because the intercession of Christ is no leffe pro-
phaned when it is mingled with the prayers and merites of dead men, than if it
were vterly omitted and onely dead men were in our mouth. Againe, in all
their Letanies,Hymnes, and Proses, where no honour is left vngiuen to dead
saintes, there is no mention of Christ.

22. But their foolish dulness proceeded so farre,that here we haue the
nature of Superstition expressed, which when it hath once shaken off the bril-
dle, is wont to make no end of running attra. For after that men once be-
gun to looke to the intercession of Saints, by little and little there was giuen to
every one his speciall doing, that according to the dieretsie of busines, som-
time one and sometime an other should be called vpon to bee intercessor:
then they to themselves euerie one his peculiar Saint, into whose faith they
committed themselves as it were to the keeping of safeguarding Gods. And
not onely (wherewith the prophet in the olde time reprocheth Israel) Gods
were set vp according to the number of Cities, but even to the number of
persons. But fith the Saintes referre their desiers to the onely will of God, &
beholde it and reft vpon it: he thinketh foolishly, and flesilly,yea and flan-
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 faie to them, that euerie one is with private affec-
tion more, partially bent to his owne worshippers. At length many abstei-
ned not from horrible sacrilege, in calling newe vpon them not as helpers
but as principal rulers of their saluation. Loi whereunto foolish men do fall
when they wander out of their true standing, that is, the worde of God. I
speake not of the groffer monstrositie of vngodlinesse, wherein although
they be abominable to God, Angels, and men, they are not yet ashamed
nor wearie of them. They falling downe before the image or picture of Bar-
bara, Catherine, and such other, doe mumble Pater noster, Our father. This
madnes the Pastors do so not care to heale or restraine, that being allured
with the sweete faavour of gaine they allowe it with rejoicing at it. But al-
though they turne from themselfes the blame of so hainous an offence, yet
by what coulour will they defende this that Loy or Medard are prayed
unto
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unto, to looke downe vpon and helpe their servantes from heauen: that the holy Virgin is prayed vnto, to commaunde her sonne to do that which they aske? In the olde time it was forbidden in the Councell at Carthage, that at the aclar no direct prayer shoulde bee made to Saintes. And it is likely that when the holy men could not altogether suppresse the force of ye naughtie custome, yet they added at leaft this restraint that the publike prayers shoulde not bee corrupted with this forme: Saint Peter pray for vs. But howe much further hath their deutelish importunacie ranged, which sticke not to giue away to deade men that which properly belonged onely to God and Christ?

23 But whereas they trauel to bring to passe that such intercession may seeme to bee grounded vpon the authentique of Scripture, therein they labor in vaine. We read oftentimes (say they) of the prayers of Angels: and not that onely: but it is saide that the prayers of the faithfull are by their handes caried into the sight of God. But if they lye to compare holy men departed out of this present life, to Angels: they shoule proue that they are musing spirits, to whom is committed the ministrie to looke to our safetie, to whom the charge is giuen to keepe vs in all our wayes, to go about vs, to admonith and counsell vs, to watch for vs: all which things are giuen to Angels, but not to them. How wrongfully they wrap vp dead holy men with Angels, appeareth largely by so many diuerse offices, wherby the scripture putteth difference betwenee 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 wormes so great libertie, to thrust vnto God those for patrones to whom it is not read that the office is enjoyned? Gods will was to appoint the Angels to looke vnto our safetie, wherefore they doe both frequented holy assemblies, and the Church is a stage to them, wherein they wonder at the diuerse and manifold wisdome of God. Who so conuey away to other that which is peculiar to them, verily they confound and peruerse the order set by God, which ought to haue ben inuiolable. With like handomnesse they proceede in alleaging other testimonies. God saide to Jeremie: If Moses and Samuel should stand before me, my foule is not to this people. How (say they) could he haue spoken thus of dead men, vnlesse he knew that they made intercession for the living? But I on the contrary side gather thus, that fith it thereby appeareth that neither Moses nor Samuel made intercession for the people of Israel, there was then no intercession at all of dead men. For which of the saintes is to be thought to be careful for the safetie of the people when Moses ceaseth, which in this behalfe farre passed all other when he liued? But if they follow such slight sutteties, to say that the deade make intercessi-on for the living, because the Lorde faide, If they shoulde make intercessi-on: I wil much more colorable reacon in this manner: In the extreme neces-sitie of the people Moses made not intercession, of whom it is saide, he shal make intercession. Therefore it is likely that none other maketh intercessi-on, sith they are al so farre from the gentlenesse, goodnes, and fatherly carefulnesse of Moses. This forfooth they get with cauilling, that they bee wounded wth the same weapons, wherewith they thought them felues gayly fensed. But it is verie fonde that a simple sentence should so bee wrested, because the
the Lord pronounceth only that he will not spare the offences of the people, although they had scene Moses to be their patron, or Samuel, to whose prayers he had shewed him flefe fo tender. Which senfe is most clearly gathered out of a like place of Ezechiel. If (faith the Lorde) these three men were in the citie, Noe, Daniel, and Iob, they shall not deliuer their fonnes and daughters in their righteousnes: but they shall deliuer onely their owne foules. Where it is no doubt that he meant if two of them should happen to reuine againe, for the third was then alive, namly Daniel, who (as it is known) did in the first florishing of his youth thewe an incomparable example of godlinesse: let vs then leave them whom the Scripture plainly sheweth to haue ended their course. Therefore Paul, when he spake of Dauid, teacheth not that he doth with praieres helpe his posterity, but only that he serued his owne time.

24 They answere againe: shall we then take from them all prayer 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 muse vpon: so it is not likely, that they are caried about hither & thither with desire & particular requestes: but rather that they do with a stayed & vnmoued will, long for the kingdom of God, which standeth no lefse in the destruction of the wicked than in the salvation of the godly. If this be true, it is no dout that their charity is conteined in the communion of the body of Christ, & extendeth no further, than the nature of that communion beareth. But nowe though I graunt that they pray in this manner for vs, yet they doe not therefore depart from their owne quietnesse, to be diversely drawn into earthly cares: and much lefse must wee therefore by and by call vpon them. Neither doth it thereby followe that they must doe, because men which live in earth may commend one an other in their praieres. For this doing serveth for nourishing of charity among them, when they doe as it were parte and mutually take vpon them their necessitie among themselves. And this they doe by the commaundement of the Lorde, and are not without a promise, which two things, haue alway the chiefe place in praier. All such considerations are farre from the dead, whom when the Lord hath enuied from our companie, he hath left to vs no enterchange of doinges with them, nor to them with vs, so farre as we may gather by coniecutures. But if any man allege, that it is impossible but that they must kepe the fame charitie toward vs, as they be ioyned in one Faith with vs: yet who hath ruedeled that they haue so long cares to reach to our voyces? and so piercing eyes to watch our necessities? They prate in their shadowes I wot not what of the brightnesse of the countenance of God extending his beames vpon them, in which as in a mirror they may from on hie behold the matters of mé beneath. But to affirme that, specially with such boldnesse as they dare, what is it else but to goe about by the drunken dreames of our owne braine, without his worde to pearce & breake into the hidden judgements of God, and to tread ye Scripture vnder feete which fo oft pronounceth that the wisdome of the flesh is enemie to the wisdome of God, which wholly condenceth the vanity of our natural wit, which willth all our reaion to be thrown downe, and the only will of God to be looked vnto of vs.

Q.9

25 The
The other testimonies of Scripture which they bring to defend this
their lie, they most naughtily wrest. But Jacob (saith they) praieth that his
name and the name of his Fathers Abraham & Isaac were called upon over
his posteritie. First let vs see what forme of calling upon this is among the
Israelites. For they call not upon their Fathers, to help them but they befeech
God to remember his servants Abraham, Isaac, and Jacob. Therefore their
example maketh nothing for them y speake to the Saints themselfes. But
because those blocks (such is their dulnes) neither understand what it is to
call upon the name of Jacob, nor why it is to be called upon: it is no marueil
ifin the very forme also they so childishly stumble. This maner of speach is
not seldome found in the Scriptures. For Elias sayeth that the name of the men
is called upon over the women, when they haue them as their husbands
under whose charge & defence they live. Therefore the calling upon of the
name of Abraham upon the Israelites, standeth in this when they coney
their pedigree from him, & do with solemn memorie honor him for their
author & parent. Neither doth Jacob this because he is careful for the enlarg-
ing of the renome of his name: but for as much as he knewe that y whole
blessednesse of his posteritie consisteth in the inheritance of the covenante
which God had made with him: he willeth that y which he seeth should be
the chiefe of all good things to them, that they be accounted in his kinred:
For, that is nothing else but to coney to them the succession of the coven-
ant. 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 covenante, wherby the most kinde father hath promised: he wil be fa-
rable & beneficial to them for Abrahams, Isaacs, & Jacobs sake. How little
the holy ones did otherwise leane upon the merites of their father, y com-
mon saying of the Church in the Prophet teiftith, Thou art our Father, &
Abraham knewe vs not, & Israel was ignorant of vs. Thou Lord art our Fa-
ther & our redeemer. And when they say thus, they add therewithall, Re-
turne O Lord for thy servants sake: yet thinking upon no interceffion, but
bending their mind to the benefite of the covenante. But nowe sith wee haue
the Lord Iesus, in whose hand the eternall covenante of mercie is not onely
made but also confirmed to vs: whose name should we rather vs in our pri-
ers? And because these good masters will haue the Patriarches to be by these
wordes made intercessors, I would faine knowe of them why in so great a
route Abraham the Father of the Church hath no place at all among them.
Out of what sincke they fetch their advocates, it is not unkownen. Let them
answere me, how ftr it is y Abraham, whom God preferred above all other, &
whom he advanced to the heift degree of honor, should be neglected and
suppresst. Verily when it was euident that such vs was unkownen to the
old Church, they thought good for hiding of the newnesse to speake nothing
of the olde Fathers: as though the diuerfitie of names excused the new and
forged maner. But whereas some object that God is prayed vnto, to have
mercie on the people for Davids sake, it doth so nothing at all make for de-
fence of their error, that it is a most strong proue for the confutation there-
of. For if we consider what person David did beare: he is seuered from all the
assembly of the Saints, that God should establish the covenante which he hath
made
made in his hand. So both the covenant is rather considered than the man; and under a figure the only intercession of Christ is affirmed. For it is certain that that which belonged only to David, in so much as he was the image of Christ, accordeth not with any other.

26 But this forsooth moueth some, that it is often times read that the prayers of Saints have been heard. Why so? Even because they prayed. They trusted in the (faith the Prophet) and they were sauc'd; they cried, and they were not confounded. Therefore left us also pray as they did, yee may be heard as they were. But these men, otherwise than they ought, do wrongfully reason, that none shall be heard but they that have once beene heard.

How much better doth James say? Elia's (faith his) was a man like to vs: and he prayed with prayer; it should not raine, & it rained not upon the earth in three yeres & fixe moneths. Againe he prayed, & the heauen gaue raine, & the earth gaue her fruite. What? doth he gather any singular prerogation of Elia', to which we ought to flee? No. But he teacheth what is the continual strength of godly & pure prayer, to exhort vs likewise to pray. For wee do negligently construe the readiness & gentleness of God in hearing them, vntelese we be by such experiences confirmed into a more sure affiance of his promises, in which he promiseth that his care shall be inclined not to one, or two, nor yet to a fewe, but to all, yee call upon his name. And so much lesse excusable is this foolishnes, because they seeme as it were of set purpose to despise so many admonitions of Scripture. David was oft delitered by the power of God, as it should draw his power to himself, yee should be delitered by his help? He himself affirmed the rather otherwise: The righteous loke for me, till thou render to me. Againe, The righteous shall see, & they shall rejoice, & trust in the Lord. Behold, this poore man hath cried to God, & he hath answered him. There be in the psalms many such prayers, in which to crave that which he requireth, he moneth God by this manner, that the righteous be not made ashamed, but many by his example be raised vp to hope well. Let vs now be contented with this one example. Therefore every holy one shall pray to thee in his time. Which place I have so much the more willingly rehearsed, because the spirit babblers which doe let out to hire the service of their waged tongue have not beene ashamed to allege it to proove the intercession of the dead. As though David meant any thing else, than to shewe the fruite that shal come of the mercifulnes and gentlenes of god, when he shall be heard. And in this kinde wee must learne, that the experience of the grace of God, as well to our selves as other, is no flender helpe to conforme the credite of his promises. I leave unhearded many places, where David setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shal commonly find them without seeking. This selfe same thing had Jacob before taught by his own example: I am unworthy of all thy mercies, and of the truth which thou hast performed to thy seruant. I with my sate haue paied over this Jordan, & now I come forth with two bands. Hee alacageth in deede the promise, but not alone: but he also ioyneth the effect, that he may the more cou ragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wearie of their liberalitie, or whose .

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abilitie is wafted: but he is to be wcyed by his owne nature, as Davuid wisely doth where he faith, Thou haft redeemed me, O God, that speakest trueth. After that he hath giuen to God the praifes of his salvation, he addeth: he is a true speaker: because such he were continually like himself, there could not be gathered of his benefites a sufficiently strong reason of affiance & calling vpon him. But when we knowe that so ofte as he helpeth vs, he theweth an example and proofe of his goodnes, we neede not to feare that our hope shalbe put to shame or disappoynt vs.

27 Let this be the summe. Wheras the Scripture setteth out this vnto vs for the chiefest point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this dutie of godlinesse) prayer is not without manifest sacriledge directed to other. Wherfore also it is said in the Psalm. If we stretch forth our hands to a strange God, shall not God require these things? Again, wheras GOD will not be called vpon, but of Faith, and expressly coman-eth praiers to be framed according to the rule of his word: finally whereas Faith founded vpon the word, is the mother of right prayer: so soone as wee sweare from the world, our prayer must needs be corrupted. But it is already shewed, if the whole Scripture be sought, this honor is therein chalenged to God only. As touching the office of interceffion, we have also shewed it is peculiar to Christ, and there is no prayer acceptable to God, but which that mediator halloweth. And though faithfull do one for an other other praiers to God for their brethren, we have shewed that this abateth nothing from the only interceffion of Christ: because they altogether standing vpon it do commend both theselues and other to God. Moreover we have taught that this is vnslyly drawn to dead men, to whom we never read it hath bin coman-ded that they should pray for vs. The Scripture doth oftentimes exhort vs to mutuell 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 thinges togethers, that we should confesse our selues among our selues, and mutually pray one for an other, doth secretly exclude dead men. Therefore to condemne this errour, this one reason sufficeth that the beginning of praying rightely, springeth out of Faith, and that Faith commeth of the hearing of the worde of God, where is no mention of the sained interceffion, because superstitition hath rashly gotten to it selfe patrons which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example founde of this patronship, without which in the papacy they beleue ther is no praier. Moreover it is certaine that this superstition hath grown of dishonestnes either because they were not content with Christ to be their interceffour, or have altogether robbed him of his praife. And this later point is easily proved by their shamelesnes: because they have no other stronger argument to prove. if we have neede of the interceffion of Saints, than when they object they are vnworthy of familiar accele to God. Which we in deed grant to be most true: but therupote we gather they leave nothing to Christ, which esteeme his interceffion nothing worth, vselsesse there be adiowed George, Hypolite, or such other visors.

28 But although prayer properly signifieth only wishes and petitions: yet there is so great affinitie betweene petition & thanksgiving, that they may be fitly
fitly comprehended both under one name. For, these special sorts which Paul rehearseth, fall under the first part of this division. With asking & craving we pour forth our desires before God, requiring as well those things that seem to spread abroad his glory and set forth his name, as the benefits are profitable to our vfe. With giving of thankes, we doe with due praise magnifie his good doings toward vs, acknowledging to be received of his liberaltie whatsoever good things do come to vs. Therefore David comprehended these two partes together, saying: Call upon mee in the day of necessity: I will deliver thee, & thou shalt glorifie me. The Scripture not in vain commandeth vs to vs both. For we have said in another place, our necessities is so great, & the experience it self crieth out: we are on every side pinched & pressed with so many & so great difficulties, alhaue cause enough why they should both sigh to God, & in humble wise call upon him. For though they be free from adversitie, yet the guiltines of their wicked doings, & their innumerable assaults of tentations ought to pricke forward the most holy to aske remedy. But in the sacrifice of praise & thanksgiving there can be no interruption without hainous sinne, forasmuch as God ceseoth not to heape upon divers men divers benefits to drudge vs though we be slack and flowe, to thankfulness. Finally so great and so plenteous largesse of his benefits doth in a manner ouerwhelme vs: there are so many and so great miracles of his seene on every side which way soever thou turne thee, wee never want ground and matter of praise & thanksgiving. And, that these things may be somewhat plainer declared: fish all our hopes and wealth stand in God (which we haue before sufficiently proved) that 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, we speake, or do, let vs purpose, speake, & do under his hand & will, finally under the hope of his help. For all are pronounced accurset 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 enterpris or attempt to begin any thing. And whereas we haue divers times alreadie said, that he is duly honored when he is acknowledged the author of all good things: the upon followeth that all those things are so to be receiued at his hande, that we yield continual thanks for them: & that there is no other right way for vs to vs his benefits, which flow & proceed from his liberaltie to no other end, but yee should be continually buffetted in confessing his praise & giving of thankes. For Paul, when he testifieth that they are sanctified by the word & prayer, doth therewithal signifie that they are not holy & cleanse to vs without the word & prayer, understanding by word, faith by figure. Therefore David faith very well, when hauing receiued y liberaltie of the Lord, he declareth that there is giuen him into his mouth a new song: whereby verily he signifieth that it is a malitious silence, if wee passe over any of his benefits wote praise; fith he so oft gueue vs matter to say good of him, as he doth good to vs. As also Esay settynge out the singular grace of God, exhorteth the faithful to a new & vnwonted song. In which sense David faith in another place, Lorde open thou my lippes, & my mouth shall shewe forth thy praise. Likewise Ezechias and Ionas testifie that this shalbe to them the end of their
of their deliverance, to celebrate the goodnes of God with songs in his temple. This same lawe David prescribeth to all the godly. What shall I repay to the Lord, that he hath bestowed upon me? I will take the cup of salvation, and will call upon the name of the Lord. And the same lawe the Church followeth in another Psalm, Saue vs our God, that we may confess to thy name and glory in thy praise. Again, he hath looked vnto the prayer of the solitary, and he hath not despised their prayers. This shall be written to the generation that shall follow, and the people created shall praise the Lord, that they may declare his name in him and his praise in Hierusalem. Yea so oft as the faithfull beseech God to doe for his names sake as they proffesse themselves unworthy to obtaine any thing in their owne name, so they bind themselves to give thanks, and they promise that this shall be to them the right vse of the bountefulnes of God that they shall be publishers of it. So Osea speaking of the redemption to come of his Church, faith: Take away iniquitie O God, and lift vp good: and we will pay the values of lippes. And the benefits of God do not onely claim to themselues the praise of the tongue, but also do naturally procure loue. I have loued (faith David) because the Lord hath heard the voice of my prayer. Again, in another place, rehearsing the helps which he had felt, he faith: I will loue thee O God my strength. Neither shall the praises ever please God, which shall not flowe out of this sweetenes of loue. Yea and also we must holde fast this sayeing of Paul, that all prayers are wrongfull and faultie to which is not adioyned giving of thanks. For thus he faith, in all prayer and beseeching with thanksgiving let your petitions, be known with God. For, ifth terrors, tediousnes, impatience, bitternelle of griefe, & feare do move many in praying to murmure, he commandeth that our affections be so tempered, that the faithfull ere they have obtained that which they desire, should neverthelkes cherefully blesse God. If this knot ought to have place in things in a maner contrarie, with so much more holy band dowth God binde vs to sing his praises, so oft as he maketh vs to enjoy our requestes. But as wee have taught that our prayers are hallowed by the intercession of Christ, which otherwise should be vncleane: so the Apostle, where he commandeth vs to offer a sacrifice of praise by Christ, putteth in mindes we have not a mouth cleane enough to praise the name of God, vnlesse the priesthood of Christ become the meane. Whereupon we gather that men haue beene monstrously bewitched in the papacie, where the greater part marueileth of Christ is called an advocate. This is the cause 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 every time in every place, in all matters and busineses, the payers of all men shoulde be lifted vp to God, which may both looke for all things at his hand & yeld to him the praise of all things, as he offreteth vs continually matter to praise and pray.

29 But this continual 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 those can neither be continual, nor ought otherwise to be done than according to the politicke order, that shal by common consent be agreed upon among all. I grant the same in deedes.
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deede. For therefore certaine hours are set & appointed, as indifferent with
God, so necessary for the vses of men, that the commoditie of all men may
be proided for, & all things(according to the sayings of paul) may be com-
ly and orderly done in the Church. But this maketh nothing to the contra-
ary but that every Church ought both from time to time to shewe vp it selfe to
often vs of prayers, end when it is admonished by any greater necessitie, to
be feruent with more earnest endeuer. As for perseverance which hath
a great affinity with continuall diligence, there shall be a fitte place to speake
of it about the ende. 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 praiers, but that wee shoulde
not trust that we may wring any thing out of God, by dulling his cares with
much babbling talke, as if he were to be perswaded after the manner of men.
For we knowe that Hypocrites,because they doe not consider that they have
to doe with God, doe no lease make a pompous shewe in their prayer's than
in a triumph. For, the Pharifee which thanked God that hee was not like to
other men, without doubt rejoyned at him selfe in the eyes of men, as if hee
would by prayer secke to get a fame of holinesse. Hereupon came that much
babling, which at this day vp one a like cause is vsed in the papacy: while some
do vainely spend the time in repeating the same prayer's, and other some doe
set out them selues among the people with a long heape of wordes. Sith this
babling childishly mocketh God, it is no maruell that it is forbidden out of
the Church, to the ende that nothing should there be vsed but earnest and
proceeding from the bottome of the heart. Of a necer kinde and like to this
corruption is there an other, which Christe condemneth with this, namely
that hypocrites for boastinge fake doe secke to haue many witnesse, and doe
rather occupy the market place to pray in, than their prayers shoulde want
the praié of the worlde. But whereas we have already shewed that this is
the marke that prayar shooteth at, that our minde may be carried vpwarde
to God, both to confession of praise and to craving of helpe: thereby we may
understande that the chiefe dutie thereof do stande in the minde and the
heart, or rather that praiery itselfe is properly an affection of the inward heart,
which is poured forth & laid open before God the searcher of hearts. Where-
fore(as it is already sayde) the heauenly schoolemaster, when he minded to
set out the best rule of praying, commanded vs to goe 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 them a-
way from the example of hypocrites, which with ambitious boasting shew
of prayers sought the favour of men, he therewith addeth what is better, name-
ly to enter into our chamber, and there to pray the doore being shutte. In
which words(as I expound them) he willed vs to secke solitary being, which
may helpe vs to defende and to enter throughly with our whole thought in-
to our heart, promising to the affections of our heart that God shalbe necer
vs whose temples our bodies ought to be. For hee meant not to deny but
that it is expedient alfo to pray in other places: but he sheweth that prayer
is a certaine secret thing, which both is chiefly placed in the soule, & requi-
reth the quiet herof far from all troubles of cares. Not without cause there-

Q 9 4
Of the manner how to receive

fore the Lorde himself also, when he was disposed to apply himself more earnestly to prayer, conueded himself into some solitary place far from the troublesome company of men: but to teach us by his example that these helps are not to be despised, by which our mind being too slippery of its self 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 served: so should we in all places where need stand, lift vp pure hands.

Finally thus it is to be holden, that whosoever refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray apart, or in solitary nes, or at home. Againe, that he that neglecteth to pray alone or privately how diligently doth he haunt publicke assemblies, doth there make but vain prayers: because he giueth 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 growe into contempt, God in olde time garnished them with glorious titles, specially where he called the temple the house of prayer. For, by this saying he both taught: that the chiefe parte of the worshipping of him is the duty of prayer: and that to the end that the faithful should with one consent exercise themselves in it, the temple was set vp as a standard for them.

There was also added a notable promise: There abideth for thee, O God, praise in Sion: & to thee the vow shalbe paiued. By which words the Prophet telleth vs, that the prayers of the Church are neuer void: because the Lorde alway ministreth to his people matter to sing vp vnpon ioye. But although the shadowes of the lawe are sealed: yet because the Lorde will was by this ceremony to nourish among vs also the vnity of faith, it is no doubt that the same promise belongeth to vs, which both Christ hath established with his owne mouth, and Paul teacheth that it is of force for euer.

30 Now as the Lorde by his word commanded the faithful to vs common prayers: so there must be common temples appointed for the vsing of them: where who so refuse to communicate their prayer with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandement of the Lorde. For he that promiseth that he will do what soever two or three shall ask being gathered together in his name, testifieth that he despiseth not prayers openly made: so that boasting and seeking of glorious men are absent, so that vnfained and true affection be present which dwelleth in the secret of the heart. If this be the right vse of temples (as truly it is) we must againe beware that neither (as they haue begun in certayne ages past to be accounted) we take them for the proper dwelling places of God from whence he may more neere bend his care vnto vs: nor faine to them I wot not what secret holiness, which may make our prayer more holy before God. For filth we our selues be the true temples of God we must pray in our selues as we will call vpon GOD in his owne holy temple. As for that groffenesse, let vs which have a commandement to call vpon the Lorde in Spirete and truth without difference of place, leave 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 that was at such time as the truth lay hid figured vnder such shadowes, which being nowe liuely expressed vnto vs doth not suffer vs to sticke in any mate-
materiall temple. Neither was the temple given to the Iewes themselves with this condition, that they should incloue the presence of God, within the walles thereof, but whereby they might bee exercised to beholde the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with hands, were sharply rebuked of Esay and Stephen.

31 Here moreover it is more than evident, that neither voyce nor song, if they be vfed in prayer, haue any force, or doe any whit profite 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 mockerie of his majestie: as wee gather out of the words of Esay, which although they extende further, yet pertaine also to reprooue this fault. This people (faith he) commeth neere to me w their mouth, and honoreth me with their lippes: but their hearte is farre from mee: and they haue feared me with the commandement and doctrine of men. Therefore beholde 1 will make in this people a miracle great and to be wondered at. For, wisdome shal perish from their wise men, and the prudence of the Elders shal vanish away. Neither yet doe wee here condemne voyce or singing, but rather doe hily commende them, so that they accompanie the affection of the minde. For so they exercise the minde and holde it intentiue in thinking vpon God: which as it is slipperie and rolling, easilly slacketh and is diuerysely drawen vnlesse it be stayed with diuercse helps. Moreover whereas the glory of God ought after a certaine manner to shine in all the partes of our bodie, especially behoueth that the tongue bee applied and auowed to this seruice both in singing and in speaking which is properly created to shewe foorth and display the praisie of God: but the cheefe vfe of the tongue is in publike prayers, which are made in the assemblie of the godly: which tende to this ende, that we may all with one common voyce, and as it were with one mouth together glorifie God whom we worshippe with one Spirite and one faith: and that openly, that all men mutually, 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 vfe of singing in Churches (that I may touch this also by the way) it is certayne that it is not onely most auncient: but that it was also in vfe among the Apostles, we may gather by these words of Paul, I will sing in Spirite, I will sing also in minde. Againe to the Colossians, Teaching and admonishing you, mutually in hymnes, Psalmes, and spirittual fonges, singing with grace in your heartes to the Lorde. For in the first place he teacheth that wee should sing with voyce and heart: in the other he commendeth spirittual fonges, wherewith the Godly doe mutually edifie themselves. Yet that it was not vnioerall, Augustine testifieth, which reporteth that in the time of Ambrose the Church of Millain first began to sing, when while Victina the mother of Valentinian cruelly raged against the true faith, the people more vsed watchinges than they were wont: and that afterwarde the other western Churches followed. For he had a little before saide that this manner came from the Easterne Churches. Hee telleth also in his se-
Confeff. lib. 10. cap. 33. 1 Cor. 14. 16.

cond be booke of Retractions that it was in his time recoucyd in Africa. One Hilarie (faith he) a ruler did in every place wheresoever he could, with malicious blaming tale at the manner which then began to bee at Carthage, that the hymnes at the alter should be pronounced out of the booke of Psalms, either before the oblation, or when that which had ben offered was distributed to the people. Him I answered at the commaundement of my brethren. And truely if long be tempered to that grauitie which becommeth 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 bee not more heedfully bent to the note, than our minde to the spiritual sense of the worde. With which perill Auguftine in a certain place sayth that he was so moued, that hee sometime wished that the manner which Athanasius kept should be stablished, which commanded that the reader should found his words with so small a bowing of his voice, that it should be liker to one ye readeth than to one that singeth. But when he remembered howe much profite he himselfe 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 songs so euer are framed onely to sweatenesse and delight of the cares, they both become not the majestic of the Church, and can not but biele displease God.

33 Whereby it also plainly appeareth that common prayers are to be spoken not in Greeke among Latine men, not in Latine among Frenchmen or Englishmen (as it hath heretofore beene where commonly done) but in y peoples mother tongue, which commonly may be understand of the whole assemblie: forasmuch as it ought to bee done to the edifying of the whole Church, which receive no fruitie at all of a sound not understand. But they which have no regard neither of charitie nor of humanitie, should at leaft have bene somewhat moued with the authorite of Paul, whose wordes are nothing doubtfull. If thou bleffe (faith he) in spiritt, howe shall he that filleth the place of an vlearned man anfwere Amen to thy blesing, &th knoweth not what thou sayest? For thou indeede givest thanks, but the other is not edified. Who therefore can sufficiently wonder at the vnbridled licentiousnes of the Papistes, which, the Apostle so openly crying out against it, fear not to roare cut in a strange tongue most babbling prayers, in which they themselves sometime vnderstande not one syllable, nor woulde have other folkes to understand it? But Paul teacheth that we ought to doe otherwise. How then? I will pray (faith he) with spiritt, I will pray also with mind: I will sing with spiritt: I will sing also with minde: signifying by the name of spiritt, the singular gift of tongues, which many being endued with, abused it, when they fecured it from the mind, that is, from understanding. But this we must altogether thinke, that it is by no meane possible, neither in publique nor in private prayer, but that the tongue without the heart must highly displease God. Moreouer we must thinke that the mind ought to be kindled with ferventnes of thought, that it may far surmount all that the tongue may express with vterrance. Finally that the tongue is not necessarie at all for private prayer, but so farre as the inwarde feeling euer is not able to suffice
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to enkindle it self, or the vehemence of inkindling violently carie the work of the tongue with it. For though very good prayers sometime be without voice, yet oftentimes bettereth, that when the affection of the minde is fervent, both the tongue breaketh forth into voyce, and the other members into gesturing without excefffull swewe. Hereupon came the muttering of Hanna, & such a like thing at the holy ones alway feele in themselves when they burst out into broken & vnperfect voices. As for gesture of the body which are wont to be used in prayer (as kneeling & vncouring of the head) they are exercises by which we endeavoure to rise vp to a greater vccercing of God.

34 Nowe we must learne 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 beloued soone: wherein we may acknowledge his vnmeasurable goodness and kindneffe. For besides this hee warnedeth and exhorteth vs to feck him in all our necessitie (as children are wont to fly to their fathers defence, so oft as they be troubled with any distress) because hee sawe that he did not sufficiently perceiue this, howe slender our povertrie was, what were meete to bee asked, and what were for our profite: he provided also for this our ignorance, and what our capacitie wanted, he supplied and furnishid of his owne. For he hath prescribed to vs a forme wherein he hath as in a Table set out what focuer we may desire of him, what focuer vayleth for our profite, and what focuer is necessarie to ask. Of which his gentlenesse we receive a great fruite of comfort that we understande that wee ask no inconvenient thing, no vnseeming or vnfit thing, finally nothing that is not accepteable to him, sixt we aske in a maner after his owne mouth. When Plato saw the follie of men in making requestes to God, which beeing granted, it many times befell much to their owne hurt: he pronounced that this is the best maner of praying taken out of the olde Poete, King Jupiter giuen vnto vs y best things both when we aske them, and when we doe not aske them, but commaund euil thinges to be away from vs euyn when we aske them. And verily the heathen man is wise in this, that he judgeth howe perillous it is to aske of the Lord that which our owne desire moueth vs: and therewithall he bewrayeth our vnhappy case, that we can not once open our mouths before God without danger, vnlesse the Spirit doe instruct vs to a righte rule of praying. And in somuch greater estimation this pricelie is worthie to bee had of vs, sixt the onely begotten Sonne of GOD ministreth words into our mouth which may deliuer our mind from all doubting.

35 This whether you call it forme or rule of praying is made of fice petitiós. For the cause why I agree not to them that diuide it into feuen parts, is this, that by putting in this aduerfitary word (But) it seemeth that the Evangelist ment to joyn these two peeces together, as if he had said: Suffer vs not to be oppressed with tentation, but rather help our wekenesse, and deliver vs, that we faint not. The olde writers also thinke on our side, so ye nowe that which is in Matthew added in the feuenth place, is by way of declaratiōn to be joyned to the fice petitiō. But although the whole praiēr is such that in euery part of it regarde is specially to be had of the glorie of God, yet the three first petitiōs are peculiarly appointed to Gods glorie, which alone we ought
ought in them to look into without any respecte (as they say) of our owne profit. The other three have care of vs, and are properly assigned to ask tho' things that are for our profit. And when we pray the name of God be hallowed; because God will procure whether he be loved and honoured of vs freely or for hope of reward, we must then thinke nothing of our owne commoditie, but his glorie must be set before vs, which alone we must beholde with fixed eyes; and no otherwise ought wee to bee minded in the other prayers of this sorte. And eu'en this turns to our great profit, that when it is sanctified as wee pray, 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 hence looke at it: that if all hope of our private benefit were cut off, yet we should not ceasa to wish & pray for this sanctification and other things which pertaine to the glorie of God. As it is seen in the examples of Moses and Paul, to whom it was not greeuous to turne away their mindes and eyes from themselves, & with vehement and inflamed zeale to with their owne destruction, that thought it were with their owne losse they might auaunce the glorie and kingdome of God. On the other side when we pray that our dayly breade bee given vs: although we wishte that which is for our owne commoditie, yet here also we ought cheefely to seeke 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 prayer 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 we call him father, truely wee alleadge for vs the name of Christ. For by what boldnesse might any man call God, Father? who should 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 given of him to vs to be our brother; that that which he hath proper by nature, may by the benefit of adoption be made ours, if we doe with sure faith embrace so great bountfulness. As John faith, that power is giuen to them which beleue in his name of the onely begotten Son of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, and will be so called of vs, by this sweetnesse of name delivering vs from all distrust, & there can no where be founde any greater affection of love than in a father. Therefore thee coulde by no surer example testifye his vnmeasurable deare loue toward vs than by this that wee are named the sones of God. But his loue is so much greater & more excellent toward vs than all loue of our parents, as hee passeth all men in goodnesse and mercie: that if all the fathers that are in the earth, hauing shaken off all feeling of fatherly naturalnesse, woulde forfake their children, yet thee will never sayle vs, because he can not deny himselfe. For wee have his promise, If you beeing euill can give good gifts to your children,
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howe much more can your Father which is in heaven? Againe in the
Prophet, Can a mother forget her children? Though she forget them,yet I will
not forget thee. If we be his children: then as a child can not giue him selfe into
the tuition of a stranger & forcin man, vnlesse he copleine either of the cru-
elty or povertie of his father:so we can not seeke succours from els where that
from him alone, vnlesse we reproch him with povertie and want of ability, or
with cruelty or too extreeme rigoroufnesse.

37 Neither let vs alleage that we are worthily made fearefull with confe-
ience of sinnes, which may make a Father be heuer fo mercefull and kinde,
daily to be displeased. For if among men the fonne can with no better advo-
cate pleade his caufe to his father, and by no better meane get and recover
his fauour being lost, than if he himfelfe humbly and lowly, acknowledging
his fault, do befeech his fathers mercy (for then the fatherly bowels can not
hide themfelves but muft be moued at fuch prayers ) what fhall that father of
mercies do, and the God of all comfortes:shall not he rather heare the teares
and gronings of his children intreating for themfelves (specially fith hee
doeth call and exhorte vs to do fo) than any other interceffions whatfoever
they be to the succour whereof they doe fo fearefull ye fce, not without fome
fhew of defpire, because they diftrufte of the kindenes and mercefullnesse
of their father? This ouerflowing plenty of fatherly kindenes he depainteth
and feteth out vnto vs in the parable, where the Father louingly embraceth the
fonne that had estranged himfelfe from him, that had riotoufly wafted his
fhubfance, that had euery way grievously offended agaength him: and he carie-
the not till he do with wordes craue pardon, but he himfelfe preuenteth him,
knoweth him a farre off returning, of his owne will goeth to meete him, com-
forteth him and receueth him into fauour. For, setting out in a man this ex-
ample of fo great gentlenesse, he minded to teach vs how much more plenti-
ful kindenes we ought to looke for at his hande, who is not onely a Father,
but also the belt and moft mercefull of all Fathers,howfoever we bee vnkinde,
rebellious and naughty children: for that yet we caft our felues vpone his mer-
cy. And that he might make it to be more assuredly beleued,that he is fuch
a Father to vs, if we bee Christians: he willed not onely to be called Father,
but alfo by express name Our Father: as if we might thus talk with him, O
Father which haft fo great naturall kindenesse toward thy children, fo great
easinesse to pardon , wee thy children call to thee and pray to thee, being
affured and fully perfwaded, that thou bearest no other affection to vs than
fatherly, howfoever we bee vnworthy of fuch a Father. But because the small
capacities of our heart conceiue not fo great vnmeasurablenesse of fauour,
not onely Christ is to vs a pledge and carneth of our adoption, but also he gi-
ueth to the Spirit for witneffe of the fame adoption, through whom we may
with a free and lowd voyce cry Abba, Father. So oft therefore as any delay
fhall withfand vs, let vs remember to aske of him,that correcting our feare-
fulness he will set before vs that Spirit of couragiousnes to be our guid to pray
boldely.

38 Whereas we are not fo taught that euery one should feuerallly cal him
his owne father, but rather that we should all in common together call him
Our Father: thereby we are put in minde, how great affiction of brotherly
love
loue ought to be among vs, which are altogether by one same right of mercy and liberalitie, the children of such a Father. For we all have one common Father, from whom cometh whatsoever good thing may betide vnto vs: there ought to be nothing feuerall among vs, which we are not readie with great cheerefulnessse of minde to communicate one to an other, so much as neede requireth. Nowe if we bee so desirous, as we ought to be, to reach our hand and help one to an other, there is nothing wherein we may more profit our brethren, than to commend them to the care and prudence 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 ye truely & hauithly loueth any Father of househould, doth also embrace his whole househould, with loue and good will: likewise what loue and affection wee beare to this heavenly Father, we must shew toward his people, his househould and his inheritance, which he hath so honored, that he hath called it the fulnesse of his onely begotten Sonne. Let a Chrustian man therefore frame his praiers by this rul, that they be common, and may comprehend all them that be brethren in Christ with him: and not onely those whom he presently feareth and knoweth to be such, but all men that live vpon earth: of whom, what God hath determined, it is out of our knowledge: sauing that it is no lesse godly then natural 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 them of the househole of faith, whom the Apostle hath in euery thing peculiarly commended vnto vs. In a summe, All our praiers ought to bee so made, that they haue respect to that community which our Lord hath established in his kingdom and his house.

39 Yet this withstandeth not, but that wee may specially pray both for our selues and for certaine other: so that yet our minde depart not from hauing an eyc to this community, nor once swarte from it, but apply all things vnto it. For though they be singularly spoken in forme, yet because they are directed to that marke, they cease not to be common. All this may be easily vnderstooode by a like example. The commandement of God is generall, to reliefe the neede of all poore: and yet they obey this commandement which to this end doe helpe their pouerity whom they knowe or see to be in deede, although they passe ouer many whom they see to be presst with no leesse necessitie: either because they can not knowe all, or be not able to helpe al. After this manner they also do not against the will of God, which hauing regard vnto & thinking vpon this common fellowship of the Church, do make such particular praiers, by which they do with a common mind in particular words, commend to God themselfes or other, whose necessitie God willed to bee more nererly known to them, Howbeit all things are not like in praiers and in bestowing of goods. For, the liberalitie of givinge cannot be vfe but toward them whose neede we have perceiued: but with praiers we may helpe euyn them which are most strange & most vnknowe to vs, by how great a space of groud focuer they be distant from vs. This is done by the general forme of praiers, wherein all the children of God are contained, among whom they alfo are. Hereto we may apply y which Paul exhortheth the faithfull of his time, y they lift vp euery where pure hands without strife: because when he warneth the y strife:
Ariseth shuttest the gate against prayers, he will eth them with one mind today 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 and copaied with the circle of heaven, as within certaine barres. For Salomon also confesth that the heavens of heavens can not containe him. And he himselfe faith by the Prophet that heaven is his state, and the earth his footstool. Whereby verily he signifies that he is not limited in any certaine coast, but is spread abroad throughout all things. But because our minde (such is the grovnenesse of it) could not otherwise conceive his unspeakable glorie, it is signified to vs by heavens, than which there can nothing come under our sight more ample or fuller of maeftie. Sith therefore wherefoever our senses comprehend any thing, there they vfe to fasten it. God is set out of all place, that when we will seek him, we should be raised vp above all sense both of body & soule. Again by this manner of speaking he is lifted vp above all chance of corruption & change; finally it is signified that he comprehendeth and containeth his whole world and governeth it with his power. Wherefore this is all one as if he had been called of infinite greatnes or height, of incomprehensible subfaction, of vnmeasurable power, of everlastig immortalitie. But while we have this, we must lift vp our minde hier when God is spoken of, that we dreame not any earthly or fleshly thing of him, yet we measure him not by our final proportions, nor draw his will to the rule of our affections. And therewithall is to be raised vp our affiance in him, by whose prouidence and power wee vnderstand heaven and earth to be governed. Let this be the summe, that vnder the name of Father is set before vs that God which hath in his owne image appeared to vs, that he may be called vpovn with assured faith: & that familiar name of Father is not onely applied to stablish affiance, but also availth to holde fast our mindes, they be not drawn to doubtful or fained Gods, but should from ony begotten sonne clime vp to only father of Angels & of the Church: then, because his feare is placed in heaven, we are by the government of the world put in mind, not without cause wee come to him which with present care commeth of his owne will to meete vs. Who so come to God (faith the Apostle) they must first beleue there is a God: then that he is a rewariner to al them that seke him. Both these things Christ affirmeth to be proper to his father, that our faith may be staiwed in them: then, that we may be certainly perswaded he is not careless of our safetie: because he vouchsuffeth even to vs to extend his prouidence, With which introduction Paul prepareth vs to pray rightly. For before that he biddeth our petitions to be opened before God he faith thus, Be ye careful for nothing, the Lord is at hand. Whereby appeareth that they doubtfullie & with perplexity tosse their prayers in their mind which have not this well rooted in them, that the eye of God is vpon the righteous.

41 The first Petition is, That the name of God be hallowed, the need whereof is signified with our great shame. For what is more shamefull than the glory of God should be partly by our unthankfulness, partly by our maliciousneses darkened: and (so much as in it lieth) by our boldnesse and furious stubbornesse, utterly blotted out? Though all the wicked wouldst burst themselves.
Cap. 20. Of the manner how to receive themselves with their wilfulness full of sacrilege; yet the holiness of the name of God gloriously shineth. And notwithstanding all the Prophets cried out, As thy name O God, so is thy praise into all the ends of the earth. For wherefoever the name of God is known, it cannot but that his strength, power, goodness, wisdom, righteousness, mercy, and truth must shine forth themselves, which may draw us into admiration of him, and stirre us vp to publish his praise. Sith therefore the holiness of God is so shamefully taken from him in earth, if we bee not able to rescue it, wee bee at the least commanded to take care of it in our prayers. The summe is, that we wishe the honour to be givn to God which he is worthie to haue; that men never speake or thinke of him without most his reverence: whereas contrary the vnholie abusing, which hath alway bene too common in the worlde, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there liued in vs any godlines, though it were but a little, ought to haue beeene superfluous. But if the name of God haue his holiness sake, when being sauuered from all other, it breatheth out nothing but glorie, here we are commanded not onlye to pray that God will deliever that holy name from all contempte and dishonour, but also that he will subdue all mankinde to the reverence of it. Now whereas God discloseth himselfe to vs, partly by doctrine, and partly by works, hee is no other wise sanctified of vs, than if we give to him in both behalves that which is his, and to embrace whatsoever shall come from him: and that his seuerie haue no lesse praise among vs than his mercifullnesse, forasmuch as hee hath in the manifolde diueritie of his works imprinted marks of his glorie which may worthlie drawe out of all tongues a confession of his praye. So shall it come to passe that the Scripture shall haue full authoritie with vs, and that no successe shall hinder the blessing which God deseruent in the whole course of the goyerning of the worlde. Againe the petition also tendeth to this purpose, that all vnholinesse which defileth this holy name, may be destroyed and taken away: that whatsoever things do darken and diminish this sanctifying, as well flanders as mockings, may be driuen away: and when God suddely all sacrileses, his glory may thereby more and more shine abroad.

43 The seconde petition is, that The kingdome of God may come: which although it conteyne no newe thing, is yet not without cause seuered from the first, because if we consider our owne drowines in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beeene most well known, be with many wordes oft beaten into vs. Therefore after that we haue beeene commanded to pray to God to bring into subiection, and at length vterly to destroye whatsoever spoteth his holy name: nowe is added a like and in a manner the fame request, that his kingdome come. But although we haue already set forth the definition of his kingdome, yet nowe breefly rehearse, that God reigneth when men as well with forfaking of themselves as with despising of the world and of the earthly life, doe so yeeld themselves to his righteousness, that they aspire to the heavenly life. Therefore there are two parts of this kingdome: one, that God correct with the power of his Spiritual corrupt desires of the flesh, which
which do by multitudes make warre against him: the other, that he frame all our senses to the obedience of his government. Therefore none doe keepe right order in this prayer, but they which beginne at themselves, that is to say, that they be cleansd from all corruptions which trouble the quiet state of the kingdom of God, and infect the purenesse thereof. Now because the worde of God is like a kingly scepter, wee 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 secret instinct of his Spirite he vtereth the effectuall force of his worde, that it may be auaunced in such degree as it is worthie. Afterward we must come downe to the wicked which do obstinatly and with desperate rage reftit his authoritie. God therefore setteth vp his kingdom by humbling the whole world: but that in divers maners; because he tameth the wantonnesses of some, and of other some he breaketh the vaunted pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the worlde, to enlarge and encreaseth them in number, to enrich them with his giftes, to stablilish right order in them: on the other side to overthowe all the enemics of pure doctrine and religion, to scatter abroad their counsels, to caft downe their enterprisfes. Whereby appeareth that the endeuour of daily proceeding is not in vaine commanded vs: because the matters of men are nearer in so good case, that filthinesse being shaken away and cleansd, full purenesse florisheth and is in liuely force. But the fulnesse of it is differed 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 do feuer vs from God that his kingdom should not flouris in vs, and also to kindle our endeuour to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God will in this wife haue 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 selves to the righteousnesse thereof, to make vs partakers of his gloire. This is done when brightly setting forth his light and trueth, with alway newe encreaseth, whereby the darknesse and lies of Satan and his kingdom, may vanish away, be destroyed and perish, he defendeth them that be his, with the help of his Spirite, directeth them to vpriughthesse, and strengtheneth them to continuance: but overthroweth the wicked conspiracies of his enemics, shaketh abroad their treasons and deceites, preventeth their malice, and beareth downe their stubbornnesse, till at length he kill Antichrist with the Spirite of his mouth and destroy all vngodlinesse 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 andby conceiue what it is that GOD reigneth 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,
whereby he governeth all things & directeth them to their ende. For though Satan & men are troubleously 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 aunswrtheth willing obedience: and therefore the heauen 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 doe his commandements. Wee are therefore commanded to with that as in heauen nothing is done but by the becke of God, & the Angels are quietly framed to all uprightness: so the earth, all stubbornneffe & peruerseffe being quenched, may be subject to such government.

And when we require this, we renounce the desires of our owne flesh: because whosoever doth not resigne and yeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing cometh out of vs but faultie. And we are againe by this prayer framed to the forsaking of our selues,that God may govern vs after his will: & not that only, but that he may also create in vs newe minides & newe hearts, our old being brought to nought: that we may feel in our selues none other motion of desire than a mere content with his will: summarily that we may will nothing of our selues, but that his Spirite may governe our heartes, by whom inwardly teaching vs we may learne to hate those things that please him, & to hate those things that displease him. Whereupon this also followeth, that whatsoever affections fight against his will, he may make them vaine and void. Loce here be the first three chief points of this prayer, in asking whereof wee ought to have the onely glory of God before our eyes, leaving the respect of our selues, and having no regard to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to seeke it.

But albeit all these things, though we neither thinke of them, nor with them, nor aske them, must sooner the lesse come to passe in their due time, yet wee must with them and require them. And this to doe is no small profit for our travaile, that we may so testifie and professe our selues to be the seruauntes and children of God, as much as in vs lieth endeavouring and beeing truly and throughly given to set forth his honour, which is due to him beeing both a Lorde and a Father. Who therefore doe not with affition and zeal of avouning the glory of God, pray that the name of God be hallowed, that his kingdom come, that his will be done: they are not to be accounted among the children and seruauntes of God: and as all these things shalbe done against their wills, so they shall turne to their confusion and destruction.

Now followeth the second parte of the prayer, in which wee come downe to our owne commodities: not that bidding fare well to the glory of God (which as Paul witnesseth, is to be regarded euen in meate & drinke) wee should seeke only what is profitable for our selues: but wee haue alreadie given warning that there is this difference, that God peculiarly claiming three petitions to himselfe doeth drawe vs to himselfe wholy, that he may in this wise prove our godlineffe. Then he graunteth vs also to have an eye to our owne commodities, but with this condition, that wee ask nothing
nothing for our felues but to this end that whatsoever benefits he becometh upon 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 body needeth under the elements of this world, not only wherewith we may be fed and clothed, but also whatsoever he foresayeth to be profitable for vs, that we may eat our bred in peace. By which prayer briefly we yeelde our selues into his care, and commit all to his providence, that he may feed, cherish, and preferue vs. For the most good Father didst not so to receive as to make our body into his faithfull sauegarde and keeping, to exercize our Faith in these small things, when we looke for all thinges at his handes euene to a crumme of bread and a droppe of water. For whereas it is come to passe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet carefull for their flesh, are yet in doubt what they shall eate, and wherewith they shalbe clothed: and if they have not plentie of wine, wheate, and oyle aforehande, they tremble for feare. So much more doe we esteeme the shadow of this life which lasteth but a moment, than that everlasting immortalitie. But who so trusting to God haue once cast away that carefullnesse for the provision of the flesh, doe also by and by looke for salvation and everlastinge life at his hand, which are greater thinges. It is therefore no small exercize of Faith, to hope for those thinges of God, which otherwise doe so much holde vs in care and we haue not finallly profited, when we haue put of this vnbelieuynge which flicketh fast within the bones almost of all men. As for that which some doe here teach of tran substantiall bread, it seemeth but finallly to agree with the meaning of Christ: yea but if we did not euene in this fraile life giue to God the office of a nourishing Father, our prayer shoulde be vnperfect. The reasone which they bring is too much prophane: that it is not meete that the children of God, which ought to be spiritual, shoulde not only cast their minde to earthly cares, but also wrappe GOD there in with them. As though his blessing and fatherly favour doth not also appeare in the suftenance of our life, or as though it were written in vaine that godlinessse hath promises not onely of the life to come, but also of this present life. But although the foregoynesesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferior thing in the first place, to the entente to life vs vp by degrees to the other two petitions which do properly belong to the heauenly life, wherein he had regard to our grossenesse. We are commanded to ask Our breade, that we should be contente with the quanticie which our heauenly Father vouchsafeth to giue to vs; & shoulde not seke for gaine by vnlawfull craftye meanes. In the meanesse time we must learne that it is made Oures by title of gifte, because neither our diligence, nor our travaile, nor our handes (as it is sayde in Mofes) doe by themselves get vs anie thing, vnlesse the blessing of God be present: yea the plenty of bread should nothing at all profitte vs, vnlesse it were by God turned into nourishment. And therefore this liberalitie of GOD is no lesse necessary for the riche than for the poore: because having their cellers and their barnes full, they
should yet fainte for drinefle and emprinefle; vnleffe they did by his grace enjoy their bred. The worde This day, or Every day as it is in the other Euangelift, and also the adjective Daily, do bridle the too much greediness of frail things, wherewith we are wont to burne out of measure, and wherunto are ioyned other evils: fis if we have plentiful abundance, we do gloriously powre it out uppon pleasure, delites, boasting, and other kindes of riotous exccfe. Therefore we are commaunded to aske only so much as is enough for our necessity, & as it were from day to day, with this affiance, that when our heavenly Father hath fedde vs this day, he will also not faile vs to morrowe. Therefore how great plenty of thinges foever do flow vnto vs, yea when our barnes be stuffed and our cellers full: yet wee ought alway to aske our daily bread: because we must certainly beleue that all sub stance is nothing, but in somuch as the Lorde doth by pouring out of his blessing with continuall encrease make it fruitefull: & that the very same substance that is in our hand, is not our owne, but inomuch as he doth euerie houre giue vs a portion and graunt vs the vfe of it. This whereas the pride of men doth most hardely suffer itselfe to be perswaded: the Lorde testifieth that he hath shewed a singular example thereof for all ages, when he fed his people with Manna in the wilderneffe, to teach vs that man liueth not in breade onely, but rather in the worde that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life and strengths are susteined, although he do minifter it vnto vs vnder bodily instrumentes. As he is wont alfo to teach vs by the contrary example, when hee fo oft as hee will, breaketh the strength and (as he calleth it) the staffe of breade, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whofo not being contented with daily bread, but with vnbrided greediness are gaping for endless store, or who so being full with their abundance, and carelesse by reason of the happe of their riches, doe neuerthelesse sue to GOD with this prayer, they doe nothing else but mocke him. For, the firste sort of such men aske that which they would not obtaine, yea that which they moft of all abhorre, that is, to haue onely dayly bread, and so much as in them lieth they dissemblingly hide from GOD, the affection of their couetousnesse: whereas true prayer ought to powre out before him the very whole minde itselfe, and whatsoever inwardly lieth hidden. But the other sorte doe aske that which they looke not for at his hande, namely that which they thinke that they haue with themselves. In this that it is called Ours the bountifulnes of God (as we haue fayde) to much more appeareth, which makeeth 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 rightful & harmelesse travaile, and not gotten with deceites and extor tions: 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 only and free gift of God, from whence foever it come to vs, yea when it shall most of all seeme to be gotten by our owne policy and travaile, and earned with our owne handes: forasmuch as it commeth to passe by his only blessing that our labours prosper well.

45 Nowe followeth, Forgiue vs our dettes; in which petition and the nexte
next following, Christ hath briefly contained whatsoever maketh for the heavenly life: as in these two partes about 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 forgivingnesse of sinnes: after this, he will by and by adioyne the second grace, that God defend vs with the power of his Spirit, & sustain vs with his help, that we may stand vnouercome against all tentations. And sinnes he calleth dettes, because we are detbound to pay the penaltie of them, & were by no means able to satisfy it, vnlesse we were acquired by this forgivingnesse. Which pardon is of his free mercie, when he himselfe liberally wipeth out these dettes, taking no payement of vs, but with his owne mercie satisfying himselfe in Christ, which once given himselfe for recompence. Therefore whofoeuer that God shall be satisfied by their owne or other mennes merites, and that with such satisfactions the forgivingnesse of sinnes is recompensd and redeemed, they have no parte of communicating of this free forgivingnesse: and when they call upon God in this manner, they doe nothing but subscribe to their owne accusation, yea, and seal their owne condemnation with their owne witnesse. For they confess them selues dettes, vnlesse they be acquired by the benefit of forgivingnesse, which yet they do not receive, but rather refuse, when they thrust vs into God their owne merites and satisfactions. For, so they do not beseech his mercie, but do appeale to his judgement. As for them that dreame of a perfection in themselves, which taketh away neede to crave pardon, let them haue such disciples whom the itching of their cares diueth to errors: so that it be certaine that so many disciples as they get, are taken away from Christ: forasmuch as he instructing all to confess their giltinesse, receiueth none but sinners: nor for that he cherisheth sinnes with flattering, but because he knew that the faithfull are never throughly vncovered of the vices of their flesh, but that they alway remaine subject 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 reioyce before God that we are clean from all spot: but forasmuch as it pleaseth God by little and little to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to have bene despised. If Christ by the authoritie giuen to him of his Father, commandeth vs throughout the whole course of our life, to flee to craving of pardon of our giltinesse: who shalbe able to suffer these new masters, which go about with this imagined ghost of perfect innocencie to dasel the eyes of the simple, to make them to trust they may be made free from al fault: Which, as John witnesseth, is nothing else but to make God a liar. And withall one worketh these lewd men by cancelling one article do teare in sunder & by y meane do weaken from the very foundation the whole covenant of God, wherein we have shewed your salvation is contained: so as they be not only robbers of God, because they frequete those things so contyned, but also wicked and cruel because they otherwhome poore soules with dispaire: and turneour to themselves and others, that be like them, because they bring themselves into a soilefulnesse directly contrarie to the mercie of God. But whereas some obiect, that...
in wishing the coming of the kingdom of God, wee doe also ask the putting away of sinne: that is too childish, because in the first table of this prayer is set forth unto vs most hie perfection, but in this part is set forth our weakness. So these two things do fisty agree together, that in a spring toward the marke we despise not the remedies which our necessities requireth. Finally, we pray that we may be forgien as wee our felues do forgive our detters, that is, as we do forgive and pardon all of whomsoever wee have beene in any thing offended, either vnjustly handled in deede, or reprochfully vfed in word. Not that it lieth in vs to pardon the giltenesse of the fault & offence which pertaineth to God alone: but this is our forgiving, of our owne willingnesse to lay away out of our mind wrath, hatred, and desire of reuenge-ment, and with voluntary forgetfulness to truede under foote the remembrance of injuries. Wherefore we may not aske forgivingenesse of sinnes at the hande of God, if wee do not also forgive their offences toward vs which either do or haue done vs wrong. But if wee keepe any hatreds in our hearts, and purpose any reuengementes and imagine by what occasion wee may hurt, yea, and if wee doe not endeavour to come into fauour againe with our enemies, and to descreue well of them with all kind of friendly doinges, & to winne them vnsto vs: we do by this prayer beseech God that he doe not forgive vs. For we require that he graunt to vs the same forgivingenesse which we graunt to other. But this is to pray that he graunt it not to vs, vnlesse wee graunt 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 y he forgive vs as we forgive our detters, is not herefore added for y we descreue his forgivingenesse by the forgivingenesse which we graunt to other, as if that cause of forgivingenesse to vs were there expresse: but by this worde partly the Lords will was to comfort the weakeffesse of our Faith, for he added this as a signe whereby we may be assured that he hath as surely graunted to vs forgivingenesse of our sinnes, as we surely know in our conscience that we haue graunted the fame to other, if our mind be voide and cleansed of all hatred, enuiue and reuengement, and partly by this as it were by a marke, hee wipeth them out of the number of his children that they may not bee bolde to call vpon him as their Father, which being headlong hafty to reuenge, & hardly entreated to pardon, doe vse stifflie continuing enmities, and do cherish in themselves the same displeasure toward other which they pray to be turned from themselves. Which is also in Luke expresse spoken in the words of Chrift.

46 The six petition (as we haue said) answereth to the promise of engraving the lawe of God in our heartes. But because we do not without continuall warrefare and harde and great triuings obey to God, wee doe here pray to be furnished with such weapons and defended with such succor, that wee may be able to get the victorious: whereby wee are warned that wee stand in neede not onely of the grace of the Spirit, which may soften, bow, and direct our heartes to the obedience of God, but also of his helpe, whereby bee may make vs invincible against both all the traiterous entrapings and violent conflicts of Satan. But now of tentations there are many and divers forces. For, both the perverse thoughtes of minde provoking vs to
trespasing against the law, which either our owne lust doth minister into, or the diuell flirreth vp, are tentations: and also 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 doe swaunte from God. And these tentations are either on the right hande or on the left.  On the right hand, as riches, power, honours, which commonly doe with their glittering and shew of good so daill the sight of men, and catche them with the baited hooke of their flatteringes, their being entrapped with such deceites, or dronke with such sweetenesse, they may forget their God. On the left hand, as pouerie, reproches, despisings, troubles, and such other: that they being grieved with the bitterness & hardnes thereof may be vitterly discouraged, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both fortes, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heauenly Father that he suffer vs not to yeele. But rather that he vpholde vs and raffe vs vp with his hande, that being strong by his strength, wee may flande fast against all the assaults of the malicious enemie, whatsoever thoughts he put into our minde: then, that whatsoever is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwen downe with aduersitie. Neither yet doe we here require that wee may feele no tentations at all, with which we have great neede to be stirred vp, pricked, and pinched, least by too much rest wee growe dull. For not in vaine did David wishe to be tempted: and not without caufe the Lorde dayly tempteth his elect, chastising them by shame, pouerie, trouble, and other kindes of crosse. But God tempteth after one manner, and Satan after an other: Satan, to destroye, damne, confounde, and throwe downe headlong: but God, that by prouing them that he his may haue a triall of their vntainednesse, and by exercitinge they may confirme their strength, to mortifie, purge by fire, and seare their flesh, which vnlesse it were in this wise restraiwed, woulde vxe wanton and would wildeely outrage above measure. Moreover Satan affai- leth men vnarmed and vnready, that hee may oppresse them vware: God euin with temptinge worketh the effect, that they which be his may patient- ly beare whatsoever he sendeth vpun them. By the name of the Euill, whether we understande the Deuill or sinne, it maketh little matter. Satan in deede himselfe is the enemie that lieth in waite for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not be overcomne or overwhelmed with any tentations, but may by the power of the Lorde stande strong against all contrary powers wherewith we are affai- led: which is, not to yelde vs vanquished to tentations, that being receiued into his keeping & charge, and being faine by his protection we may endure vno- overcomne: our sinne, death, the gates of hell, and the whole kingdom of the deuill: which is to be deliuered from euill. Where it is also to be diligently marked, that it is aboue our strength to matche with the deuill to create a warrier, and to beare his force and violence. Otherwise we should but vainly or as it were in mockage ask that which we had already in our felues. Surely, they which prepare them to such a battle with truist of themselves, doe.

R. 4 not
not sufficiently understande with how fierce and wel armed an enemie they have to doe. Nowe wee pray to be deliuered from his power, as out of the mouth of a mad and raging Lyon, wheras we should be terme in pieces with his teeth and paws, and swallowed with his thrones, vnlesse the Lorde do: deliuer vs out of the middles of death: yet therewithall knowing this that if the Lorde shall stande by vs, and fight for vs when we are overthrown, we shall in his strength the:we strength. Let other trust as they lift to their owne abilities and strengthes of free will, which they thinke that they haue of them selues; but let it suffice vs that we stande and are strong by the only strength of God. But this prayer containeth more than at the first sight it beareth in it. For if the Spirit of God be our strength to fight out our combate with Satan, we shall not be able to get the victorie vntill we being filled with that Spirit shall haue put off all the weaknesses of our flesh. When therefore we pray to be deliuered from Satan and the Deuill, wee pray to be from time to time enriched with newe increases of the grace of God, till being fully stuffed with them we may triumph over all euill. It seemeth harde and rough to some, that we craue of God that he leade vs not into tentation, forasmuch as it is contrary to his nature to tempt, as James wittnesseth. But this question is already partly assailed, where we saide that our owne lust is properly the cause of all the tentations wherewith wee are overcome, and therefore worthy beareth the blame thereof. Neither doth James mean any thing else, but that the faultes are without cause and wrongfully layed vpon God, which we are druen to impute to our felues, because we knowe our selues in our conscience gilty of them. But this withstandeth not but that God may when it pleaseth him make vs bonde to Satan, cast vs away into a reprobae sense, and to filthy lustes, and so leade vs into tentation by his judgement which is righteous in deede but yet oftentimes secret: forasmuch as y'cause of it is often hid from men, which is yet certainly known with him. Whereupon is gathered that this is no vnfit maner of speaking, if we be perswaded that he doth not without cause so oft threaten, that whiche the reprobae shalbe striken with blindnessesse and hardning of heartes, these shalbe sure tokens of his vengeance.

47 These three petitions, wherewith we do peculiarly commend vs and our things to God, do evidently shewe this which we haue before saied, that the prayers of Christians ought to be common and to tende to the common edifying of the Church, and to the encrease of the communion of the faithfull. For there doth not every man pray to haue any thing privately given, but all in common to gether do pray for Our bread, for forgivennesse of sins, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adiogned a cause why we haue both so great boldenesse to ask, and so great trust to obtaine: which although it be not in the lateine copies, yet it agreeth more sittly in this place than that it should seeme worthy to be omitted, namely that his is the kingdom, and the power and the gloire for euerr. This is the perfect and quiet rest of our soule. For if our prayers were to be commended to God by their owne worthinesse, who should be so bolde, as once to open his mouth before him? Now howsoeuer we be most miserable, howsoever most vnworthis of all men, howsoever voyde of all
commendation: yet we shall never 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, and that surely be given vs because they are promised of God, which can not deceive. And this agreeth with that manner of prayer which we have here before rehearsed, Doe it Lorde for thy names sake, not for our sake or our righteousness: whereby the holy ones do not only express the end of their praiers, but also confess that they are unworthy to obtain vnlesse 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 yea or in any wise may aske of God, set forth in this forme & as it were a rule of praying taught by the best scholemaster Christe, whom the Lorde hath set ouer vs to be our teacher, and whom alone he hath willed to harkened vs to. For he hath alway hath beene his eternall wifedome, and being made man is given to men the Angell of great counsell. And this prayer is in all pointes, so fully perfect, that whatsoeuer forceine or strange thing is added which can not be referred to it, it is vngodly and unworthy to be allowed of God. For in this summe he hath set forth, what is meeete for him, what is pleasing to him, what is necessary for vs: finally what he will grant. Wherefore who so dare go further, and to ask any thing of God beside these, first they will adde of their owne to the wifedome of God (which can not be done without mad blasphemie) then they holde not themselfes under the will of G O D, but defipifying it doe with greedinesse wander further: finally they shall neuer obtaine any thing, forasmuch as they pray without faith. And there is no doute that all such praiers are made without faith, because here wanteth the word of G O D, vpon which vnlesse faith be grounded, it can in no wise stand. But they which forsaking the maitsters rule, do followe their owne desires, are not onely without the wordes of God, but also so much as they be able with their whole endeouer, 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 eche where read many prayers 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 continually put into mouthes of the faithfull by the same Spirit, which in likenesse of worde doe not so much agree. This onely is our meaning in so teaching, that no man shoulde seeke, looke for, or ask any other thing at all than that which is summarily comprehended in this prayer, & which though it most differ in words yet differeth not in sense. 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 leesse passe, the perfection of this praiere. Here is nothing left out, that might be thought
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upon to the praises of God, nothing that ought to come into the 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 aboute sayd, that we ought alway to breath upward with mindes lifted vp to God, and pray without ceasing; yet forasmuch as such is our weakenesse, as needeth to be vp holden with many helpes: such is our dulness, as needeth to be pricked forwarde with many spurreys: it is good that every one of us appoint to himselfe privately certain 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 wee rife in the morning, before that we goe to our dayes worke, when wee fitte downe to meate, when we haue beme fedde by the blessing of God, when we take vs to rest. Only let this not be a superstitious observing of houres, by which, as paying a taske to God, we may thinke our selues discharged for the other houres: but a training of our weakenesse, whereby it may so be exercised and from time to time stirred vp. Specially we ought carefully to looke that so oft as either wee our selues are in distresse, or wee see other to be in distresse with any hardnesse of a doubtfull, we rumpe straight way to him, not with feet but with hearts: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we tellifie that we acknowledge it to be his with prayle and thanksgiving. Finally, this is diligently to be observed in all prayer, that we go not about to binde God to certaine circumstances, nor to appoint to him, what he shall 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 him any condition, but to leave to his will that those things which he will doe, he may doe in what maner, at what time, & in what place it pleaseth him. Wherefore ere wee make any prayer for our selues, we first pray that his will be done: where wee doe already submittest our will to his: with which when it is restrained as with a bridde put vp apon it, it may not presume to bring GOD into rule, but make him the judge and gouernour of all her desires.

51 If we do with mindes framed to this obedience, suffer our selues to be ruled with the laws of Gods Providence, we shall easily learne to continue in prayer, and with longing desires patiently to waite for the Lorde: being assured that although he appeare not, yet hee is alway present with vs, and will when he seeth his time declare howe not deseares he gaine 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 doe not answere at our first requestes. Like as they are wont to do, which while they are caried with their sodaine heate, doe fo call apon GOD, that if hee come not to them at their first brunter and bring them present helpe, they by and by imagine him to be angry and hatefully bent an against them, and casting away all hope of obtaining do cease to call apon him. But rather differing our hope with a well tempered euennesse of minde, let vs goe forward in that perseverance which is so much commended to vs in Scriptures.
For in the Psalms we may oftentimes see how David and other faithful men, when they seeme in a manner wearied with praying, did beat the air, because they throw away their words to God that heard them not, yet they cease not from praying: because the word of God hath not his full authoritie maintained, vnlesse the credite thereof be set above all successes of things. Moreover let vs not tempt God and provoke him against vs being wearied with our importunacie, which many vs to doe, which do nothing but indent with God vpon a certaine condition, and bind him to the lawes of their covenant, as though he were seruant to their desires: which if hee doe not presently obey, they disdain, they chafe, they carpe against him, they murmure, they turmoile. Therefore to such oftentimes in his furor he being angrie grauntevth that, which to other in his mercie he being favorabe denyeth. An example hereof are the children of Israel, for whom it had bene better not to have bene heard of the Lord, than with flesh to bare vp his wrath.

52 But if yet at length after long looking for it our sense do not perceiue what we have prevailed with praying, and feelth no fruite thereof: yet our faith shall assure vs of that, which can not be perceiued by sense, namely vs wee have obteined that which was expedient for vs, forasmuch as the Lord doeth so oft and so certainly take vppon him that he will have care of our greaces, after that they have bene once laide in his bosome. And so he will make vs to possesse aboundance in pouerie, comfort in affliction. For howsoere all other things doe faile vs, yet God will neuer faile vs, which sufficeth the waiting and patience of them that be his to be disappointed. Hee alone shall suffice vs in needes of all things, forasmuch as hee conteyneth in himselfe all good things, which hee shall one day disclose vnto vs at the day of judgement when hee shall plainly shewe vs for the kingdoms. Beside this although God grant to vs, yet hee doeth not alway answer vs according to the expresse forme of our request, but holding vs after outwarde seeming in suspence, yet by a meane vnknowen he sheweth vs our prayers were not vain. This is meant by the words of John, if we know that he heareth vs when we ask any thing of him, we knowe that wee haue the petitions which we ask of him. This feemeth a weake superfluousneffe of wordes: but it is a singularly profitable declaration, namely that God euene when hee doeth not follow our desires, is yet gentle and favorable to our prayers, that the hope which resteth vpon his worde doth not disappoynt vs. But with this patience the faithfull doe so farre neede to bee sustayned, that they should not long stande vnlesse they did stay vpon it. For the Lord doth by no light trialls prove vs as bee his, and not tenderly doeth exercise them, but oftentimes driueth them into the greates extremities, and when they are driuen thither hee suffereth them long to sticke fast in the mire, ere hee giue them any taste of his sweetenesse: and, as Hanna sayeth, he layeth, and quickeneth: hee leadeth downe to the helles, and bringeth backe againe: What could they heere do but bee discouraged, and falle headlong into depayre: vnlesse when they are in diſtresse and defolate and alreadie halfe deade, this thought did rayse them vp, that God doeth looke vpon them, and that there shall be at hande an ende of their euilles: But how
holde backe and restraine vs from all rashneffe. For wee shall knowe that so soone as we be gone out of the boundes of the worlde, we runne out of thy way, and in darkneffe, in which race wee must needs oftentimes stray, slippe, and stumble. First therefore let vs see before our eyes, that to correct any other knowledge of Predestination than that which is set forth by the worde of God, is a point of no lesse madnesse than if a man have a will to go by an unpalatible way, or to see in darkneffe. Neither let vs bee ashamed, to be ignorant of somwhat in it wherein there is some learned ignorance. But rather let vs willingly abstain from the searching of that knowledge, where- of the exceeding counting is both foolish & perilous, yea & deadly. But if the wantonneffe of wit provoke vs, it shall be profitable alway to set this against it, whereby it may bee beaten backe, that as too much of honie is not good, so searching of glory doth not turne us to glory to the curious. For there is good caufe why wee should be frayed away from that boldnes, which can do nothing but throw vs downe headlong into ruine.

3 There be other which when they have a will to remedie this evil, do command all mention of Predestination to bee in a manner buried, at the least they teach men to flee from every manner of questioning thereof as from a rock. Although the moderation of these men be herein worthily to be praised that they judge that mysteries should be tasted of with such sobrietie: yet because they descende too much beneath the meanes, they little presume to wit of man, which doth not lightly suffer it selfe to be restrained. Therefore in this behalf also we may keepe 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 schoole of the holy Ghost, in which as nothing is left out which is both necessary and profitable to be knowne, so nothing is taught but that which is behoefull to learne. Whatsoever therefore is written in the Scripture concerning Predestination, wee must beware that wee debarre not the faithful from it, lest we should seem either cuniously to defraud them of the benefits of their God, or to blame & accuse the holy Ghost who hath published those things, which it is in any wise profitable to be suppressed. Let vs (I say) give leave to a Christian man, to open his minde and his cares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soon as the Lorde hath closed his holy mouth, he may also foreclose to himselfe all the way to enquire further. This shall be the best bond of sobrietie, if not only in learning we alway followe the Lorde going before vs, but also when he maketh an ende of teaching, we cease 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 glory of God is to conceal a worde. But fis both godlineffe and common reason teacheth that this is not generally meant of euerie thing, we must seake a difference, least brutish ignorance should please vs under colour of modestie and sobrietie. That difference is in fewe words 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 it plea.
pleased God to publish it: and how he witholdeth 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 Prophanemen (I grant) do in the matter of Predestination sodainly catch holde of somewhat which they may carpe, or caull, or barke, or scoffe at. But if their waywardnes do fray vs away from it, the chiefe articles of the faith must be kept secrete, of which there is almost none which they or such as they do be leauing untouched with blasphemie. A frowarde wit will no lesse proudly outrage when heareth that in the essence of God there are three persons, than if he heare that God foresaw what sould become of man when he created him. Neither will they absteine from lauging, when they shall understand 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 a sleepe. Finally there can be nothing brought forth, which they will not scoffe at. For the refraining of these sacrileges, must wee hold our peace of the Godheads of the Sonne, and of the holy Ghost: or must we passe over in silence the creation of the world: Yea but the the truth of god is both in this behalfe and every where mightier than that it neede to feare the euill speaking of the wicked: as Augustine strongly maineteyneth in his work of the good of Perseuerance. For we see this fals Apofteres could not by deifying and flandering the true doctrine of Paul, make him to be a shamefull of it. But whereas they say this whole disputacion is perilous also for godly minds, because it maketh against exhortations, because it thaketh faith, because it troublith the heart it selfe: this is vaine. Augustine sticketh not to confesse that for these causes he was wont to be blamed, for that hee did too freely preach Predestination: but as he had in readiness wherewithall, he largely confutereth them. But we, because manie and diverse absurdities are thref into this place, had rather to refere every one to be wiped away in place of it. One ly 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 curiosity, or on the other part of vnthankfulness. For, this also is verie well said of Augustine, that wee may safely follow the scripture, which as with a motherly pace goeth strappingly, leaft it should for sake our weakenes. But whoe are so ware and so fearfull that they would haue Predestination to be buried, leaft it should trouble weake soules: with what colour, I beseech you, will they couer their arroganct, when they indi¬rectly accuse God of foolish vnaduisednesse, as though hee foresaw not the danger, which they thinke themselves to have wisely met with? Whoseoeuer therefore travelleth to bring the doctrine of Predestination into misliking, he openly faith euill of God: as though somewhat had vnaduisedly slipped from him which is hurtful to the Church.

5 Predestination whereby God adopteth some into the hope of life, and judgeth some to eternal death, no man that would be accompted godly dare simply deny: But they wrap it vp with many caullations, specially they which make for knowledge the cause of it. We indeed doe say that they be both in God, but wee say that the one is wrongfullie made subiecte to the other.
When we give foreknowledge to God, we mean that all things always have beene and perpetually doe remaine vnder his eyes, so that to his knowledge there is nothing to come or past, but all things are present, and so present that hee dooth not imagine onely by conceived formes (as those things are present to vs, whereof our minde holdeth faft the remembrance) but hee truly beholdeth and seeth them as fet 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 he willed to become of every man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is foreappointed. Therefore as every man is created to the one or other end, so we say that he is predestinate either to life or to death. But that predestination God hath not onely testified in every seuerall person, but hath shewed an example thereof in the whole issue of Abraham, whereby might plainly appeare that it lieth in his will what shall be the estate of every nation. When the Hicst divided the nations, and seuered the children of Adam, his parte was the people of Israel, the corde of his inheritance. The separation is before the eyes of all men: in the person of Abraham as in a dric stocke 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 posteritie, teacheth that they excell onely by the free loue of God. For hee assigneth this to be the cause of their deliverance, for that God loued the Fathers, & chose their feede after them. More plainly in an other Chapter: He was pleased in you to chose you, not because you pased other nations in number, but because hee loued you. The same admonition is often repeated with him, Beholde, 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 loued them, and hath chosen you your feede. Againe in an other place sanctification is commaund ed them, because they are chosen to bee a peculiar people. And againe in an other place, Loue is affirmed to bee the cause of protection. Which also the faithful doe declare with one voice, saying: He hath chosen for vs our inheritance, the glory of Iacob, whom he hath loued. For they doe all impute to free loue al the gifts wherewith they were garnished of God: not only because they knew that they themselues had obtained them by no deseruings, but also that even the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie so great a prerogative of honour. And, the more strongly to tread down al pride, he vpbraied them, that they haue deserued no such thing, forasmuch, as they are a stubborne and heard necked people. And oftentimes the Prophets doe hatefully and as by way of reproche cast the Iewes in the teeth with this election, because they had howly departed from it. Whatsoever it be, now let the come forth which will bind the election of God either to worthinesse of men, or to the merits of workes. When they see one nation to bee preferred before all other, and when they hear that God was led with respect to be more favorably bent to a few and vnoble, yea and froward and disobedient men: will they quarrell 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, not with throwing stones of taunts into heaven shall hit or hurt his righteousness, but rather they fall back upon their own heads. Moreover the Israelites are called back to this principle of the free covenant, when either thanks are to be given to God, or their hope to be raised up against the time to come. He made vs, & not we our selves (faith the Prophet) his people & the sheep of his pastures. The negative is not superfluous, which is added to exclude vs, that they may knowe that of all the good things wherein they excel, God is not only the author, but fetched the cause thereof from himselfe, because there was nothing in them worthie of so great honor. Also he biddeth them to be contented with the meere good pleasure of God, in these words. The seede of Abraham are his seruantes, the children of Iacob his elect. And after he hath rehearsed the continuall benefits of God as fruires of the election, at length he concludeth, 
y he delect so liberally because he remembred his covenant. With which doctrine agreeth the song of the whole Church, Thy right hand & the light of thy countenance gave the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret steering wherein the adoption is contained. To the same thankfulness Dauud in another place exhorteth 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 Dauud when his faith is affailed, armeth himselfe to fight, saying, Blessed is he whom thou hast chosen, he shall dwell in thy courts. But forasmuch as the election hidden in God was stablised as well by the first deliverance as by the second, and other meane benefits: in Esay the word of Election is transferred to this. God shall have mercie on Iacob, 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 firđfaft election, which once seemed to have beene fallen away. When also it is said in another place, I have chosen thee & haue not cast thee away: he setteth out the continuall course of the notable liberalitie of his fatherly good wil. And yet more plainly the Angel faith in Zacharie, God shall yet choose Jerusalem: as though in hardly chastening it, he had rejected 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 scene a more speciall grace of God: when of the same kinted of Abraham God refused some, & other som by nourishing them in the church he shewed that he retained among his children. Ishael had at the beginning obtained egall degree with his brother Izaac, because the spiritual covenant had beene no leffe sealed in him by the signe of Circumcision. He is cut off, and then, Esau: at the last an innumerable multitude and almost Ishael. In Izaac was the seede called: the fame calling endured in Iacob. A like example God shewed in reiecting Saul: which thing is also gloriously set forth.
in the Psalm, He hath put backe the tribe of Ioseph, & the tribe of Ephraim he hath not chosen, but he hath chosen the tribe of Iuda. Which the holy historic dueste times repeate, that the wonderful secret of the grace may the better appeare in this change. Izaum, Esau, and such other, (I graunt) fell from the adoption by their owne fault & giltnes: because there was a condition adioyned, they should faithfully kepe the covenant of God, which they falsely brake. But this was yet a singular benefit of God, that he vouchefaed 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 haue not without cause saide, there be two degrees to bee noted, because now in the chooing of the whole nation God shewed he is in his owne meere liberalitie bound to no lawes: but he is free, so that egall portion of grace is not to be required at his hand: the vnequalitie whereof sheweth that it is truely of free gift. Therefore Malachie affirmeth the vnthankfulness of Izaum, because they beeing not onely chosen out of all mankinde, but also seuered out of a holy house to be a peculiar people, doe vnsfaithfully and wickedly despise God so beneficiall a Father. Was not Esau the brother of Iacob? (faith he) and yet Iacob I loued, but Esau I hated. For, God taketh it for confessed, that when either of them was borne of a holy Father, and successor of the covenauent, finally a branch of the holy roote: nowe the children of Iacob were more than commonly bond, which were taken into that dignitie. But when Esau the first begotten being refused, their Father which was by nature inferior was made the heire, he proueth them doublely vnthankfull, and complaineth that they were not holde with that double bond.

7 Although it be alreadie sufficently euident, that God doth by his secret counsell freely choose whomse he will, reiecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whomse God not only offereth salvation, but so assigneth it, that the certainty of the effect thereof is not in suspence or doutfull. For these are accounted in that onely seede, whereof Paul maketh mention. For although the adoption was left in the hand of Abraham, yet because many of his posteritie were cut off as rotten members: that the election may be effectuall and truely stedfast, we must needs ascend to the head, in whomse the heavenly 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 kinred of Abraham, shined the liberall favour of God, which he denied to other men: yet in the members of Christ, appeareth a much more excellent strength of grace, because they being grafted into their head do never fall away from salvation. Therefore Paul doth fitly reason out of the place of Malachi which I euen now allleged: that where God with making a covenauent of eternall life calleth any people to himselfe, there is in part a speciall manner of election, that he doth not choose all effectually with common grace. Whereas it is said, I haue loued Iacob, this pertinneth to the whole issue of the Patriarch, which the Prophet there setteth in comparison against his posteritie of Esau. Yet this withstandeth not but y in the perf6 of one man was set forth to vs an example of the election, which cannot slippe away, but
must come to the market that it tendeth to. These Paul doth not vainly note
be called remnants: because experience teacheth that of a great multitude
many slide and vanish away; so that oftentimes there remaineth but a small
portion. But why the general election of a people is not alway firme and sted-
fast, there is a reason offering it selfe in readinesse: because with whom God
covenanteth 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 ende: but
the outwared changing without the inwared effectualnesse of grace, which
might be of force to hold them in, is a certaine mean thing betwixtene the
forfaking of whole mankinde, and the election of a small number of the god-
ly. 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, hee
rather hath respect to his owne free favour than to the unfaithfull falling a-
way of many: by whom also his truth was not abolished: because where he
refered any remnant, it appeared that his calling was without repentance.
For whereas God did from time to time choose vnto himselfe a Church 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 certaine visible image of a grea-
ter benefite, which God hath youched to grant to fewe out of many.
This is howe why Paul so diligently puttheth difference betwixt children of
Abraham according to the flesh, and his spiritual children which were cal-
led after the example of Isaac. Not that it was a vaine and unjustfull thing
simply to be child of Abraham (which might not be sayde without dishon-
our of the covenant) but because the unchangeable counsel of God, where-
by he hath predestinate whom he would, is by it selfe effectuall one ly to
this latter force vnto salvation. But I warne the readers that they bring
not a foreconceited judgement on either side, till it appeare by the places
of Scripture brought forth what is to be thought. That therefore which
the Scripture ecleerely sheweth, we say God by eternall and unchangeable
counsell hath once appointed whom in time to come he would take to sal-
uation, and on the other side whom hee would condemn to destruction.
This counsell as touching the elect, wee say to bee grounded vpon his free
merzie without any respect of the worthinesse of man: but whom hee ap-
pointeth 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 see vocation, to be the testimony of Election: and the justification to
be another signe of the manifest shewing of it, till they come to glory where-
in is the fulfilling of it. But as by vocation and election God maketh his elect:
so by shutting out the reprobate either from the knowledge of his name or
from the sanctification of his Spirit, he doth as it were by these marks open
what judgement abideth for them. I will here passe over many fained in-
ventions, which foolish men have forged to over throwe predestination. For
they neede no confutation, which so soone as they are brought forth, do larg-
ly bewray their owne falsenesse. I will tary onely vpon those, which either

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are in controversie among the learned, or which may bring any hardinesse to the simple, or which vngodlines with faire seeming how pretedeth, to scoffe at the righteounesse of God.

The xxii. Chapter.
A confirmation of this doctrine by testimonies of the Scripture.

All these things which we haue set are not without controversie among many, specially the free election of the faithfull: which yet can not bee weakened. For the common forte doth thinke that GOD, as he fore-seth that euery mans deservings shalbe, so maketh difference betweene men: that therefore whome he foreknoweth that they shall be not unworthy of his grace, them he adopteth into place of children: and whose natures hee cleepe that they will bee bent to wickednesse and vngodlinesse, them he appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they doe not onely darken election, but faile that it hath beginning from elsewhere. And this opinion received of the common forte is not the opinion of the common forte alone: for in all ages it hath had great maintaineers. Which I doe plainly confesse, to the entent that no man shoulde trust that it shal much hurt our cause if their names be objected against vs. For, the truth of GOD herein is more certaine, than that it may be shaken: more cleare, than that it may bee darkened with the authoritie of men. But some other neither exercisid in the Scripture, nor worthy of any voyce, doe raile at this doctrine with greater malitio-ounesse, than that their frowarde pride ought to be sufferd. Because GOD choosid some after his owne will, leauing other some, they picke a quarell against him. But if the thing it selfe be known for true, what shall they prevalc 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 he will. I will not enquire whereby the posteritie of Abraham excelled other, but by that vouchsafting, whereof there is founde no cause elsewhere than in GOD. Lette them amsure why thy be men rather than oxen or asses. When it was in the hande of GOD to make them dogges, he fashioned them after his owne image. Will they giue leaue to bruitt beastes to quarre with God for their estate, as though the difference were vnrighteous? Truly it is no more righteuous, they should enjoy the prerogatue which they have obtened by no deservidges, than for GOD diuerely to deale abroad his beneftes according to the measure of his own judgement. If they skippe over to persons, where the iniquitie is more hatefull to them, at the leaft at the example of Christ, they ought to be afraid to prate so boldly of so hie a mystery. He is conceiued of the seede of David, a mortal man: by what vertues will they say that he deferred to be in the very wombe made the heade of Angelles, the onely begotten sonne of GOD, the image and glory of the Father, the light, righteounesse, and salvation of the worlde? This thing Augustine wisely noted, that in the very heade of the Church is a most cleere mirror of free election, leaft it should trouble vs in the members: and that he was not by righteously living made the sonne
of God, but ye he had so great honour freely given him, that he might after. De ver. Apo. 
warde make other partakers of his gifts. Here if 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 
ness, but therewithall also his shamefnesse. But if they go forward to labor 
to take from God the free power to chofe & refuse, let them also take away 
that which is given to Chrift. Now it is worth the trauaile to confider what 
the Scripture pronounceth of every one. Paul verily, when he teacheth that 
we were chosen in Chrift, take away all respect of our owne worthinesse. 
For it is all one as if he had said: because in the whole seed of Adam the 
heavenly father found nothing worthie of his election, he turned his eyes 
unto his Chrift, to choose as it were members out of his body them where 
he would take into the fellowship of life. Let this reason then be of forse 
among the faithful, that we were therefore adopted in Chrift into the hea-
venly inheritance, because in our felues we were not able to receive so great 
excellencie. Which also be touched in another place, when he exhorteth Col.1.12. 
Coloffians to giuing of thanks, for this that they were by God made fit to 
be partakers of the eftate of the holy. If election goe before this grace of god 
that we be made fit to obtaine the glory of the life to come: what shall God 
himselfe now finde in vs whereby he may be moud to elect vs? My meaning 
shall yet be more openly expresed by another saying of his. He hath chosen 
vs (faith he) are the foundations of the world were laid, according to good 
 Eph.1.4. pleasure of his will, that we might be holy, and vnspotted, and vnreprovable 
in his fight: where he setteth the good pleasure of God against all our def-
tureings whatsoever they be.

2 That the proffe may be more strong, it is worth the labour to note 
all the partes of that place, which being coupled togethre do leave no doubt. 
Where he nameth the elect, it is no dout that he speakesth to the faithfull, as 
exhorteth he also by and by afterward affirmeth. Wherefore they doe with too sole a 
gloue abuse that name, which wrest it to the age wherein the Gospel was first 
published. Where he faith that they were electe before the beginning of the 
world, he taketh away all respect of worthines. For, what reason of difference 
is there betwene them which yet were not, and those which afterwarde 
should in Adam be egall? Now if they be elect in Chrift, it followeth that not 
oney man is seuered without himselfe, but also one of them from an-
other, forasmuch as we see that not all are the members of Christes. 
That 
which is added, that they were elect that they might be holy, plainly 
confuteth the errour which deriue the election from foreknowledge, foras 
such as Paul cryeth out against it and sayeth that whatsoever vertue appeareth 
in men, it is the effect of election. Now if a hier caufe be sought, Paul an-
swereth, that God hath so predestinate, yea and that according to the good 
pleasure of his will. In which wordes he ouerthroweth whatsoever means 
of their election men do imagine in themselves. For he also teacheth that 
whatsoever things God giueth toward the spiritual life, they flowe out of this 
one fountaine, because GOD hath choen whome he would, and ere they 
were borne he had seuerally laid vp for them the grace which he vouche-
ued to giue them.
But wherefoever this pleasure of God reigneth, there no works come to be considered. He doth not here in decide pursue the comparison of contraries, but it is to be understanded such as he himselvse declareth. He hath called vs (faith he) with a holy calling, nor according to our works, but according to his purpose and the grace which is giuen of Christ before the times of the world. And we have alreadie shewed that all doubt is taken away in this which followeth, that we might be holy and vs spotted. For if thou say, because he foreseaw that we should be holy, therefore he chose vs, thou shalt pervert the order of Paul. Thus therefore thou maist falsely gather. If he chose vs we might be holy: then he chose vs, not because he foresaw 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 works. Neither is their canvallation here any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any workes going before, but yet granteth it to works to come. For when it is said that the faithfull were chosen, that they might be holy: therewithall is signified that the holiness 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 gauie cause to election? The same thing which he said he feemeth afterward to confirm more strongly, where he faith, According to the purpose of his will which he had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had bene said, that without himselfe he considered nothing whereof hee had any regard in decreeing. Therefore he byandby addeth, the whole summe of our election tendeth to this end, y the we should be to the praise of the grace of God. Truly the grace of God deserueth not to be praised alone in our election, y neither our election be free. But free it shall not be, if God in electing his, do consider what shall be the works of every one. Therefore we find that that which Christ saied to his disciples, hath place vnversally among all the faithfull, Ye haue not chosen me, but I haue chosen you. Where hee not onely excluded defeuunges past, but also signifieth that they had nothing in themselves why they should be chosen, if hee had not prevented them with his mercy. Like as this saying of Paul is also to be understood: Who first gauie to him, & shal receive recompence? For he meaneth to shewe that y goodness of God so preuenteth men, that it findeth nothing in them neither past nor to come, whereby he may be wonne to be favourable to them.

Now to the Romanes, where he fetcheth this question further of, & followeth it more largely, he denieth that all they are Israelites, which are shifred of Israel: because although by right of inheritance they were all blessed, yet the succession did not equally passe to them all. The beginning of this disputation proceeded of the pride & deceitful glorying of the Jewish people. For when they claimed to themselues the name of the Church, they would have the credit of the Gospel to hang upon their wills: the Papistes at this day would gladly with this shined colour thrust themselues into the place of God. Paul, although he granteth the offspring of Abraham is holy by reason of the covenant, yet affirmeth y the most part of them are strangers in it: & not only because they swarue out of kind, so that of lawfull children they
they become bastarde, but because the especiall election of God standeth above & reigneth in the highest place, which alone maketh the adoption thereof sure. If their own godlinesse stablished some in the hope of salvation, and their own falling away alone disherited other some: Paul verily shouldde both boldly and unconveniently lift vp the readers euen to the secreete election. Now if the will of God (the cause whereof neither appeareth nor is to be sought without himselfe) maketh the one sort differing from the other, so not all the children of Israel be true Israelites, it is vainly staine they every mans estate hath beginning in himselfe. Then he further followeth the matter vnder the example of Iacob & Esau. For when they both were the fonnes of Abraham, both together enclosed in one mothers womb, it was a monsterlike change that the honor of first birth was removed to Iacob, by which change Paul affirmeth that there was testified the election of one, and the reprobation of the other. The originall & cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, & vices of men. For this is an eafie short way with them, that God chused in the person of Iacob, that he chooseth the worthie of his grace: and in the person of Esau, he refuseth them whom he foreseth to be vnworthie. Thus they say boldly: But what faith Paul? when they were not yet borne, & had not done any good or euill, that according to election the purpose of God might abide, not of worke, but of him that calleth, it is said: The elder shall serue the younger: as it is written, Iacob haue loued, but Esau haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfruitfully made of the time. Let vs graunt that Iacob was chosen, because he had worthines gotten by worke to come: to what purpose should Paul say that he was not yet borne? And this nowe should be vnaduisedly added, that he had ye done no good: because this shalbe a readie answere, that nothing is hidden from God, & that so the godlines of Iacob was present before him. If worke do win grace, they should then worthily haue had their price before that Iacob was borne as if he had been grown to ful age. But the Apostle goeth forward in vndoing this knot, and teacheth that the adoption of Iacob was not made of worke, but of the calling of God. In worke he enterlacet the time to come or time past: & then he directly setteth them against the calling of God, meaning by stablishing of 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 themselues. Last of all it is certaine that by the words of Election & Purpose, all causes whatsoever men are wont to faine elsewhere than in the secret counsell of god, are quite removed from this matter.

5 What colour will they bring to darken these things, who in election affigne some place to worke either past or to come? For this is ytterly to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeht not vpon any consideration of worke, but uppon the mere calling of God, because it was put betweene them when they were not yet borne. Neither had he bene ignorant of this their suttletie, if it had had any soundnes in it; but because he very wel knew, y God can foresee no goodnes in man, but y which he hath first determined by the benefit of his election to
glue him: he fleeth not to that vnorderly order, to set good workes before the cause of themselues. Thus haue we by the wordes of the Apoſtle that the falutation of the faithfull is founded vpon the will of the onely election of God: and that the same favoure is not gotten by workes, but commeth of free calling. We haue also as it were an image of that thing set before vs. Esau & Iacob are brethren, offering both of the fame parents, enclofed yet both in one wombe, not yet brought out into the worlde: In them all things are egall,yet of them the judgement of God is diuere. For he taketh the one & forfeathe the other. There was nothing but the onely first birth, by right whereof the one excelled the other. But this also being passed over, y thing is giuen to the yonger which is denied to the elder. Yea, and in other also God seemeth alway as of fet purpose to haue defiſped first birth, to cut off from the fleth all matter of glorying. Refusing Iſmael, he cast his minde to Iſaac. Plucking backe Manaffe, he more honored Ephraim.

6 If any man interrupt me with saying that we must not by these inferior & smal benefits determine of the summe of the life to come, that hee which hath bin aduanced to the honor of first birth, should therefore be reckoned to be adopted into the inheritance of heaven: (for there bee some which spare not Paul himself,as though in aleging these testimonies he had wrested the Scripture to a strange sense:) I answere as I haue don herebefore, y the Apoſtle neither slipped by vnaduſednes,nor wilfully abused the testimonies of the Scripture. But he faw(which they cannot abide to confider) y God minded by an earthly signe to declare the spiritual election of Iacob, which otherwise was hidden in his inaccessible throne. For vineſſe we refer the first birth granted to him vnto the world to come, it should be a vaine & fond forme of blessing whereby he obtained nothing but manifold miseries, difcommodities,grieſſe full banishment, and many bitterness of sorrow and cares. Therefore when Paul faw without douteing,that God by outward blessing testified the blessing which he had in his kingdom prepared spirituall and never decaying for his feren: he doubted not for proofe of this spiritual blessing,to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adiſned the pledge of the heauenly dwelling:so that it ought not at all to be doubted that Iacob was graced with the Angels into the body of Christ, that he might bee partaker of the fame life. Iacob therefore is chosen, when Esau is rejected: and by the predeſtination of God is made diſſere from him from whom hee differed not in any desueringes. If you ask a caufe, the Apoſtle rendreth this because it is said to Mofes, I wil haue mercke vpon whom I wil haue mercke:and I wil vouchsafe to graunt mercy to whom I souer I wil vouchsafe to graunt mercy. And what, I beſeech you, meaneth this? Verily, the Lorde himselfe most plainly pronounceth y men haue in themselues no caufe why he should do good to them, but he fette them the caufe from his owne mercie only: & therefore y the faluation of his is his owne worke. When God seteth thy faluation in himselfe alone, why wilt thou descende to thy selfe? When he appointeth to thee his mercke alone, why wilt thou runne to thine owne desueringes: When he holdeth thy thought wholly in his mercifulnes alone, why wilt thou turne part to the beholding of thine owne worke? Therfore

Rom.9.15.
we must needs come to that leffer people, which Paul in an other place said to haue beene foreknown to God: not in such sort as these men imagine, to foreknowe out of an idle watchtoure the thinges that he worketh not: but in such sense as it is oft reade. For truely when Peter faith in Luke, Christ was by the determined counsell & 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 faithfull to whom he wrote were chozen according to the foreknowledge of God, properly expresseth that secret Predestination whereby God hath marked for his children whom he would. And this word Purpose, which he joyneth for a due word, expressing all one thing, forasmuch as it doth euery where signifies a steadfast determination as they commonly call it, undoubtedlie teacheth that God when he is author of our salvation goeth not out of himselfe. In which sense he sayth in the same Chapter that Christ was the lambe foreknowne before the creation of the worlde. For what is more fonde or tripling, than to say that God from on hie did stande looking whence salvation should come to mankinde? Therefor in Paul the foreknownen people is asmuch as a small portion mingled with the multitude which fallitly pretendeth his name of God. In an other place also Paul to beate down their boasting which being but covered with a visor, do take vpon them selues the chief preeminence among the godly before the word, sayth that God knoweth who be his. Finally by that saying Paul pointeth vnto vs two sortes of people: the one, of the whole kinred of Abraham: the other, seuerally choosen 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 bee mercifull to whom he will (although he there speake of the elect people, whose estate in outward seeming was equall) as if he should haue sayd, in the common adoption is included with him a speciall grace toward som, as it were a more holy treasure: and that the common couenaunt withstandeth not but that the same small number may be exempt in degree: and he willing to make himselfe the tree dispofer and ruluer of this thing, precifely denieth that he will be mercifull to one rather than to another, for any other reason, but for that it so pleaseth him: because when mercy cometh to him that seeketh it, though he in deede suffer not a deniell, yet he either preuenteth or partly getteh to himselfe the favoure whereof God claimeth to himselfe the praise.

7 Now let the souereigne judge & master pronounce of the whol matter. When he saw so great hardnes in his hearers, that he did in a maner waft his wordes without fruite among the multitude: to remedy this offence, he cryeth out, Whatsoever my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoever my Father hath giuen me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers giueth, that we may be delivered into the faithful keeping and defence of Christes. Here some man peradventure will turne a circle about, and will take exception, sayeing that they onely are accounted in the proper possession of the Father, whose yelding hath beene voluntarie by faith. But Christ standeth onely vpon that pointe, that although the fallinges away of great multitudes doe shake the whole worlde, yet the counsell of God shall be stedfast and
Of the manner how to receive

John, 6. 44.

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, that can by shifting be covered with any darkenesse. No man (sayth 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 generally without difference should bow their knee before Christ, then the election were common: but nowe in the fewnesse of the believers appeareth a manifest diuersitie. Therefore after that Christ had affirmed that the disciples which were given him, were the peculiar spoies of God the Father, within a little after he added, I pray not for the world, but for those whom thou hast given me, because they are thine. Whereby is proved that the whole world belongeth not to the Creator of it, sauing that grace delivereth 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 meane time although Christ put himselfe betweene, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (sayth he) of all: I know whom I haue 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 disciples to his Father. This is to be holde, that when he affirmeth he knoweth whom he hath chose, there is signified some speciall sorte in the generall kinde of men; then, the same speciall sort is made to differ not by the qualitie of their owne vertues, but by the heavenly decree. Whereupon followeth that many excel by their owne force or diligence, when Christ maketh himselfe the author of election. For when in an other place he reckoneth Judas among the elect, whereas he was a deluall, this is referred onely to the office of Apostle: shiue which although it be a cleere mirror 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. Judas therefore, when he did unfaithfully bare the office of an Apostle, might bee worse than the deluall: 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 that power of God which is greater than all. For wheras he saith in another place. Father, of those whom thou haue given me, I haue lost none but the sonne of perdition: although it be an absurde speche by figure, yet it hath no doubtfull meaning. The summe is that God maketh them his children by free adoption whom he will have to be his children: and that the inward caufe thereof is in himselfe: because he is content with his owne secret good pleasure.

8 But Ambrose, Origen, and Hierome thought that GOD distributeth his grace among men, as he foreseeth that every man will vie 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 reuoke it as evidently false,
false, but also strongly confused it: yea and after his reuoking of it, in repro.
using the Pelagians for that they continued in the same error, faith: Who
cannot maruell that the Apostle knewe not this most subtle fene? For when
he had set out a thing to be wondred at of these brethren, while they were
not yet borne, and afterwaids objected a question against himselfe, saying:
what then? Is there uniuinse with God? Here was fit place for him to aun-
swere, that God foresaw the merites of them both: yet he faith not this, but
flyeth to the judgements and mercie 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 f forknowledge of God against f grace
of God, and therefore say that we are chosen before the making of f worde
because God foreknewe that wee would be good, not that he himselfe wold
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 he foreknewe f
woulde be good: he shoude therewithall also haue foreknowne that wee
woulde choose him; and so foorth as followeth to that effect, Let the testi-
monie of Auguftine be of force among them that willingly rest in the autho-
ritie of the Fathers. How be it Auguftine suffreth not himselfe to bee fevered
from the refte: but by clere testimonies sheweth that this disagreement is false
with the malice whereof the Pelagians burdened him. For in the xix. chap-
ter of his booke of the predeftination of Saints, he alleageth out of Ambrofe,
Christ calleth whom he hath mercy on. Again, If he had willed, of the vn-
deout he might haue made deout.But god calleth whom he vouchfaeth,
& whome he will he maketh religious. If I lifted to knit together a whole
volume out of Augustine, I could readily shewe to the readers that I neede no
other words but his: But I will not load them with tediousneffe. But go to, let
vs imagine that they speake not at all: but lef vs giue heede to the matter it
selfe. A hard question was moued, whether God did righteously in this that
he vouchsaued his grace but to some O of which question Paul
might haue vncombed himselfe with one word if he had alleagd f respect
of worke. Why therfore doth he it not, but rather continueth on a discouer
which abideth in the same hardenesse? Why, but because he ought not: For
the Holy ghost which spake by his mouth, had not the disease of forgetful-
ness. Therefore without any circumstances he answereth, f God therefore fa-
uteth, his elect, because he will: therefore hath mercie, because he will. For
this Oracle of God, I will haue mercie vpon whom I will haue mercie, and I
will shew mercie to whom I will shew mercie, is as much in effect as if it had
been said, f God is moued to mercie by no other reason but because he will haue
mercie. Therefore this sayinge of Augustine remaineth true, that the grace of
God doth not find men fit to be chosen, but maketh them.

9 Neither do we anything passe vpon the suttellie of Thomas, that the
foreknowledge of deservings, is not indeed the cause of Predeftination on the
behalfe of him that doeth predeftinate, but on our behalfe it
may after a certayne manner bee so called, that is, according to the parti-
cular weying of Predeftination: as when it is faide that God predeftina-
teth glorie to man by deservings, because he hath decreeed to giue to him
grace by which he may deferue glorie. For ifth the Lorde will in election

haue
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have vs to looke vnto nothing but his mere goodnesse, if any man shall couet here to see any more, it shalbe a wrongfull greedines. If wee lufted to strive in suttletie, wee want not wherewith to beate backe this silly suttletie of Thomas. Hee affirmeth that to the electe glorie is after a certaine manner predeftinate by deferuings,because the Lord doth after a certaine manner predeftinate to them the grace, by which they may defferue glorie. What if I aunswere on the contrarie side and say that predeftination vnto grace, freeth election vnto life, and is as it were a waiting maid after it that grace is predeftinate to them, to whom the possession of glorie hath beene long agoe appointed : because it please the Lorde to bring his children from election into justification? For therevpon it shalbe folloewe that the predeftination of glorie was rather the cause of the Predeftination of grace, the contrariwise. But away with these struyings as thinges superfluous for such as shal think that there is wisdom enough for them in the word of God. For this was in olde time truely written of an Ecclesiastical writer, that they which asigne the election of God to merites are more wise than they ought to be.

10 Some doe object that God shoulde bee contrarie to himselfe if hee shoulde vniuerally call all men to him, and receive but a fewe elect. So by their opinion the vniuerfalnesse of the promise taketh away the difference of special grace. And thus certaine sober men speake, not so much to oppresse the the truth, as to debarre crabbed questions, and to bridle the curiositie of many. Their will is praysie worthie, but their counsell is not to be allowed: because dallying by shutes is neuer excuuable. But their objecting of it which do more rassylingly intente against it, is verity too fonde a cauallion, or too shamefull an error. How the Scripture maketh these two to agree together, that by outwarde preaching all men are called to Repentance & faith, and yet not to all men is gien the Spirit of Repentance and faith, I haue in another place already declared, and by and by somewhat of it must be repeated againe. Nowe that which they require I denie to them, sith it is two wayes false. For, he that threateneth that while it raineth vpon one citie, there shall be drought vpon another: Hee that pronounceth that there shall in another place be famine of doctrine, bindeth not himselfe with a certaine lawe to call all men equally. And he which forbidding Paul to speake in Asia, and turning him from Bithinia draweth him into Macedonia, sith that it is in his owne power to distribuite this treasurie to whome soever it shall please him. Yet more plainly he fieweth by Esay, how he peculiarly directeth to the elect the promises of saluation : for he fayth of them onely, and not of all mankinde indifferently, that they shalbe his Disciples. Whereby it is certaine that the doctrine of saluation is wrongfull ly set open in common to all men to profit effectualli, which is faide to bee fenerallly layde vp onely for the children of the Church. Let this suffice at this present, that although the voyce of the Gospell speake generally to all, yet the gift of faith is rare. Esay assigneth the cause, for that the arme of the Lord is not open to all men. If he had faide that the Gospell is maliciously and fowardly despisef, because many doe stubbornely refuse to heare: peraduenture this colour touching vniuerfall calling should preuaile. Neither is
is it the purpose of the Prophet to diminish the fault of men, when he teacheth that the fountain of blindenes is, that God vouchsafteth not to open his arme to them: onely he giveth warning, that because faith is a fingoar gift, the eares are beaten in vaine with outward doctrine. But I would faine know of these doctoure, whether onely preaching, or faith, make the children of God. Certainly when it is sayd in the first chapter of John, Whosoever belieueth in the only begotten Sonne of God, are themselfes alfo made the children 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, nor of the will of man, but of God. But (saye they) there is a mutuall conflent of faith with the worde. Namely wherefoever is faith. But it is no new thing that seede fall among thornes or in stony places: not onely because the greater part appeareth in deepe obsteinate against God, but also because not all men haue eyes and eares. How then that it agree that God callleth to him them who he knoweth will not come? Lete Augustine anfwere for me. Wilt thou diuerte with me? Maruaile with me, & cry out, O depth. Let vs both agree in feare, left we perifh in error. Moreover if election (as Paul witnesleth) be the mother of faith, I turne backe the argument upon their owne heade, that faith is therefore not generall, because election is special. For by orderly hanging together of causes and effectes, it is easilie gathered that where Paul sayth, that we are full of al spiritual blessing, as God had choen vs before the creation of the world: therefore these riches are not common to all, because God hath chosen only whom he would. This is the reason why in an other place he comendeth the faith of the elect, leaft it should be thought that any man doth by his owne motion get faith to himself: but that this glorie may remayne with GOD, that they are freely enlightened of him, whom he had choen before. For Bernard sayth rightly, Friends doe feuerally heare to whom he alfo faith, Fears not thou small flocke: for to you it is giuen to know the mysterie of the kingdom of heauen. Who be these? euon they whom he hath foreknown and predestinate to be fashioned like to the image of his Sonne. A great & secret counfel is made knowne. The Lorde knewe who be his: but that which was knowne to God, is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mysterie, but those selfe same men whom he hath forknown and predestinate to be his. A little after he concludeth. The mercy of God is from eternity euon to eternity vpon them y feare him: from eternitie, by reason of predestinacion to eternitie, by reason of blessed making: the one without begining, the other without ending. But what neede I to cite Bernard for witnesse, when we heare of the masters owne mouth, that none do se, but they which are of God? By which wordes he signifieth, that all they which are not begotten againe of God, doe dasell at the brightnesse of his countenance. And to election in deedee is fittly joyned, to that it keepe the seconde degree, Which order the wordes of Christ do cleerely expreffe in an other place. This is the will of my Father, that I lofe not y which he hath giuen. For this is his wil, that whosoever belieueth in the Sonne, shall not perish. If he would haue al saued, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his body with the holy
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 Joh. 10, 4.

holy bond of faith. Nowe it is certaine that faith is a singular pledge of his fatherly loue, laide vp for his children whome he hath adopted. Therefore Christ in an other place saith that the sheepe followe the shepheard,because they knowe his voyce: but they followe not a stranger, because they knowe not the voyce of strangers. Whence commeth this difference, but because their ears are hoared by God? For no man maketh himselfe a sheepe: but hee is made one by the heavenly grace. For which cause also the Lorde teacheth that our saetiie shall alway be certaine and free from daunger, because it is kepe by the invincible power of God. Wherefore he concludeth that the vnbeketues are not of his sheepe: namely because they are not of the number of them, whom God hath promiseth by Efaie that they shalbe his disciples. Nowe because in the testimonies which I haue alledged is expresed perseverance, they doe therewithall testifie the unmoveable stedfastnesse of election.

Nowe let vs speake of the reprobate, whom the Apostle IOYNETH there together. For as Jacob, having yet with good words deferued nothing, is taken into grace: so Efaie, being yet defiled with no wicked doing, is hated. If we turne our eyes to workes, we doe wrong to the Apostle, as though he sawe not the same thing which we ecleerly see. It is proued, that hee sawe it not, forasmuch as he expressly enforcing this pointe, that when they had not yet done any good or euill, the one was chosen, and the other refused, to proue that the foundation of the predestination of GOD is not in workes. Againe when he mowed the obiection, whether God be vnrighteous, hee allegeth not that which had beene the most certaine and plaine defence of his righteousness, namely that God reduced to Efaie, according to his euilnesse: but he was content with an other solution, that the reprobate are sturred vp to this ende, that the glory of God may be set forth by them. Lyft of all he adioyneth a concluding sentence, that God hath mercie vpon whomse he will, and hardeneth whom he will. See you not howe he impureth both to the onely will of God? Therefore if we can not declare a reason why he vouchsaeth to graunt mercie to them that be his, but because it so pleaseh him: neither also shall we have any other cause in rejecting of other, than his owne will. For when it is sayd that God hardeneth, or sheweth mercie to whomse he will, men are thereby warned to seke no cause else where than in his will.

The xxiii. Chapter.

A Confutation of the slanders wherewith this doctrine hath alway beene wrongfully burdened.

But when the witte of man heareth these thinges, the frowardnesse therof can not be restrained, but that by and by as at the bloody blast of a trumpet, sounding to battaile, it diversly and excessiely turnomyth. And many in deede, as though they would drive away the malice from GOD, doe so graunt election, that they denye that any man is reprobate: but they do too ignorantly and childishly: forasmuch as election it selfe could not stande vnlesse it were set contrary to reprobation: God is sayd to seuer them whom he adopteth
adopteth vsuto salvation: it should be more than foolishly said that other do either by chance or by their owne endeouour obtaine that which onely ele-
dition giueth to a fewe. Therefore whome God paffeth over, he reiecteth:
and for none other cause, but for that he will exclude them from the inhe-
ritance which he doth predestinate to his children. Neither is the waiward-
nesse of men tolerable, if it suffer not it selfe to be bridled with the worde
of God, where the incomprehensible counsell of God is intreated of,which
the Angels themselues doe worshippe. But we have already heard, that
hardenings is no lesse in the hand & will of God than mercie. Neither doth Paul
(as the' men do I have spoken of) busily labor to excuse God with a lying de-
fence: but only he teacheth that it is not lawfull for the thing formed to
quarel with him that formed it. Now who so doe not admit that any are re-
icted of God, how wil they vncomber themselves from that saying of Chrift
Every tree which my father hath not planted, shall be plucked vp by the root?
They playnely heare that all they are adjudged and auowed to destruction: 
whome the heavenly Father hath not vouchsafed to plant as holy trees in
his ground. If they denie this to be a signe of reprobation, then is there
nothing so cleare y it may be proved to them. But if they cease not to wra-
gle, let the sobrietic of faith be contented with this admonition of Paul, that
there is no cause to quarel with God, if he will on the one side to shew his
wrath and to make his power knowne doe with dumme sufferance, and leni-
tie beare the vessels of wrath prepared to destruction: and on y other side he
make knowne the riches of his glory toward the vessels of mercy which
he hath prepared to glory. Let Readers marke, how Paul to cut off occa-
sion from whisperinges and backbitings, giueth the cheefe rule to the wrath
and power of God: because it is vniust that those deep judgementes which
swallowe vp all our senses, should be made subiect to our determination: Our
aduersaries aunswere is verie trifling, that God doth not vitrally reiect them
whome he suffereth in lenite, but abideth with a minde hanging in suspence
toward them, if paradueteur they may repent. As though Paul giueth to
God a patience, to looke for their turning, whome he faith to be made to
destruction. For, Augustine faith rightly where hee expoundeth this place, that
where power is joyned to sufferance, God doth not suffer, but governeth with
his power. They further say auo that it is not for nothing saide that the ves-
sels of wrath are prepared to destruction: but, that God hath prepared the
vessels of mercie: because by this meanes he affirmeth & chalengeth that praise
of salvation to God, but the blame of destruction hee casteth vp upon them
which by their owne will doe bring it vpon themselfes. But although I
grant to them that Paul by the duerse manner of speakeing did often the
roughnesse of the firste partie of the sentence, yet is it not meete to assigne
the preparing vnto destruction to any other thing than to the secrete coun-
sell of God: which also is affirmed a little before in the rest of the text, That
God stirred vp Pharao: Then that he hardeneth whome hee will. Where-

This at the least I get which Augustine faith , that when G O D of wolues
maketh sheepe, hee doth with a mightie grace reforme them, that their
hardnes may bee 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 deede should be sufficient for the godly and sober, & them which remember themselves to be men. But forasmuch as these venemous dogges doe cast vp not onely one sorte of venime against God, we will as the matter shal sere, aunswe to euery one particularly. Foolishe men doe diversely wayes quarrel with God, as though they had him subiecte to their accusations. First therefore they aske, by what right the Lord is angry with his creatures, of whom he hath not ben first prouoked by any offence: for to condemne to destruction whom he will, agreeeth rather with the wilfulnes of a tyrant, than the lawfull sentence of a judge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne descovering, they be predestinate to eternal death. If such thoughts doe at any time come into the minde of the godly, to break their violent assaults they shalbe sufficiently armed with this although they had no more, if they consider howe great wickednesse it is, even so much as to inquire of the causes of the will of God: for of all things that are, it is the cause, & worrthily so ought to be. For is it have any cause, then somewhat must goe before it, whereto it must bee as it were bound: which it is unlawfull once to imagine. For, the will of God is so the highest rule of righteousnesse, that whatsoever he willeth, even for this is that he willeth it, it ought to be take for righteous. When therefore it is asked, why the Lord did it: it is to be aunswered, because he willed it. But if thou goe further in a asking why he willed it, thou askest some greater and hier thing than the will of God: which can not be found. Let therefore the rightnesse of man restraine it selfe, and not seeketh which is not, least paraduenture it may not finde that which is. With this bridle (I say) he shall be well witholden whosoever hee be that wil defpate of the secretes of God with reuerence. As for the boldnesse of the wicked, which dare not openly to speake euill of God: against it the Lorde with his own righteouynesse, without any our defense shal sufficiently defende himselfe, when he shall take all shifting from their consciences, and holde them fast confounded, and condemne them. Neither doe we yet thrust in the fained daie of absolute power, which as it is prophan, so worthily ought to be abhorred of vs. We faine not God lawlesse, who is a lawe to himselfe: because (as Plato sayth) men stand in neede of lawes, who are troubled with unlawfull lustes: but the will of God is not onely pure from all fault, but also is the highest rule of perfection, yea and the lawe of all lawes. But wee denie that he is subiect to yelde accompt. Wee denie also that we are meece judges, which woulde pronounce of this cause after our owne sense. Wherefore if we attempt further than we lawfully may, let that threatening of the Psalm bring vs in feare, that God shall overcome so oft as he is judged of any mortall man.

3 So can God in keeping silence, put his enemies to silence. But, that we may not suffer them freely to sorne his holy name, he delivereth to 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, coulde not yet deterre the judgement of death: wec

Psal. 51.6.
we in stead of aunsweere may againe on our side ask 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 finne, we cannot but be hatefull to god: and that not by tyrannous crueltie, but by most upright reason of iustice. If all they whom the Lorde doeth predestinate to death, are by the estate of nature subject to the judgement of death: of what vniustice against themselves, I befeech you, may they complaine? Let al the sons of Adam come: Let them strue and dispute with their creator, for that by his eternall providence they were before their generation condemned to everlastinge miserie. What shall they bee able once to mutter against this defence, when God on the other side shall call them to reknowledging of themselves? If they be all taken out of a corrupt maffe, it is no martiele if they be subject 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 do of set purpose hide the cause of damnation which they are compelled to acknowledge in themselves, y hide the laying of the blame vpon God may acquire the. But though I do a hundred times confesse, as it is most true y God is the author of it, yet they do not by and by wipe away y guiltines which being engraven in their consciences from time with oft recours presereth itselfe to their eyes.

4. Againe they except & say: were they not before predestinate by the ordinance of God to the same corruption which is nowe alleaged for the cause of damnation? When therefore they perish in their corruption, they do nothing but suffer the punishment of that miserie into which by his predestination Adam fell and drewe his posterity headlong with him. Is not he therefore vniust, which doth so cruellie mocke his creatures? I grant in deed that all the children of Adam fell by the will of God into that miserie of state wherein they be nowe bound: and this is it that I saide at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subject to this flander. For we will with Paul answere them in this manner, O man, what art thou that eordest with God? doest the thing formed say to him that formed it? Why hast thou formed me so? Hath not the potter power to make of the same lump one vessel to honor, and another to dishonor? They will say that the righteousness of God is so not truly defended, but that wee seeke a shifting such as they are w漾 to have that want a suit excuse. For what else seemeth here to be said, than y God hath a power which cannot be hindered from doing any thing whatsoever it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when wee are commannded to thinke what a one God is? For howe should he commit any vniustice, which is judge of the world? If it properly pertaine to the nature of God to doe judgement, than hee naturally loueth righteousness, and abhorreth vniustice. Wherefore the Apostle did not, as though he were ouertaken, looke about for holes to hide him: but shewed that the reason of the righteousness of God is hier than
than that it either is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle in deed confeffeth that there is such depth in the judgements of God, wherewith ye minde of men should be swalowed, if they endeavoured to perce it into it. But he teacheth also how hainous wrong it is, to binde the workes of God to such a law, that so onely we understand not the reason of them, wee may be bolde to disfallow it. It is a knowne faying of Salomon (which yet fewe do rightly understand) The great creator of all rendreth rewards to thy foole, and rewardeth transcressors. For he cryeth out concerning the greatnes of God, and he will it to punishe fooles and transcressors, although hee doth not vouchsafe to let them have his Spirit. And monstrous is the madnesse of men, when they so coute to make that which is vnmeasurable, subiect to thy small measure of their reason. The Angels which stood still in their vprightnesse, Paul calleth clect. If their steadfastnes was grounded vpon the good pleasure of God, the falling away of the other proueth that they were forsaken; Of which thing there can no other cauе be alleges than reprobabon, which is hidden in the secret counsell of God.

Go to: let there now be present some Manichee, or Celestine, a flanderer of the prouidence of God: I say with Paul that there ought no reason to be renderd thereof: because with the greatnesse of it, it farre surmounteth our understanding: What marueile? or what abfurditie is it? Would he haue the power of God so limited, that it may be able to worke no more, than his minde is able to conceive? I say with Augustine, that they are created of the Lord, whom he without doubting foreknewe that they should go into destruction: and that it was so done because he so willed: but why he willed, it is not our part to ask a reason of it, who cannot comprehend it: neither is it meete that the will of God should come downe into controversie among vs, of which so oft as mention is made, under the name of it is named the highest rule of rightoufnesse. Why therefore is any question mowed of vrightoufnesse, where rightoufnesse clearly appeareth? Neither let vs be ashamed, after the example of Paul, so to stoppe the mouthes of the wicked, and from time to time so oft as they shalbe bolde to bark 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 dulleffe? As though they were therefore wrongfull, because they are hidden from flesh. The vnmeasurablenesse of the judgements of God is by cleare experiences knoven vnto you. Ye knowe that they are called the deepe bottomlesse depth. Nowe aske of the narrower capacities of your wit, whether they comprehende that which God hath decreed with himselfe. What good doth it you therefoare with mad searching to plunge your fleshes into the bottomlesse depth, which reason it selue teacheth you that it shalbe to your destruction? Why are ye not at the least restrained in some feare of that which both the historic of Ab and the books of the prophets do report of the incomprehensible wisdome, and terrible power of God. If thy minde be vnquicted, let it not griewe thee to embrace the counsell of Augustine. Though a man looketh for an answere at my hande: and I also am a man. Therefore let vs both heare him that sayeth: O man,
man, what art thou? But as a faithful ignorance, that as knowledge.

they their I depth, Lord out Will ly should wherof he hath by his predestination layd done, sineflic upon men.-For what deth so which was men he created destruifion. the man, what art punished cuils rather willingly not neede by sometimes but they do? Should they walk with his desires? To should they do? Should they walk with his desires? To should they do? Should they walk with his desires? To should they do? Should they walk with his desires?

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otherwise not much practised in holy writings, sawe both more deeply and
more wifely, which shewed that this conten tion is superfluous; because both
life and death are rather the doings of Gods will than of his foreknowledge.
If God did but foresee the successes of men, and did not also dispose and or-
der them by his will, then this question should not without cause be moued,
whether his foreseeing any thing availled to the necessitie of them. But sith
he doth none otherwise foresee the things that shall come to passe, than be-
cause he hath decreed that they should come to passe: it is vaine to moue
controverfie about foreknowledge, where it is certaine that all things doe
happen rather by ordinance and commandement.

7 They say that this is not written in expreflie words, that it was decreed
of God, that Adam should perish by his falling away. As though the same
God, whom the Scripture reporteth to do whatsoever he will, created the
noblefte of all his creatures to an ucertaine end. They say he had freewill, y
he might shape to himselfe his own fortune; and that God decreed nothing,
but to handle him according to his deffering. If so cold a deuife be receu-ed, where shalbe that almightinesse of God, whereby he governeth all
things according to his secret counfelf, which hangeth vpon none other
thing than it felfe? But predeftinacion, whether they will or no, sheweth him
felfe in Adams posteritie. For it came not to passe naturally, that all men
should lose faluation by the fault of one parent. What hindereth them to
confelfe of one man, that which againft their willes they confefle of al man-
kind? For why should they lose their labour with dallying shifts? The Scrip-
ture crieth out that all men were in the person of one man made bondo to
eternall death. Sith this cannot be imputed to nature, it is plaine that it pro-
ceeded from the wonderfull counfelf of God. But it is too much absurditie
that these good Patrones of the righteousness of GOD doe fo stumble at a
strawe, and leape over great beames. Againe I aske: how came it to passe, y
the fall of Adam did wrap vp in eternall death so many nations with their
children being infants without remedie, but because it fo pleased God? Here
their tongues which are otherwise so prattling, must of necessitie be dumme.
It is a terrible decree, I grant: yet no man shalbe able to denie, but y God
foreknewe what end man should haue, ere he created him, and therefore
foreknewe it because he had so ordered by his decree. If any man here in-
jury against the foreknowledge of God, he rashly & vndiscreetly stumbleth.
For, what matter is there, I befeech you, why the heavenly judge should be
accused for that he was not ignorant of that which was to come? There-
fore if there be any either luft or colourable complaint, it toucheth prede-
fituation. Neither ought it to seeme an absurditie which I say, that God fore-
sawe not only the fall of the first man, and in him the ruine of his poster-
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 gourne all things with his hande. And this question Augustine
verie well discoufeth, as he doth other, saying: Wee most holily confefle
that which we most rightly beleue, that the God and Lorde of all things,
which created all things very good, & foreknewe that euil things shoulde
spring out of good, and knewe, that it more pertained to his almighty
good.
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 doe, and then what the benefit of his grace and judgement of justice could do.

8. Here they runne to the distinction of will and permission, by which they will have it granted that the wicked do perish, God onely 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 confesse simply with Augustine, that the will of God is a necessitie of things, and that what he willeth, it must of necessitie come to passe: as those things shall truly come to passe which he hath foreseen. Now both for excuse of themselves and of the vngodly, either the Pelagians, or Manichees, or Anabaptistes, or Epicurians (for with these foregoing we have to do in this question) shall object against vs necessitie wherewith 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: For as much 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 unknowen to vs: yet it is certaine that he so judged for no other reason but because he fawe that thereby the glory of his name should be worthily set forth. When thou hearest mention of the glory of God, there think of his righteousness: For it must be righteous that destroyth praise. Man therefore falleth, the providence of God so 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 peruersitie 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 wilhelss he corrupted the nature which he had received pure of the Lord, and by his fall he drewe his whole posteritie with him into destruction. Wherefore let vs rather behold an evident cause of damnation in the corrupted nature of mankind, which is nearer to vs, than search for a hidden and utterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieve vs so farre to submit our wit to vnmeasurable wisdom of God, that it may yeelde in many secretes of his. For of those things which it is neither granted nor lawful to knowe, the ignorance is well learned: the courting of knowledge, is a kinde of madness.

9. Some man perhaps will say, that I have not yet brought enough to subdue that wicked excuse: but I verily confesse that it can never be brought to passe, but that vngodliness will alway grudge and murmur against it.
yet I thinke 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 necessitie of sinning: specially fith such necessitie is cast upon them by the ordinance of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complain that they are destinate to destruction, hath his righteousness, unknownen in deed to vs, but yet most certaine. Whereupon we conclude, that they beare no euid which is not laide upon them by the most righteous judgement of God. Then, we teach that they do outwarrantly, which to secke the beginning of their damnation, doe bend their eyes to the secret closets to the counsel of God, and winke at the corruptiôn of nature, from whence their damnation springeth. And this withstandeth that they cannot impute it to God, for that hee winneseth of his owne creation. For although man is creat by the eternall providence of god to that calamity, whereunto he is subject: yet the matter thereof he tooke of himselfe, not of God: forasmuch as he is by no other means so loft, but be cause he went out of kinde from the pure creation of God into a corrupt & vnpure perverse kindes.

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 universall destruction, whô he maketh heires of his kingdom, thereby they gather that there is within him accepting of persons, which the Scripture every where denieth: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of deservings. First, the Scripture in another sense denieth, 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 seen with eyes in man are wont to procure either favour, grace, and dignitie, or hatred, contempt, and shame: as, riches, wealth, power, nobilitie, office, countrey, excellencie of beautie, and such other: on the other side, povertie, neede, baseness, vilenesse, contempt, and such other. So Peter & Paul do teach that the Lord is not an acceptor of persons, because he puteth not difference between the few and the Grecian, to refuse the one and embrace the other for only respect of nation. So James vseth the same words when he mindedeth to affirme, that God in his judgement nothing regardeth riches. But Paul in another place speaketh thus of God, that in judging he hath no consideration of freedom or bondage. Wherefore there shalbe no contrarietie if we shall say that God according to the will of his good pleasure without any deservings chooseth to his sonses whom he will, rescinding and refusing other. But the matter may thus be opened, that men may bee more fully satisfied. They ask how it commeth to passe, y of two between whom no deservings puttheth any difference, God in his electing passeth other 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 towards him. If they confess (as they needs must) that there is nothing, it shal followe that God looketh not upon 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 cometh not of respect of man, but of his mercy alone, which ought to have liberty to shew forth and utter it selfe where and when it please him. For we have in another place also shewed, there were not from the beginning many called noble, or wife, or honorable, that God might humble the pride of flesh: so farre is it of, that his favour was bound to persons.

11 Wherefore many do falsely 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 gilty, let him equally punish all: if he finde them ungilty, let him withhold the rigor of his judgement from all. But so they deal with him, as if either mercy were forbidden him, or when he would have mercy he be compelled altogether to giue over his judgement. What is it that they require: if all be gilty, that all may together suffer all one paine. We graunt the gultines to be common, but we say the mercy of God helpeth some. Let it help all, say they. But wee aunswere, that it is rightfull that he should also in punishing shew himselfe a rightfull judge. When they suffer this: what do they else but either go about to spoyle God of his power to haue mercy, or at least to graunt it him upon this condition, that hee utterly giue over his judgement. Wherefore these sayings of Augustine do very well agree together. Sith in the first man the whole maffe of manknde fell into condemnation, these vessells that are made of it to honour, are not the vessells of their owne righteousness, but of the mercy 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 rejecteth, God rendereth due paine: to those whom he calles, he giueth vndefeated grace: that they are delivered from all accusation,after the maner of a creditor, in whose power it is, to forgive to the one, & aske of the other. Therefore the Lorde also may giue grace to whomse he will, because he is mercifull, and giue it not to all, because he is a just judge. He may by giuing to some that which they do not desere, shew his free grace: & by not giuing to all, declare what all desere. For whereas Paul writeth that God enclosed al vnunder, that he might haue mercy vpon all, it is therewithall to be added that he is detter to no man: because no man first gaueth to him, that he may require like of him.

12 This also they often say, to overthrow predestination, that while it standeth, all carefulnesse and endeavour of well doing falleth away. For who (say they) shal heare that either life or death it certeiningly appointed for him by the eternall decree of God, but that it will by and by come into his minde that it maketh no matter how he behaue himselfe, if the predestination of GOD can by his worke bee nothing hindered or furtherrer? So shall all men disdaine to throw forth themselves, and after a desperate manner runne headlong whither their lust shall carry them. And verily they saye not altogether falsely, for there be many sinners, which with filthy blasphemies delifie the doctrine of predestination, and by this pretence also do mocke our all admonishmentes and rebuking sayings, God knoweth what he hath once determined to doe with vs: if hee haue decreed our salvation, he will bring vs to it at the time appointed: if he haue predestinate our death, we should.
Of the manner how to receive

trauaile in vaine to the contrary. But the Scripture, when it teacheth with how much greater reverence and religiounsette we ought to think of so great a mysterie, doth both instruct the godly to farte other sente, and well confute thele mens outrage. For it doth not speake of predestinacion to this ende, that we should be encouraged to boldence, and with vnlawfull rashnesse attempt to search the vnaughten secretes of God: but rather that being humbled & abased we should learn to tremble at his judgemen, and reuerently to looke vp to his mercy. To this marke the faithfull will euell themselfes. As for that filthy groining of swine, it is well confuted of Paul. They say that they go carefullie forward in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But Paul tell eth that we be to this ende, that we should leade a holy and faultlesse life. If the marke that electio is directe vnto be holines of life, it ought more to awake and stirre vs vp carefullie to practisethat holiness, than to serue for a cloking of slouthfulness. For how greatly do these things differ the one from the other? to ceafe for wel doing, because election is sufficient to saluation: and that the appointed ende of election is that we should apply ourselves to the enuie of good deinges. Away therefore with such sacrileges which doe wrongfullie miscusre the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobat of God, shall looie his laboure if he go about to make himselfe allowable to him with innocencie and honesty of life: therein they are taken with a most shamelesse lye. For, whence could such eneavour come but of election? For whosoeuer be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continual wicked doinges to provoke the wrath of God against themselfes, and by evident tokens to confirme the judgement of God which is already pronounced upon them: so far be they from struing with him in vaine.

1st. But other do malicissly and shamefullie slander this doctrine, as though it did ouerthrowe all exhortations to godly living. For which matter in old time Augustine was burdened with a great malice. Which hee wiped away with his booke of corretion and grace written to Valentine, the reading whereof will appease all godly and trauestable men: yet shall I touch a few things, which (as I trufl) shall satisfie them that be honest and not contenious. We haue already scene howe open and loude a preacher of the free election Paul was: was he therefore cold in admonishing and exhorting? Lette these good zealous men compare their earneftnesse with his, and it shalbe founde in them ife in comparision of his incredible heate. And truely this principle taketh away all doubtes, that we are not called to vncleneffe, but that every man should possesse his vessel in honor, &c. Again, that we are the handie worke of God created to good worke, which he hath prepared that we should walke in them. Summarily, they that are euenc but meanly exercisde in Paul, shal without lenger declaracion easely perceiue how falsely he maketh these things to agree, which they faine to disagree. Christ commandeth men beleue in him: Yet is his definition sentence neither false nor contrary to this commandement, where he sayth: No man can come to me, but he to whom it is given of my father. Let preaching therefore
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haue his course, which may bring men to faith, and with continual profiting holde them fast in perfeuerance. Neither yet let the knowledge of predestination be hindered, y they which obey may not be proude as of their owne, but may glorie in the Lord. Christ not for nothing: Who hath cares of hearing, let him heare. Therefore when we exhorte and preache, they that haue cares doe willingly obey: but who so lacke cares, in them is fulfilled that which is written, That hearing they heare not. But why (faith Augustine) shoulde some haue, and other some not haue? Who hath knowe 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 paradigme his words shal haue more authoritie than mine, goe to, let vs bring forth the verie worde that are read in himselfe. If when this is heard, many are turned into dulleffe and sluggisheffe, and being inclined from labour to lust doe go after their desires: ought that therefore to be accounted false which is spoken of y foreknowledge of God? If God haue foreknown y they shalbe good,shal they not be good, in howe great euilnesse fouer they nowe fure? and if hee haue foreknown that they will be euill, shal they not be euill in howe great goodness fouver they be now seen? shal therefore those things which are truly spokè of the foreknowledge of God, be for such caufes either to be denied or to be left vnspoken off? namely then when if they be not spoken of, men goe into errors? The rule (faith he) to keep truth vnspoken of, is one thing, & the necessitie to speake trueth is an other. As for the caufes of leauing trueth vnspoken, it were long to search them out all: of which yet this is one, that they be not made worse which understande it not, while we mean to make them more learned that vnderstande it, who when we speake any such thing are indeepe not made more learned, nor yet are made worse. But whè a true thing is in such case, that when we speake it, he is made worse that cannot conceiue it: and when we speake it not, he is made worse that can conceiue it: what thinke we nowe to be done? is not the trueth rather to be spoken, that hee may conceiue it, that can conceiue it: than to keep it vnspoken, that not onely neither of them may conceiue it, but also hee y more understande may be the worse? whereas if he did heare and conceiue it, by him also many shoulde learne. And we will not say that which, as the scripture wittneffeth, we lawfully might haue spoken. For we feare for our leaft, when we speake, he be offended that can not conceiue it: but we feare not least while we hold our peace, he y can conceiue trueth be deceived with falsehoode. Which sentence he at the last shortly knitting vp, more plainly also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godly preache of the eternall election of God, and holde the faithfull in awe under the discipline of godly life: why do these our adversaries being confuted with invincible violence of trueth, thinke that they say well in saying that which is spoken of predestinatio is not to be preached to y people although it be true. Yea it must in any wise be preached, y he which hath cares to heare may heare. But who hath cares if hee hath not receiued them from him that promiseth that hee will giue them? Truely let him that receiuieth not, refuse it: so that yet hee
he which receiveth it, do take and drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshippes: fo is also predestination, that he which hath cares 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 avoided so far as it lawfully may be. For he sheweth that those things which are truly said, may also be conveniently said. If any man do thus preach to the people. If ye believe not, the cause is for that ye are already predestinate of God to destruction; such a man doeth not only cherish slothfulness, but also maintaine wickednes. If any man also stretch his saying to y time to com, and say that they which heare shal not beleeue, because they are reproued: this shalbe rather a cursing then a teaching. Such therefore Augustine not unworthily biddeth to depart from the Church, as foolish teachers, and un-lucky and ill prophesying Prophets. In an other place he truely affirmeth that it is to be holden that a man then profeth with rebuking, when he hath mercy and helpeth which maketh to profite whom he will, even without rebuking. But why some thus and some otherwise? God forbid that, ye we shoulde say that the power of judging belongeth rather to the clay than to the potter. Againe afterwarde. When men by rebuking either come or returne into the way of righteousness, who worketh saluation in their hearts, but hee, which when any whosoever he be planteth and watereth, giueth the increase, whom when he wil saue, no free will of man ressisteth? It is therefore not to be doubted that the wils of men cannot ressist will of God (which both in heaven and earth hath done whatsoever he would, and which hath also done those things that are to come) but that he may doe what he will, forasmuch as euon of the verie wils of men hee doeth what he will. Againe, when he will leade men to him, doeth he binde them with corporall bonds? Hee inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, and draweth them with their wils which hee himselfe hath made in them, But, that which hee by and by addeth ought in no wise to bee omitted: that because wee knowe not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that wee would all men to be faued. So shall it come to passe, that whom soever we find, we shall travell to make him partaker of peace. But our peace shall rest upon the children of peace. Therefore for our part, we must applie holsome and sharpe rebuking to al men like a medecine, 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 predestinate.

The xxiiij. Chapter.
That election is established by the calling of God; but that the reprobate doe bring upon themselves the self destruction whereunto they are appointed.

By T, that the matter may more plainly appeare, we must intreat both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I have alreadie spoken somewhat, when I confuted their errour, which thinks that the generallnesse of the promises extended egal-
egal 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, whom he hath foreknown, them he hath also foreappointed to be Fashioned like the image of his son: whom he hath foreappointed, them he hath also called: whom he hath called, these he hath also justified, that in time to come he may glorify them. When the Lord hath by electing already adopted his into number of his children; yet we see howe they enter not into possession of so great a benefit, but when they be called: on the other side, how being called they doe now enjoy a certaine communicating of his election. For which reason Paul calleth the spirit which they receive, both the Spirit of adoption, and the seale, and earnest of the inheritance to come: namely because it doth with the testimonie thereof stabilifie and seale to their heartes 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 all reprobate, therefore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alledge out of the wordes of Christ, Who so is of God, he and none other feareth the Father. Again, I haue shewed thy name to the men whom thou hast given me: Whereas he faith in another place, no man can come to me, vnlesse my Father drawe him. Which place Augustine wisely wyteth, whole wordes are these. If (as Truth faith) every one that hath learned, commeth: Christ, cont. who soever commeth not, certainly neither hath he learned. It doth not therefore followe that he which can come, also commeth; vnlesse he haue both willed and done it. But every one that hath learned of the Father, not onely can come, but also commeth, when nowe there is present both y profile of comming, and the affection of willing, and the effect of doing. Also in an other place more plainly. What is this else, Euerie one that hath heard of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to me? For if every one which hath heard of the father and learned, commeth: truely 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 sonne. And a little after. This grace which is secretely giuen to the heartes of men, is receiued of no hard hart: for it is therefore giuen, that the hardness of the heart may first bee taken away. When therefore the father is heard within, he taketh away the stonic heart, and giueth a fleshly heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glory. Why therefore doth he not teach all, that they may come to Christ, but because all whome he teacheath, by merrice he teacheath, whom he doth not teach, by judgement he doth not teach: because he hath merrice upon whom he will, and hardeneth whom he will. Therefore 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 household, and uniteth himselfe to them, that they may bee one together. But, when Calling is joyned to election, in that manner the
Scripture sufficiently signifieth that in it nothing is to be required but \textit{mer-}
\textit{cie of God}. For if we aske, whome he calleth and for what reason: \textit{hee aun-}
swereth, whome he had elected. But when we come once to election, there
the only mercie of God appeareth on every side. And hence that saying of
Paul truely hath place, \textit{It is not of him that willleth, nor of him that runneth,}
but of God that hath mercie. \textit{Neither yet that same so as they commonly}
take it, which part it betweene the grace of God, \& the willing and running
of man. For they expounde it, that the desire and indeuour of man haue in
deede no force of themselues, vnlesse they be prospered by the grace of god:
but when they are holpen by his blessing, then they affirm that they haue
also their partes in obeyning saluation. Whose expounde I had rather con-
clude with Augustines words than mine owne: \textit{If the Apostle meant nothing}
else but that it is not of him onely that willleth or runneth, vnlesse the Lorde
be there present mercifull: wee may contrariwise turne it against them and
say that it is not of onely 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, \& leaueth nothing to our willes or endeavours.
To this effect speake keth that holy man, And I se not a strawe by that nice fret-
tele, that they say that Paul woulde not haue so faide vnlesse there had ben
some indeuour and some will in vs. For he did not consider what was in man:
but when he sawe that some did assigne part of saluation to the endeauour of
men, he simplicely condemned their error in the first part of the sentence,
and in the second he chalenged the whole sum of saluation 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 alfo \& dispensation of calling doth clearly shewe it, which consisteth not in the onely preaching of the worde, but
also in the inlightening of the Spirite. To whom God offereth his word, is
shewed vs in the Prophete: I am founde of them that fought me not: I haue
openly appeared to them that did not aske for me. To a people which hath
not called uppon my name I haue faide, Loe I am present. And leaft the
Iewes shoulde thinke that this kindnesse belonged onely to the Gentiles, he
doeth alfo put them in remembrance from whence hee rooke their Father
Abraham, when hee vouchsaued to joyn him to himselfe, namely from
merce idolatrie, in which he was drowned with all his. When hee first shi-
neth with the light of his worde to men not deferring it, he therein sheweth
an example plaine enough of his free goodnesse. Here therefore the un-
measurable goodnesse of God sheweth forth it self, but not vnto salua-
tion to all: becaus for the reprobate there abideth a more gretious judg-
ment, for that they refuse the testimonie of the will of God, And God also, to
set forth his glorie, withdraweth from them the effectuall force of his spir-
ite. Therefore this inwarde calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of John, Thereby we
knowe that we are his children, by the spirite which hee hath giuen vs. And
leaft he shoulde glorie, that it did at the least answere 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 mae-
ke keth
keth them, not according to every mans thankfulness, but according to his owne election. Of which thing you have a notable example in Luke, where both Jews and Gentiles in common together heard the preaching of Paul and Barnabas. Whereas they were at that time al taught with one selfe same word, it is sayde that they beleued which were ordained to everlasting life. With what face may we deny that the calling is free, in which euen to the very last part election reigneth alone?

3 But here wee must beware of two erors: 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 aboue the counsell of God. As though the Scripture did teach, that it is only given vs that we may beleue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost yet being led by I wot not what reason, hang election upon faith as though it were doubtfull, yea and vneffectuall vntill it be confirmed by faith. It is in deed certaine y it is confirmed, as toward vs: and we have already shewed y 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 approvd which was vnknown, & is as it were sealed with a seale. But it is falsely sayd, that election is then and not till then effectual, when we haue embraced y Gospell, and y therof it taketh lively strenght. We must in deed from thence fetch the certainie of it: Because if wee attempt to reache vnto the eternal ordinance of God, that deepe bottomless depth will swallowe vs vp. But when God hath opened it vnto vs, wee must clime vp hier, leaff the effect should drowne the cause. For what greater absurdity or shamefull vniustice is there, than that when the Scripture teacheth that wee are enlightened as God hath chosen vs, our eyes shoulde be so daseled with this light, that they shoulde refuse to looke vpon election? Yet in the meane time I deny not, that to the ende we may be certaine of our salvation, we must beginne at the word, and that our assiance ought therewith to be comtented, 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 neere vnto vs, in our mouth and in our heart) do couet to file aboue the cloudes. Therefore that rashinesse is to be restrained with fabrieties of faith, that it may suffice vs that God in his outward worde is a witnesse of his hidden grace: to that the conduite pipe out of which there oweth water largely for vs to drinke, doe not hinder but that the springhead may haue his due honour.

4 Therefore as they do wrongfull, which hang the strenght of election vpon the faith of the gospell, by which faith we seele that election pertaineth to vs: so we shall kepe the best order, if in seeking y certainty of our election, we sticke fast in these latter signes, which are sure witnesings of it. Satan doth with no tentation either more greedyously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, hee doth also move them with a persurtt: desire to seek it out of the way. I call it seeking out of the waye, when a wretched man enterpriseth to brake into the hidden secrets of the wisdome of God, and to peare even to the hyst: eternity to understand what is determined of himselfe at the judgement seat.
feare of God. For then he throweth himselfe headlong to be swallowed vp into the depth of the vnameasurable devouing pit: then he wrapeth himself with innumerable snares and such as hee can not winde out of: then hee overwhelmeth himselfe with the bottomlesse depth of blinde darkeness. For so is it rightfull that the foolifhnesse of the witte of man be punished with so horrible raine, 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 founde, whose mind is not sometime stricken with this thought. Whence haft thou salvation, but of the election of GOD? And of Election what revelation haft thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miserable man with terrible tormentts, or utterly difmayeth him. Truely I would haue no surer argument than this experience to prooue, howe wrongfully such men imagine of predestination. For the minde can be infected with no errour more pestilential then that which plucketh downe and thrusteth the confidence from her peace and quietnesse towards God. Therefore if we feare shipwreke, wee must diligently beware of this rocke, which is neuer stricken vpon 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 sayling, vnlesse a man doe willfully couet to be in daunger. For as they doe drowne themselves in the deadly bottomlesse depth, which to bee 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 foyr as it is contained in the worde, receive thereof a singular fruit of comforte. Let this therefore be our way to search it, that wee beginne at the calling of God, and ende in the same. Howbeit this withflageth not, but that the faithfull may thinke that the benefits which they daily receive at the hand of GOD, doe diisende from that secrete adoption: as they say in Elyasz, Thou hast done maruelous, thy thoughts are old, true, and faithfull: forasmuch as by that adoption as by a token the Lords will is to confirme so much as is lawfull to be known of his counsell. But leaft any man should thinke this a weake testimonion, let vs consider howe much both clearennesse and certainty it bringeth vs. Of which thing Bernarde speakeh silly. For after that he had spoken of the reprobate, he sayeth: The purpose of God standeth, the sentence of peace standeth vpon the that feare him, both covering their euils, and rewarding their good things: so as to them after a maruelous manner not onely good things, but alsoe euil doe worke together vnto good. Who shall accuse the elect of God? It sufficeth me to all righteousesse, to haue him alone mercifull, to whom alone I haue finned. Alif he hath decreed not to impute to me, is so as if it never had bin. And a little after: O place of true rest, and to that vnworthily I may giue the name of a bedchamber, in which GOD is seene not as troubled with wrath, nor as witholden with care; but his will is prooued in him good, and well pleasing, and perfect. This sight doth not make a frayde, but calmeth: doth not stirre vp vnight curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them: Here is quiet truely taken. God being appeased, appeaseth all things; and
and to behold him quiet, is to be quiet.

5 First if we seeke a fatherly kindnesse and favorable minde of God, we must turne our eyes to Christ, in whom alone the soule of the father resteth. If we seeke saluation, life, and the immorralitie of the heauenly kingdom, we must the also flee to no other: forasmuch as he alone is both Fountain of life, and author of saluation, and heire of the kingdom of Heauen. Now whereto serueth election, but that being adopted of the heauenly father into the degree of children, we may by his favour obtayne saluation & immorralitie? Howsoever in seeking thou toste it and shake it, yet thou shalt finde ye the vertëmost marke of it extenteth 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 lose them but in him, nor give them the honour of the inheritance of his kingdom, unlesse they had first bene made partakers of him. If we be chosen in him, we shal not finde in our selves the certaintie of our election: no, nor yet in God the father, if we imagine him naked without the sonne. Christ therefore is the mirror, in whom we both must, and without deceite may behold our election. For sith it is he into whole body the Father hath appointed to grasse all them whom from eternitie he hath willed to bee his, that hee may take for his children so many as hee reknowledgeth among his members: we have a witness plaine and sure enough, that wee are written in the booke of life, if wee communicate with Christ. And that sure communion of himselfe hee gaueth vs, when by the preaching of the Gospell hee testified that hee was given to vs of the father, that hee with all his good things shoulde bee ours. We are said to put on him, and to grow together into him, that we may live: because he liueth. So oft is this doctrine repeated, The Father spared not his onely begotten sonne, that the sonne beleeueth in him, may not perish. But hee that beleeueth in him, is saide to have passed from death into life. In which sense he calles himselfe the breade of life, which whofo eateth, he shal not die for euer. He (I say) hath beene a witness to vs, that they shal be receued of the heauenly father in place of his children, of whom hee hath beene received by faith. If wee couete any more than to bee accompted among the children and heires of God, then we may climbe aboue Christ. If this bee our vertëmost mark: howe much be we mad in seeking without him that which wee haue already obeyned in him, and which may bee found in him alone? Moreouer sith hee is the eternall wisedome, the unchangeable truth, and faste sealed counsell of the father: it is not to be feared leaf that which he declareth to vs in his worde, shoulde vary any thing be it seuer so little from that will of the Father which wee seek: but rather he faithfully opened it vnto vs, such as it was from the beginning, & euer shal be. The practike of this doctrine ought also to bee in vs in prayers. For though the faith of election doth incourage vs to cal vs God; yet when we make our prayers, it were vnorderly done to thrust it into the presence of God, or to concur with this condition. Lord if I bee elected, heare mee: for as hee willeth vs to bee content with his promises, and no where else doe seek, whether he will be intreatable to vs or no. This wisdom shal declare vs if it commaundeth vs to many snarës, if we can skill to apply that to a right vs which hath beene rightly
rightly written: but let vs not vndiscreetly draw hither and thither that which ought to have beene restrained.

6 There is also for stablishing of our affiance an other way of election, which we haue saide to bee joyned with our calling. For, whom Christ taketh being inlightened with the knowledge of his name into the bosome of his Church, then he is saide to receiue into the faith and protection. And whom soever he receiued, they are saide to bee committed to him of the father & deliuered to his trust, that they may be kept into eternall life. What meane wee? Christ crieth out with a loude voice, that so many as the Father willeth to bee saued, he hath 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, whom he hath made the onely Saviour of all his. Nowe if we doubt whether we be received of Christ into his Faith and keeping, he preuenteth our doubting, when he voluntarily offereth him selue to be our sheepheard, and pronounceth that wee shall bee in the number of his sheepe if we heare his voyce. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs: hee shall number vs in his flocke, and shall keepe vs inclosed within his folde. But there entretie into vs a carefulnesse 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 himselue in an other place diuorth vs from carefulnesse: Let him that standeth (faith he) looke that he fall not. Againe, Art thou graffed into the people of God? Be not proude, but feare: for God is able to cut thee of againe that he may graffe other. Finally we are sufficiently taught by experience it selfe,that calling and faith are of small value, vnlesse there be adioyned continuance which happeneth not all men. But Christ hath deliuered vs from this care: for verily these promises have respect to the time to come. All that my father giueth me, shal come to me: and him that shal come to me, I will not cast him out of my dore.Againe, this is the will of him that sent me, the Father, that I loose nothing of all things that hee hath giuen mee, but may raise them vp againe in the last day. Againe, My sheepe heare my voice, and they followe me: I knowe them, and I giue them eternall life, and they shall not perish for euer, neither shall any man take them out of my hand. The father which gave them to me, is greater then al: & no man can take the out of y hand of my father.

Nowe 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 saluation, which haue roote in God. Wherewith agreeth that sayeing of Iohn, If they had beene of vs, they had not at al gone out from vs. Herevpon also commeth that noble glorying of Paul against life and death, present things and things to come: which glorying must needs be grounded vpon the gift of continuance. Neither is it any doubt that he directeth this sayeing to all the faithfull. In another place the same Paul faith. He that hath begunne in you a good worke, shall end it eu'n until the day of Christ. As also Dauid, when his faith fainted, leaned vp on this say: Thou shal not forsake the worke of thy hands. And nowe neyther is this doubtfull, that Christ when he prayeth for all the faithfull, asketh the
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the same thing for them which he asketh for Peter, y their faith may never Luke.22.33. faint. Whereby we gather, that they are out of danger of falling away, because the sonne of God, asking itedfaft continuance for their godlineffe, suffered no denial. What would Christ haue vs to learne hereby, but that we should trust that we shall perpetually be safe, because we are once made his? 7 But it daily happeneth, that they which seemed to be Christes, do a-gaine reuolt from him & fall, Yea & in the very same place where he affir-meth that none had perished of them which were giuen him of the Father, yet he excepteth the sonne of perdition. That is true in deed: but this is also as certaine, that such did never cleaue to Christ with y affiance of heart with which I say that the assurednesse of our election is established. They went out from vs (faith Iohn) but they were not of vs. For if they had been of vs, they had stil taried with vs. Neither do I deny that they haue like signes of calling as the elect haue: but I do not graunt that they haue that sure establishment of election which I bid the faithfull to fetch out of the worde of y Gospel. Wherefore let not such examples moue vs but that wee quietly rest upon the promise of the Lord, where he pronounceeth, that al they are giuen to him of the Father, which receive him with true faith, of whom fith he is their keeper & Pastor, none shal perish. Of Iudas wee shall speake hereafter. Paul doth not counsel Christians from assurednes altogether, but from care-leffe and loose assurednesse of the flesh, which draweth with it, pride, pre-sumption, & disdain of other, and quencheth humility & the reuerence of God, and bringeth forgetfulness of grace received. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly & vngently to reproch thefewe for this, that the fewes being disterited, they were set in their stead. Fears also he requireth not wherewith they should be dismaid & flagger, but which framing vs to the humbler receiuing of the grace of God, should abate nothing of the affiance thereof; as wee haue faide in another place. Befide that, he doth not there speake to every man particularly, but to the fewes themselfes generally. For when the Church was deuided into two parts, & envy bred dissension, Paul putteth the Gentiles in mind y their being supplied into the place of the peculiar & holy people, ought to bee to them a cause of feare & modestie. And among them there were many puffed vp with glorie, 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 euen 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 few chosen, is very ill taken after that maner. There shalbe nothing doutful 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 vnuerfal calling whereby through the outward preaching of the word, God calleth altogether to him, eu'n 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 he vouchsafteth to giue only to the faithful, when by the inward enlightening of his spirit he maketh y the word preached is setted in their hearts. Yet sometime he maketh them also partakers of it whom he enlighteneth Vv. but
but for a time, & afterward by the desiring of their unthankfulnesse forsake them, and striceth them with greater blindness. Now when the Lord saw the Gospel to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth vs God under the person of a king, which preparing a solemn feast sendth his messengers round about to bid a great multitude to be his guests, and yet can get but a fewe, because every one alleageth letters for his excuse, so that at length he is compelled upon their refusal, to call out of the hie ways every one that he meeteth. Hitherto every man seeth that the parable must be vnderstand of the outward calling. He addeth afterward that God doeth like a good maker of a feast, which goeth about the tables, to cheer his guests. If he finde any not clothed with a wedding garment, hee will not suffer him with his vncleanlinesse to dishonor the solemnity of the feast. This parte of the parable, I grant, is to be vnderstande of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord will not suffer for ever: but, as their filthinesse deserveth he will cast them out. Therefore fewe are chosen out of a great number of them that are called, but yet not with that calling by which wee say that the faithful ought to judge their election. For, that generall calling is also common to the wicked: but this speciall calling bringeth with it the spirit of regeneration, which is the earnest and seal of the inheritance to come, wherewith our hearts are sealed vp against the day of the Lord. In a summe sith hypocrites boast of godliness as well as the true worshippers of God, Christ pronounceth that at length they shall be cast out of the place which they wrongfully possessed: as it is said in the Psalme, Lorde, who shall dwell in thy tabernacle? The innocent in handes, and the man of a pure heart. Again, in another place. This is the generation of them that seek the face of the God of Jacob, &c. And so doth the Spirit exhort 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.

8 The same reason is of the exception even now alleaged, where Christ faith, yet none perished but the sonne of perdition. It is in deed an unproper speeche, but yet not darke. For he was not accounted among the sleepe 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. Twelsc (faith he) haue I chosen, and one of them is a Deuil: that is, he had chosen him to the office of an Apostle. But when he speake of choosing to salvation, he denieth him farre away from the number of the chosen, saying: I speake not of all: I knowe whome I haue chosen. If a man do in both places confound the worde of Choosing, he shall miserably entangle himselfe: if hee make difference, nothing is more plaine. Therefore Gregorie teacheth very ill & pestilently when he faith that wee knowe only our calling, but are uncertaine of our election: whereby hee moueth all men to fear and trembling: v sing also this reason, but because wee knowe what we be to day, but what wee sho
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shall be known not. But in that place he sufficiently declareth, how he stilled at this blocke. For, because he hanged election upon the merits of works, he had matter enough; and more to discourage the mindes of men: but he could not strengthen them, which did not remove them from themselves to the affiance of the goodness of God. Hereof the faithfull have some raft of that which we have determined at the beginning that predetermination if it be rightly thought vp, bringeth not a shaking of faith, but rather the best strengthening of it. And yet I deny not, ye the holy Ghost framed his take to the final measure of our faine. As when he saith, In the secret of my people they shall not be, and in the roule of my servants they shall not be written. As though God did beginne to write in the booke of life, them whom he reckoneth in the number of his: whereas yet we know, euen by the witness of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is expressed the casting away of them which seemed the chief among the elect: as it is sayde in the Psalme. Let them be blotted out of the booke of life, and let them not be written with the righteous.

9 But the elect are neither immediatly from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chiefe sheepheard, they are scattered abroade and stray in the common deserte, and differ nothing from other, sauing that they be defended by the singular mercie of God, from falling into the extreme headlong downesfall of death. Therefore if you looke vpon themselfes, you shall see the offspring of Adam, which fauourth of the common corruption of the whole maffe. That they be not carried into extreme & desperate vngodlines, this commendeth not to passe by any goodnesse naturally planted in them, but because the eye of God watcheth, and his hand is stretched out to their salvation. For they that dreamed that from their very natuirtie there is planted in their heartes I wote not what seed of election, by the vertue whereof they are alwayes inclined to godliness, and to the feare of God, they both are not holpen to prove it by the authoritie of Scripture, and also are confuted by experience it selfe. They do in deed bring forth a fewe examples to prove that the elect euen before their enlightning, were not utterly strangers from religion: that Paul in his being a Pharisee liued vnreprooueable; that Cornelius was by almes and prayers accepted of God: and such other. Of Paul, we graunt to them: of Cornelius, wee say, that they are deceived. For it appeareth that he was then already enlightened and regenerate, so that hee wanted nothing but the eleuer reveiling of the Gospel. But what will they wring out by these fewe examples? that al the elect are alwayes endued with the spirit of godliness? No more than if a man by shewing the virtuounesse of Aristides, Socrates, Zenocrates, Scipio, Curius, Camillus, and others, should thereof gather that all they that are left in blindness of idolatrie, were devious followers of holinesse and beneiftie. 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 seede. Ye were (sayth he) dead with defauttes and sinnes; in which
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which ye walked according to the time of this world, according to the prince of the aire, which nowe worketh in the obstinate children: among whom we all also were sometime conuersante in the lustes of our fleish, doing those things that liked our fleish 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 darknesse: but now ye are light in the Lord: walke as the children of light. But paraduenture they will have these things to be referred to the ignorance of the true God, wherewith they did not that the elect are holden before that they were called. Albeit this were a shamelesse cavilling, sith he therof concluded, that they ought nowe no more either to lie or to steale: yet what will they anwere to other places? as is that place to the Corinthians, where whè he had pronounced that neither whoremongers, nor adulterers, nor lustful men, nor covetous men, nor idolaters, nor theftes, nor liars, nor iniquitie. For what fruit had you of these things, in which ye are nowe worthily ashamed, &c?

11 What maner of seed of election, I pray you, did then budde in them, which being manifoldly defiled in all their life, as it were with desperate wickednes, wallowed in the most abominable and accursed finne of all? If bee would have spoken after their opinion, hee should have shewed howe much they were bond to the bounteoues of God, by which they had beene preferred from sliding into so great filthinesse. So Peter also should have exhorted his to thankfulness for the perpetuall seed of election. But he contrariwise putte 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 righteousness was there in Rahab the harlot, before faith? in Manasse, when Hierusalem was dipped and in a manner drowned in the bloude of the Prophets in the Theeke, which among his last gaspings began to thinke of repentance? Away therefore with these arguements, which silly curious men do rashly deuise to themselues without the Scripture. But let that abide certaine with vs, which the Scripture hath, that all haue strayed like lost sheepe, every one hath swerved into his owne way, that is, perdito. Out of this gulf of perdition, whome the Lord hath determined once to plucke fourth, them he dissereth til his fit time: onely he referreth them, that they fall not vnto vnpardable blaphemy.

12 As the Lord by the effectuallnesse of his calling towards the electe, maketh perfect the saluation, where vnto hee hadde by externall counsell appointed them: so he hath his judgements against the reprobate, whereby he executeth his counsell of them. Whom therefore he hath created vnto the shame of life, and destruction of death, that they should bee instruments of his wrath, and examples of his seueritie: from them, that they may come to their ende, sometime he taketh away the power to hark his words, and
and sometime by the preaching of it he more blindeth and amazeth them. Of the first maner, whereas there be innumerable examples, let vs choose 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 to great a benefit because he judged them vnworthie, they which come after shall not be pronounced any more worthie. Of which thing, beside the experience, Malachie is a substantiall witness, which reproving infideliie mingled with grosse blasphemies, yet declareth y there that came a redeemer. Why therefore is he rather giuen to these than to those? He shall trouble himselfe in vaine, that shall here search for a cause hier than the secret and vnsearchable counsell of God. Neither is it to bee feared least any scholer of Porphyrie, should freely gnawe at the righteousselle of God while wee ashamede nothing in defence of it. For when wee say that none perish vndeferting, & that it is of the free bountifullnesse of God that some be delivered, there is largely enough saide for the setting forth of his glorie,so that it needeth not our shifting. The foueraigne judge therefore maketh away for his predestination, when whome he hath once receive, them being depriued of the communicating of his light he leaueth in blindness. 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 jet taught by it, or scorn it, or hife it out, or abhorre it. If any man answere that this diuerstitie proceedeth of their malice and peruersitie, hee shall not yet fauor it: because the others with also should bee possesed wth the same malic, yelesse God did amende it with his goodnesse. Therefore we shall still be encombrd, yelesse wee call to minde that which Paul saith, Who maketh thee to differ? Whereby he signifieth that some excell other some, not by their owne vertue, but by the only grace of God.

13 Why therefore doth he in granting grace to those passe over these? Of those Luke fheweth a cause, Because they are ordained to life. Of these, what shal we thinke, but because they are the vessels of wrath vnto dishonour? Wherefore let it not grieue vs to say with Augustine. God (sayeth hee) might turne the will of the eui into good, because he is almightie. He might in deed. Why therefore doeth he it not, because he would not. Why hee would not, is in himself. For we ought to be no more wise than we ought to be. And that is much better, than to shift with Chrystoforme, and say that he draweth him that is willing and reacheth his hand, that the difference may not seem to stand in the judgement of God, but in the onely will of men. Truely it so standeth not in the proper motion of man, that evene the godly and they that feare God have neede of a singular instruction of the Spirite. Lidia the purpleseller feared God, & yet it behoved that her heart shoule be opend, that shee might harken to the doctrine of Paul, and profit in it. This is not spoken of one woman alone, but that wee should knowe that the profiting of euery man in godlinesse is the secrete worke of the Spirite. This verily cannot bee brought in question, that the Lorde sendeth his worde to many, whose blindness hee will have to be more enforced. For to
what purpose doth he bid so many commandementes to be carried to Pha-
raos: was it because he hoped that with often repeated messages he would be
appeased? No, but before he began, he foreknewe and forsettde the ende.
Go (said hee to Moses) and declare to him my will: but I will harden his
heart, that he obey not. So when he stirreth vp Ezechiel, hee warneth him
afore hande that he sended him to a rebellious and stubborne people: to
the ende that he should not be afrayde if he perceiue himselfe to sing to
defat men. So he foretelleth to Iereemie, that his doctrine should become a
fire, to destroy and waft the people like stubble. But the prophesie of Efaie
yet more enforceth it. For he is thus sent of the Lorde: Go and saie to
the children of israel: With hearing heare ye, and understond not: With
seeing see ye, and knowe not. Make obstinate the heart of this people, and
make heauie their eares , and overplaiuer their eyes: lest paraduernte
they may see with their eyes, and heare with their eares , and understandle
with their heart, that being turned they may be healed. Behold he dire-
ceth his voice to them, but that they may waie 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 remedie; but
not that they may be healed. And Iohn alleaging this prophesie, affirneth
that the Iewes could not beleue the doctrine of Christ, because this curse
of God lay upon them. Neither can this also be in contoversie, that wh6
GOD will not haue to be enlightened, to them he delurred his doctrine
wrapped vp in darke speeches, that they may nothing profiere thereby but to be
thrust into greater dulness. Christ also testifieth, that he doth therefore ex-
oundonely to the Apostles the parables in which he had spokenes to y mult-
titude, because to them it was giuen to knowe the mysteries of the kingdom
of God, but to the common people not so. What meaneth the Lorde(wilt
thou saie) in teaching them, of whom he prouideth that he may not be un-
derstande? Consider whence is the fault, and thou wilt ceasse to ask. For in
y word how great darknes foperer there be, yet there is alway use enough
to convince 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 auestioned that it is so don because men have so
defersed by their vngodliness, wickednese, & vnthankfulness: the same shal
in deede be well and truely faide: but because there appeareth not yet the
reason of this diuerstie, why when some are bowed to obedience, others so
continue hardenned, in searching it wee must needes go to that which Paul
hath noted out of Moses, namely that God hath raised them vp from the
beginning, that he might shewe his name in the whole earth. Wheras ther-
fore the reproue do not obey the worde of God opened vnto them, that
shall be well imputed to the malice and perturbenesse of their heart, so that
this be therewithall added, that they are therefore giuen into this pertur-
benesse, because by the righteous but yet unsearcheble judgement of GOD
they are raised vp to set forth his glorie with their damnation. Likewise wh6
it is saide of the sonses of Hely, that they harkened not to holsome warnings,
because the Lord willed to kill them; it is not denied that the stubborne
ness proceeded of their owne naughtinesse: but it is therewithall touched why
they
they were left in stubbornnesse, when the Lord might have softened their hearts, namely because his unchangeable decree hadde once appointed them to destruction. To the same purpose serueth that saying of John, When he had done so great signes, no man beleued in him: that the word of Efiay might be fulfilled, Lorde, who hath beleued 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 vnfauior to men, till the holy Ghost bring tasf. And Christ alleging the prophecie of Efiay, They shall all be taught of God, tendeth to no other ende but to prove that the Iewes are reproue and strangers from the Church, because they are vnapt to learner: 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 Iewes is an offence, and to the Gentiles foolishnesse, is to the called the strength and wisedome of God. For when he hath told what commonly happeneth so oft as the Gospell is preached, namely some it maketh more obstinate, and offome it is despised, he faith that it is had in price of them only which are called. Hee had in deed a little before named them believers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather hee addeth this seconde saying by way of Correction, that they which had embraced the Gospell shoule give the praise of their faith to the calling of God. As also a little after he teacheth that they are choosen of God. When the vngodly heare these thinges, they crie out that God with inordinate power abuseth his poore creatures for a sport to his crueltie. But we which knowe that all men are so many wayes endangered to the judgement seate of God, that beeing asked of a thousande thinges they can not satisfie in one, doe confess that the reprobate suffer nothing which agreeeth not with the most just judgement of God. Whereas we doe not clearly attaine the reason thereof, let vs not be discontent to be ignorant of somewhat, where the wisedome of God lifteth vp it selfe into so great heigh.

15 But forasmuch as there are a fewe places of scripture wont to bee objected, in which God feemeth to denie that it is done by his ordinance that the wicked doe perish, bury by this that, he crying out against it, they wilfulliy bring death vpon themselues: let vs brieuely declaring these places, shew that they make nothing against the sentence aboue set. There is brought foorth a place of Ezechiel, that God will not the death of a finner, but rather that he may be turned and liue. If they will extende this to all mankinde: why doth he not move many to repentance, whose mindes are more pliable to obedience, than theirs which at his daily allurementes waxe harder and harder? With the Sodomites (as Christ witnesseth) the preaching of the Gospell and miracles would haue brought foorth more fruite than in lurke. How commeth it to passe therefore, if God will all to be saued, that hee openeth not the gate of repentance to those miserable men that would haue beene more ready to receive grace? Hereby we see that the place is violently wretted, if the will of GOD, whereof the Prophet maketh mention, be sette against his eternall counsel, wherby he hath seuered the elect from the reprobate. Nowe if we seeke for the true natural meaning of the Propheete: his purpose
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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 will not his death, in so much as hee will than his repentance. But experience teacheth that hee so willeth them to repent who he generally calleth to him that ye it to toucheth not all their hearts. Yet is it therefore to be sayde that hee dealeth deceitfully, because although the outwarde voyce doe but make them vnexecuslable which heare and doe not obey it, yet it is truly accounted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs hold this for the meaning of the Prophete, that the death of a sinner pleaseth not God: that the godly may have affaunce, that so soon as they shalbe touched with repentance, there is pardon ready for them with GOD: and the wicked may feele that their fault is doubled, because they answere not to so great mercifull kindnesse and gendenesse of God. The mercy of God therefor will always meete repentance, but to whom repentance is gien, both all the Prophets, and Apostles, and Ezechiel him selfe doe plainly teach. Secondly there is alleged a place of Paul, where he sayth that God will eth al men to be saued, which although it haue a diuere meaning from the other, yet in some thing they agree together. I aunswere, first that by the rest of the text it is made plaine howe he willeth. For Paul coupleth together, that he willeth them to be saued, and to come to the acknowledging of the truth. If they will haue this to be determined by the eternall 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 refrained from many peoples the light of the Gospel, which other enjoyed? Howe came it to passe that the pure knowledge of godlinesse never came to some, and some fearlessly tausted so much as any darke principles of it? Hereof it shall nowe bee easie to gather, whereunto Paul tendeth. He hadde commandad Timothee to make solemn prayers in the Church for kinges and princes. But when it seemeth somewhat an absurditie that prayers shoulde be made to GOD for a kinde of men in a manner despised (because they were not onely strangers from the body of Chriffe, but also endeued with all their forces to oppresse his kingdome) he added, that the same is acceptable to GOD which willeth al men to be saued. Whereby verily hee signifieth nothing else but that he hath stopped vp the way vnto salvation to no degree of men: but either that the hath so pourd out his mercie that he will eth no man to be voyde of it. The other sentences doe not declare what God hath by his secrete judgement determined of all men: but doeth shew that there is pardon ready for all sinnes which doe onely turne themselues to require it. For if they more stifely stonde vpon this that it is sayde that he will haue mercie vpon all, I will on the contrarie side aunswere them with that which is written in an other place, That our God is in heaven where hee doeth whatsoever he will. This worde therefore must so be expounded that it may agree with the other, I will haue mercie vpon whom I will haue mercy, and I will shewe mercie to whom I will shew mercie. He thatchooseth out them whome he will haue mercie on, doth not giue it to all. But such it clearly appereath.
peareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that Paul doth not affirme what God doth alway & euerly where and in all men: but leaueth it to him at his libertie at length to make kingses and magistrates partakers of the heauenly doctrine, although by reason of their blindenesse they doe nowe rage against it. They seeme to preffe us more strongly with obiecting the place of Peter, that God willeth none to perishe, but receiueth all to repentance. But the vndoing of his knot doth by and by offer it selfe in the seconde worde, because the will to receiue can not be under-standethed to be any other than that which is euerly where taught. Truely the turning is in the hande of God: whether he will turne all or no, let himselfe be asked, when he promiseth that he will giue to a certaine fewe men a fleshly hearte, leauing to other some a stone heart. It is true in deed, that vnlesse he were ready to receiue them which call vpon 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 y is prevented of God. And if repentance were in the wil of man, Paul would not say, If Paraduente he giue the repentance. Yea vnlesse the same God which with worde exhorteth all men to repentance, did with secret mouing of his spirit bring the chosen to it: Jeremiac 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 promisses of the Gospell, which when they testifie of the will of GOD, affirme that he willeth that which is against his imouable decrees. Not so. For howsoeuer the promisses of saluation be vniversal, yet they nothing disagree with the pre-destination of the reprobate, so that wee direct our minde to the effect of them. We knowe that then and not till then the promisses are effectual to vs, when wee receive them by faith, on the other side when faith is made voyde, the promisse is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is sayde that God hath from eterinitie ordeined whome he will embrace with loue, and vpon whom he will exercise wrath: and that he promiseth saluation to all without difference. Truely I say that they agree verie well. For in so promisint he meaneth nothing eile than that his mercie is set open for all which doe counet and craue it: which thing none doe but they whom he hath en-lightned. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the truest of the promisses sure and unshaken, so as it can not be sayde that there is any disagreement betwene the eternall e-lection of God, and the testimonie of his grace which he offereth to the faith-ful. But why nameth he all? verily that the confidences of the godly may the more safely rest, when they understannde that there is no difference of sinners, so that faith be preuent: and that the wicked may not cauill for their excuse, that they want a sanctuary wherunto they may withdraw themselues from the bondage of sinne, when with their owne vnthankfulnes they refuse it being offered them. Therfore when the mercy of God is by the Gospell of-fred to both sorts, it is faith, that is to say the enlightning of God, which maketh difference between the godly and vngodly, so as the one sort seelethe the
Of the maner how to receive effectuallnesse of the Gospel, and the other sort obtaine no fruite thereof. The enlightening itself 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? maketh nothing for them. I graunt that Christ there speeketh not onely in the perfon 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 vnownen, how diligently God endeavored to keepe stil that people, and with how great stiffenesse they euene 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 voyde by the malice of men. They answere and say that nothing leffe agreeth with the nature of GOD than to have a double will in him. Which I graunt to them, so that they fitly expounde it. But why doe they not consider so many testimonies, where God putting vpon him the affections of man descendeth beneath his owne majesty? He faith that he hath with stretched out arms called the rebellious people, that he hath early and late trauailed to bring them backe to him. If they will apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the propertie of man is figuratively applied to GOD. Howe be it the solution which wee haue brought in an other place largely sufficient, that although the will of God be, as to our fence manifolde: yet he doth not in himselfe diversely wil this and that, but according to his wisdom, which is diversely manifolde (as Paul calleth it) he amazeth our fences, till it shall be given vs to knowe that he mercifully willeth that which now seemeth to be against his will. They also mocke with caullations, that fith God is the father of all, it is vnrighteous that he should discriue any that hath not before with his own fault deserved this punishment. As though the liberalitie of God stretcheth not euene to hoggis and dogges. But if they speake onely of mankinde, let them answere why God bounde 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 cuill speaking hindereth these railers that they consider not that God so bringeth forth his sunne to shine vpon the good and cuill, that the inheraunce is layde vp for a fewe, to whom it shal on e day be fayde, Come ye blessed of my Father, possess ye the kingdom, &c. They obiect alfo that God hateth none of these things that he hath made. Which although I graunt them, yet this remaineth true, which I teach, that the reprobate are hatefull to God, and that verie rightfully, because they being destitute of his Spirite can bring forth nothing but caufe of curfe. They say further, that there is no difference of the lewe 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 well out of the lewes as out of the Gentiles, according to his good pleasure, so that he is bound to no man. After this maner alfo is that wiped 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 hee will that the saluation of all them that are fauod be ascribed to his mercie, although this
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Rom. 9:20.

this benefite be not common to all. Nowe when many things are allledged on both partes, let straight our conclusion, to tremble with Paul at so great depth, and if wanton tongues shall be busie, that we be not ashamed of this his crying out, O man, what art thou that striuest with God? For Augustine De præde. & truec afirmeth that they do peruerely which measure the righteousnesse of gratia. ca. 2. God by the measure of the righteousnesse of man.

The xxv. Chapter.
Of the last Resurrection.

A lthough Christ the sonne of righteousnesse, having overcome death, shining by the Gospell, gueth vs the light of life (as Paul witnesseth) whereby also it is said that by beleeuing we have passe from death unto life, being nowe not forcers and strangers, but citizens with the Saintes, and of the householde of God, which hath made vs to fit with the onely begotten sonne himselfe in heavenly places, that nothing may be wanting to perfect felicite yet least it should be greevous vnto vs to be exercized vnder this hard warfare, as though we had no suerte of the victorie which Christ hath gotten, we must hold fast that which is in an other place taught of the nature of hope. For, because wee hope for those thinges which appeare not, and (as it is saide in an other place) faith is a demonstration of thinges invisibile: so long as we are inclofed in the prison of the fleth, 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 hee which is our life, shall appeare, then shall we also appeare with him in glory. This therefore is our condition, that with liuing soberly and justly and godly in this worlde, wee looke for the blesseed hope, and the comming of the glorie of the great God, and of our Saviour Iesus Christ. Here we neede a singular patience, that we be not wearied and either turne backe our course or forfake our standing. Therefore whatsoever hath beene hitherto set out concerning our saluation, requireth mindeis lifted vp to heauen, that wee may loue Christ whome we haue not seene, and beleeuing in him may rejoyce with vs speakeable and glorious joyfullnesse till wee receiue the ende of our faith, as Peter telleth us. After which maner, Paul faith that the faith and charitie of the godly hath respect to the hope which is laide vp in heauen. When we thus with our eyes fastened vppon Christ doe hange of heauen, and nothing withholdeth them in earth from carying vs to the promisde blesseednesse: then is that truely fulfilled, Our hearts is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more harde to our dulnesse than through innumerable steppes to clime vp about them with endeauering forwarde to the price of our heauenely calling: To the great heape of miseries wherewith wee bee almost overwhelmed, are added the mockinges of vn godlie men, wherewith our simplicitie is rayled at, when voluntarile forsaking the allurements of present good thinges, wee seeme to followe the blesseednesse hidden from vs, as it were a fleeing shadowe. Finally aboue and beneath
Of the manner how to receive

... before vs and behinde vs, violent tentations besiege vs, to the sustaining of the fear whereof our courages shoulde be farre too weake, vnlesse being vnembred of earthly thynge they were fast bounde to the heavenly life, which in seeming is farre from vs. Wherefore only he hath soundly profitted in the Gospell, which is enuired to a continual meditation of the blessed resurrection.

2 Of the soueraigne ende of good things, the philosophers haue in olde time curiously disputed, and also striued among themselves: yet none except Plato, acknowledged the soueraigne good of man to bee his conjoyning with God. But what maner of conjoyning that was, he could not perceive so much as with any small tast, and no manuell, Sith he had never learned of the holy bond thereof. To vs the only & perfect felicitie is known even in this earthly wayfaring: but, such as dayly more and more inkindleth our heartes with defire of it, till the full enjoying may satisfie vs. Therefore I saie that none receive fruite of the benefites of Christ, but they that lift vp their mindest to the resurrection. For Paul setteth vp this marke to the faithfull, towarde which he faith that hee endeuorth, and forgeteth all things till he come to it. And so much the more chearfully ought wee to trauel toward it, least if this world withstand vs, wee suffer greevous punishment for our slouthfulness. Wherefore in an other place he marketh the faithfull with this marke, that their conversation is in heaven, from whence also they looke for their Saviour. And that their courages should not faint in this race, he ioyneth all creatures companions with them. For, because every where are seeneth deformed ruines, he faith that all things in heaven and earth doe endeuor to the renewing. For Sith Adam by his fall disfolled the perfect order of nature to the creatures, their bondage is painful & greevous, wherevnto they are subject by reason of the finne of man, not for that they are indued with any feeling but for that they naturally couet the perfect estate from which they are fallen. Therefore Paul sayth that they grone, and are as in paine of childe bearing, that wee to whom are giuen the first fruities of the Spirite, may be ashamed to pine away in our corruption, and not at the leaft to followe the deadde elementes, which beare paine of an others finne. And the more to pricke vs forward, he calleth the laste comming of Christ our redemption. It is true indeede that all the partes of our redemption are alreadie fulfilled: But because Christ hath once beene offered for finnes, he shalbe seene againe without finne vnto saluation. With what miseries souer we be pressed, let this redemption suffice vs euern vntil the performance of it.

2 The verie weight of the thing it selfe shal whette our endeuor. For neither doeth Paul without cause affirmne that the whole Gospell is voide & deceitefull, vnlesse the dead doe rise againe: because our state shoulde bee more miserable than the state of all men, namely Sith we lying open to the hatreds and reproches of many, are euerie hour in daunger, yea and are as shepe appointed to the slaughter: and therefore the authoritie thereof should fall away not only in one part, but also in the whole sum which both our adoption and the effecte of our saluation containeth. And so let vs be heedfully bent to the most earnest thing of all, that no continuance of
time may make vs wearcie. For which purpose I haue differed to this place, which I had brefely to entreat of it, that the readers may learne, when they haue receiued Chrift the authour of their saluation, to rife vp hier, and may knowe that he is cloathed with heavenly immortalitie and glorie, that the whole bodie may be made like fashioned to the heade, as also the holy Ghost oftentimes setteeth forth in his person an example of the resurrecion. It is a thing harde to bee beleued, that bodies when they haue bene con-
sumed with rottennesse, fhall at their appointed time rife vp againe. Therefore where many of the Phylophers haue affirmed foules to be immortal; the resurrecion of the flesh hath bene allowed of fewe: wherein although there was no excufe, yet we are thereby put in minde, that it is too hard a thing to drawe mans fefnes to beleue it. That faith may overcome fo great a stoppe, the scripture miniftreth two helpe: the one is in the likenesfe of Chrift, the other is the almightyneffe of God. Nowe fo oft as the resurre-
cation is thought of, let the image of Chrift come into our mindes: which in the nature that he tooke of vs, roaffe out the race of mortall life, that nowe hauing obteined immortalitie, he is to vs a pledge of the resurrecion to come. For in the miseries wherewith we are besieged, wee carie about his mortififying in our fleshe, that his life may bee openly shewed in vs. And wee may not feuer him from vs, neither can wee possiblie, but that he must be torne in sunder. Whereupon commeth that argument of Paul, If the deade doe not rife againe, then neither is Chrift rifen againe: becaufe veri-
ly hee taketh that principle for confessed, that Chrift was not made sub-
ject to death, nor obteined victorie of death by rizing againe, privately for himselfe: but, that that was begun in the head in which must needs bee fulfilled in all the members, according to the degree and order of everyone. For it were not right that they should in all points be made egal with him. It is laide in the Pfalme. Thou shalt not suffer thy meekone to see corruption. Although a portion of this trust perteine to vs according to the mea-
ure of gifte, yet the full effect hath not appeared but in Chrift, which being free from all rotting hath receyued againe his body whole. Now least the fellowshippe of blessed resurrecion with Chrift shoulde bee doubtfull to vs, that wee may be contented with this pledge, Paul expressly affirmeth that he therefore stretteth in heauen, and shall come at the last day a judge, that he may make our base and vile body like fashioned to the glorious body. In an other place also hee teacheth, that God rayfed not vp his Sonne from death to the intent to shewe a token of his power: but to stretch out the same effectuall force of the spirite towarde vs which are faithfullwhome he therefore calleth life, while he liveth in vs, becaufe he was giuen to this ende that he should make alue that which is mortal in vs. I kniue vp in a brief abridgement those things which might both be more largely handled and are worthie to be more gorgiously set out: and yet I trufl that the godly readers shall in fewe words find matter enough which may suffice to edifie their faith. Chrift therefore is rifen againe, that hee might haue vs companions of the life to come. Hee was rayed vp of the father, in so much as hee was the head of the Church, from which he doeth in no wise suffer himeselfe to be plucked away. He was rayed vp by the power of the Spirite, which is common to vs
Of the manner how to receive

unto the office of quickening. Finally, he was raised vp, that he should be resurrection and life. But as we have faide that in this mirrour, their is to bee scene of vs a lively image of the resurrection, so let it bee to vs a sure substance to stay our minde, so that yet wee be not tookefull or weare of long tarrying, because it is not our part to measure the seasons of times by our will, but patiently to refit till God at his owne fit time repaire his kingdom.

To which purpose seemeth that exhortation of Paule: The first fruites is Christ: and then they are Christites, every one in his order. But that no question should be made of the resurrection of Christ, vppon which the resurrection of vs al is founded, we see by howe many and how diuerse meanes hee hath made it approv'd by witnesse to vs. Fine noted men will laugh at the history which the Evangelistes rehearse, as at a childish mockery. For of what importance shall the message be which fearefull silly women bring, and afterward the disciples confirme being in a manner astonisht? Why did not Christ rather sette vp the triumphing eftagnes 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 alfo prove himself to the priests, and to whole Ierusalem that he is rifen vp alioe againe? As for ye witneses which he choose, prophane men will fearefully grant them to be sufficient. I answere that although in these beginninges the weakenesse thereof was contemptible, yet al this was governed by the wonderful providence of God: that partly the loye of Christ and zeale of godlinesse, and partly their owne hardnes of beleefe should carrie them in haft to the sepulchre which had lately been dismaied for feare, that they might not only be seeing witneses of the thing, but alfo shoule have heart 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, til they were brought to the present fight of ye thing it selfe? As for all the people and the Ruler himselfe, after that they had bin largely convinced, it is no maruell if as well the fight of Christ, as other signes, was not granted them. The sepulchre was sealed vp, the watchmen watched it, the thirde day the body was not founde, the Souldiers corrupted with mony scatered a rumour that his discipels had stolen him away. As though they had had power to gather a band together, or had armed, or were practised men to intrepriffe any such feare. If the soldiars had not courage enough to drue them away, why did they not purshee them, that with ye help of the people they might have taken none of them? Pilate therefore with his ring truely sealed the resurrection of Christ; & the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishe of the same resurrection. In the means time the voice of Angels founded, He is risen, he is not here. The heavenly glistring plainly shewed they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples sawe him oftener than once, and also felt his feette and his hands, and their hardnes of believing not a little profited to the strengthening of our faith. Hee disputeth among them of the mysteries of the kingdom of God, and at the laft in their sightes 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 mo than five hundred bre-

I.Cor. 15.

1.RESC.

Matt. 17.66.

and 18.11.

Luk. 24.6.

A.2.3.

bre-
brethren. Nowe when he sent the holy Ghost, he shewed a sure profe f not onely of life, but also of the souereigne power: as hee had faide before, It is profitable for you that I gootherwise the holy Ghost shall not come. But now Paul was ouerthrown by the way not by the strength of a deade man, but he fet him whom he perfected to have moft his power. To Stephen hee appeared for an other end, namelie that with afflictednesse of life he might ouercom the care of death. To discredite many authentike wittneses, is not onely a part of diuertifullnesse, but also of frowarde and furious stubbornnesse.

4. This which we haue faide, that in prouing the resurrection our senses must be directed to the infinite power of God. Paul brefly teacheth, that he may make (faith he) our vile body like fashioned to the 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 haue respect what may naturally be done, where an inestimable miracle is set before vs, which with the greatnesse thereof swalloweth vp our senses. Yea Paul by setting forth an example of nature, reproueth their dullnes which deny the resurrection. Thou foole (faith hee) that which thou owest is not quickended vntelie it first dy, &c. He faith that in deed is seen a forme of the resurrection, becaufe out of rottennesse goweth corn. Neither were it so hard a thing to beleue, if we were as heedefull as we ought to be to the miracles which throughour all the coasts of the world doe offer themselves to our eyes. But let vs remember that none is truely perwaded of the resurrection to come, but he which being rauished into admiration, giueth to the power of God his glorie. Efte lifted vp with this affiance, crieth out, Thy deade shall lye, my carcase shal rife againe. Awake ye, and praise ye dwellers of the dust. In delpeered case he lifteth vp himselfe to God the author of life, in whose hand are the ends of death, as it is saide in the Psalme. Job alfo being liker to a carriion than to a man, trusting vpon the power of God sticketh not as though he were whole and found to lift vp himselfe to that day sauing, I knowe that my redeemer liueth: and in the last day hee shall rife vp the dust (namely to shew soorth his power therein) and I shal againe be compassed with my skinne, and in my flesh I shall see God, I shall see him, and none other. For albeit vsome do suteely wrest these places, as though they ought not to be vnderstande of the resurrection, yet they strenthen that which they couet to ouerthrow: becaufe the holy men in their eulls seeke comfort from no where else, than from the likenes of the resurrection. Which better appeareth by the place of Ezechiel. For when the Iewes beleued not the promise of their returne, and obiected that it was no more likely that a way shoulde bee made open for them, than that deademen should come out of their grave there was a vision shewed to the Prophete, a field full of drie bones: those the Lorde commanded to take agayne flesh and sinewes. Although vnder that figure hee 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 deliueraunces which the faithfull doe feele in this worlde. So Christ, when hee hadde taught that the voyce of the Gospell giueth life: becaufe the Iewes receyued not this, he by and by said
further: Maruell not at this, because the houre commeth in which all that are in the graves shall heare the voyce of the fonne of God, and shall come forth. Therefore after this example of Paul, let vs alreadie cheerfully triumph in the midit of battells, because he which hath promised life to come, is mightie to keepe that which is left with him: and let vs glorie of a crowne of rightousnesse, to layde vp for vs, which the iust judge shall deliuer vs. So shall it come to passe, that whatsoever greues wee suffer, they shall be to vs a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflicte vs: but to vs which are vnjustly afflicted, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterward, that he shall come that he may be glorified in his saints, and be made wondrful in al them that haue beleued, because the Gospel hath beene beleued.

§ But although the mindes of men ought to haue bene continually ocuppied in this studie; yet as though they woulde of let purpose destroy all remembrance of the resurrection, they haue called death the vtermost bond of al things and the destruction of man. For verily Salomon speaketh of the common and received opinion, when he saith that a liuing dogge is better than a deade Lyon. And in another place: Who knoweth whether the soule of a man goo vpwarde, and the soule of a beaft goo downwarde? But in all ages this brutifhe fenfes lesse error hath beeene 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 and y soules are mortall. But that this grosse ignorance should not help to exccute any man, y infidels even by verie instinct of nature haue alway had an image of the resurrection before their eyes. For to what purpose serveth that holy and inviolable manner of burying, but to bee an earnest of newe life? Neither may it bee aunswered that this spring of error: because the religiuousnesse of burying was alway in very among the holy Fathers, and God willed the same manner to remaine among the Gentiles, that an image of the resurrection fore before them might awake their drowsines. But although that ceremony wanted his vse of profiting, yet it is profitable for vs if we wisely marke the end of it, because it is no slender confusion of vnbeleeue, that altogether professed that which no man beleued. But Satan hath not only astonished the fenctes of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this part of doctrine with diverse fained inventions, at length it might utterly die. I passe over howe in Pauls time Satan began to pinch at it: but in a little after there followed Millenaries, which limited the raigne of Christ to a thousand yeares. This error is so childish, it needeth not or is not worthy of any confutation. Neither doth the Revelation make on their side, by which it is certaine that they colored their error: for as much as in the place where he mentioneth the number of a thousande, hee intreateth not of the eternall blestednes of the Church, but onely of the diverse troubles which were to come upon the Church while it yet travelled in earth. But the whole Scripture cryeth out that there shall bee no end of the blest ednes of the elect, nor of the punishment of
the reprobate. Now of all things which both are hidden from our sight and do farre passe the capacite 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 assigne 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 do both to Christ and his kingdom. For if they shall not be clothed with immortali-

tic: then neither is Christ himselfe, to whose glory they shalbe newly fash-
oned, receeived into the immortal glorie. If their blessednesse shall haue any end: then the kingdom of Christ, upon the steadfastnes 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 other-

wise perfect; but when sinnen being blotted out & death swallowed vp, eternal life is fully restor'd. But very blind men may see how fondly they play the fooles: which feare that they should ascrible to God too grate crueltie if the reprobate be condemned to everlafting paines. The Lorde foreby shal doe wrong, if hee deny his kingdom to them which haue by their vnthank-

fulnesse made themselves vnworthy of it. But (lay they) their sinnen endure but for a time. I graunte, but y maiestie, yea & the rightoufnes of God which they have offended by sinning, is eternall. Worthy therefore the remem-

brance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blasphemie not to be suffered, when the maiestie of God is so little set by, when the despifing 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 faide, we may seeme to judge their dotages wor-

thy of contemptation.

6 Beside these, there haue bin two other doring errors brought in by men peruersely curious. The one forsooth thought, as though the whole man died, that the soules shall rife againe with the bodies. The other forasmuch as they graunte that the soules be immortall spirites, say that they shalbe clo-

thed with new bodies: whereby they deny the resurrection of the fleth. Of the first sort, because I haue touched somwhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, howe beastily an error it is to make of a spirit fashioned after the image of God, a vanifhing blaff which doth nothing but quicke the bodie in this fraile life, & to bring the temple of the holy Ghost to nothing: Finally, to spoile that parte of vs wherein diuineneffe chiefly shineth & markes of immortalitie appeare, to spoile it (I say) of this gift; so that the estate of the body shal be better & more excellent than y estate of the soule. The Scripture teacheth far other-

wise, which compar eth the bodie to a corage, out of which it fayeth that wee remove when we die, because it esteemeth vs by that parte which maketh vs differing from brute beasts. So Peter beeing nece to death, fayeth that the time is come, when he must lay away his tent. And Paul speaking of the faithfull, after that he hath said: That when our earthly houfe shalbe disfol-

ued, there is a building for vs in heauen, adioyneth that wee are wayfaring from the Lorde so long as wee abide in the bodie, but doe desire the presence of God in the abfence of the bodie. If the soules doe not ouelie the bod-

Xx. dies,
Of the manner how to receive

dies, what is it that hath God present when it is secur'd from the body? But the Apostle taketh away all douring, when he teacheth that we are joyned in fellowship to the spirits of the righteous. By which wordes he sheweth, that we are joyned in fellowship to the holy fathers, which eu'n being dead do keepe the same godliness with vs, so that we cannot be the members of Christ vnlesse we growe together with them. Vnlesse also the soules being vnclad of the bodies, did keepe still their substance and were able to receive blesse'd glorie, Christ would not have said to the thicke: This day thou shalt be with me in paradifi. Having to cleare testimonies, let vs not doute after the example of Christ when we are dying, to condemn our soules to God, or after the example of Stephen, to commit them to Christ to keep, which not vnworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawful nor expedient. Many doe much comber themselues with disputing what place they keepe, and whether they do now enjoy the heauenly glorie or no. But it is folly & rashnes, to search deepelie of vnknowne things, than God doth giue vs leave to knowe. When the Scripture hath said that Christ is present with them, and receiued them into paradifi that they may enjoy comfort, on the other side that the soules of the reprobate doe suffer such paines as they have deserved: it goeth no further. What teacher or master 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 soules which is of the bodie. Whereas the blessed gathering together of holy spirits is called the bosome of Abraham, it is enough for vs after this wayfairing to be receiued of the common father of the faithfull, that he may communicate with vs the frite of his faith. In the meane time fis the Scripture everywhere where biddeth vs to hang upon the expectation of Christ's coming, and differreth the crowne of glorie til then: let vs bee content with these bonds appointed of God; namely, that the soules of the godly haung ended the labour of their warfare do go into a blessed rest, where with happy and fulness they looke for the enjoying of the promised glorie; and that so al things are holden in suspence til Christ the redeemer appeare. As for the reprobate, it is no dout that they haue the same estate which Iude assigneth to the devils, to be holden bound with chineis, til they be drawn to ypunishment whereunto they are condemned.

No lesse monstrous is their ciuior, which imagine that soules shall not receive againe the same bodies wherewith they are now closed, but shall haue newe and other bodies. And the reason of the Manichees was very trifling, that is, that it is not meete that flesh which is uncleane should rise againe. As though there were no uncleanenesse of soules, which yet they debarred not from the hope of euerlastinge life. It was therefore all one as if they should say that that which is infccted with the filch of sinne cannot be cleansed by God. For I now passe ouer that dotage, that flesh was naturally uncleane, because it was creat of the Duitel. Onely I shewe that whatsoever is now in vs vnworthie of heauen, it hindereth not the resurrection. And first whereas Paul biddeth the faithfull to cleanse themselves from al defling and put the spirit to eare, and so receiue the life unlesse the soule receiue againe the same body.

Cap. 28.
The grace of Christ.

Lib. 3.

which he in an other place prouencth, that 

every man shall receive by his 

body either good or euill. Wherewith agreeeth that which he writeth to the 

Corinthians, That the life of Jesus Christ may be openly shewed in our mort-

tall flesh. For which reason in an other place hee doth no lesse praye that 

God preserve the bodies whole vnto the day of Chrifi, than the soules and 

spirites. And no maruell, because it were a most great absurditie that the bod-

dies which God hath dedicates to be temples to himselfe, shoule should awa

y into rottenflesse without hope of rising againe. What say we to this, that they 

are also the members of Christ? that GOD commanded all the partes of 

them to be sanctified to himselfe? that hee willceth his name to be prayfed 

with tongues, pure handes to be lifted vp to him, sacrifices to bee offered? 

What madnesse is it therefore that that parte to which the heavenly judge 

hath vouchsafed to grant so great honour, should be brought from a mortall 

man into dust without any hope of restoring? Likewise when Paul exhorteth 

us to suffer the Lorde as well in body as in soule, because both belong to God, 

verily he suffereth not that which hee-chalengeth to God as holy, to be ad-

judged to eternall rottenflesse. Neither is there a plainer determination of 

the Scripture for any thing, than for the rising againe of this fleshe which 

we beare. This corruptible (sayth Paul) must put on vn corruption, and 

this mortall must put on immortality. If God did make newe bodies, where 

is this changing of quality? If it had bin sayd y we must be redeemt, the dou-

t-falle speche paraduentes ought haue given occation to their caullation. 

But nowe when pointing with his finger to the bodies wherewith we are clo-

ched, he promiseth to them vn corruption, he plainly enough denieth any 

newe bodies to be made. Yea he could not (sayth Tertullian) speake more 

plainely, vnlesse he had holden his owne skinne in his hande. And they can 

by no caullation escape from this, that where in an other place he sayth that 

Christ shalbe the judge of the worlde, he allegateh this testimonie of Esay, I 

liue (sayth the Lorde)every knee shall bow to me: for almoast as he plainly 

pronouncth that they to whom he speakeh shall be subject to yield an accoant 

of their life, which could not agree, if newe bodies should e be brought before 

the judgement seate. Nowe in the wordes of Daniel there is no doubtfulness: 

And many of them that sleepe in the earth of duste, shall awake, some to eter-

nall life, and some to reproches and to euertlasting contempt: sicke he fetch-

eth not newe matter out of the foure elements to make men, but calleth dead 

men out of their graves. And this very plain reason teacheth. For if mortality 

which tooke beginning at the fall of man, be accidentall: then the repaying 

which Christ brought, pertaineth to the same body which beganne to bee 

inmortall. And truely, whereas the Athenians laughed when Paul affirmed the 

resurrection, thereupon we may gather what maner of resurrection he pre-

ched: and that same laughing not finally availeth to strengthen our faith.

The saying of Christ also is worthy to bee noted: Feare not them which kill 

the body, & can not kill the soule: but feare him which can throwe both the 

soule and the body into hell fire. For there is no caufe to feare, vnlesse the 

body which we nowe beare be subject to punishment. And no lesse plaine 

is an other saying of the same Christ. The house commeth, when all they 

that are in graves, shalbe the voyce of the sonne of God, and shall come 

forth.
forth: they that have done good, into the resurrection of life: but they which have done evil, into the resurrection of judgment. Shall we say that souls rest in the graves, that they lying there may hear Christ? and not rather that at his commandment the bodies shall return into the lineline of which they had loft? Moreover if we shall have new bodies given vs, where is the like fashioning of the head and the members? Christ rose again: was it with forging to himself a new body? No, but as hee had so doo before, Destroy this temple, and in three days I will build it vp: he tooke againe the same body which he hadde before borne mortall, For he had not much profited vs, if a newe body being put in place, the old body had beene destroyed which was offerd vp for a sacrifice of satisfactory cleansing. We must also hold fast that fellow-shipp which the Apostoe preached: That wee rise againe, because Christ hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifying of Christ, should be depruied of the resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saintes came out of the graves. For it can not be denied that this was a foreshewing, or rather an earnest of the last resurrection which wee hope for: such as was before in Enoch and Elias, whom Tertullian calleth New possessor of the resurrection: because they being in body and soule delverted from corruption, were receiued into the keeping of God.

8 I am ashamed in so cleare a matter to spend so many wordes: but the readers shall contentedly beare this trouble with me, that no hole may be open for sowerde and bolde wittes to deceiue the simple. The fleeing spirits with whom I now dispute, bring forth a fained intension of their owne braine that at the resurrection there shall be a creation of newe bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennesse should returne into his auncient state? Therefore onely vnbelieve is the mother of this opinion. But vs on the other side: y Spirit of God eth where in the Scripture exhorteth to hope for the resurrection of our flesh. For this reason baptisme (as Paul wittnesseth) is to vs a scale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when wee receive with our mouth the signes of spiritual grace. And truely the whole exhortation of Paul, that wee give our members to be weapons unto the obedience of righteousness, should be coldely vnlesse that were joyned which he addext afterwards: He that hath raised vp Christ from the dead, shall quicken also your mortall bodies. For, what should it profitte to applye our feete, hands, eyes, and tongues unto 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 Lord: and the Lord to the bodie. And he that hath raised vp Christ, 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 mean time wee see howe he joyneth the resurrection with chaittie and holinesse, as a little after he sayeth 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 honably glorified Christ, Gal. 6, 17.

should loose the reward of the crowne. Whereupon also came that glorying, we looked 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 suf-fretreth to debarre the bodies from this entrée, which God both exercised vnder the standerde of the crose, and honoreth with the praise of victorie.

Therefore of this matter there arose among the Saints no douting, but that they hoped to be companions of Christ, which remoueth into his own person all the afflictions wherewith we are prooued, to teache that they bring life. Yea and vnder the lawe he exerciseth the holy fathers in this faith with an outward ceremony. For to what purpose serveth the vmage of burying, as we have already shewed, but that they should knowe that there is newe life prepared for the bodies that are layd vp? Hereunto also tended the spieces & other signes of immortalitie, wherewith vnder the lave the darknes of faith was holpen euen as it was by the sacrificies. Neither was that manner brede 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, truely for none other reason but because it lifteth vp our eyes from beholding of y grave which corrupteth & destroyeth all, to the fight of the renuing. Moreover the so diligent obseruing of the ceremonie which is praiseth in the Fathers, sufficiently proueth that it was to them a rare and precious helpe of faith. For neither would Abraha have so carefully provided for the burying place of his wife, vnlesse there had bene set before his eyes a religion and a profete hyer than the world, namely that garnishing the dead bodie of his wife with the signes of the resurrection he might conforme both his owne faith and the faith of his houhholde.

But a clearer proofe of this thing appeareth in the example of Iacob, which to testifie to his posteritie that the hope of the promised lande was not euyn 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 given a fonde commandement concerning dust that should bee brought to nothing? Wherefore if the authoritie of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euyn children understand by the words of resurrection and raising 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 given me, it shall not perish, but I will raise it vp in the last day. To the same purpose serveth the wordes of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called Cæmeteria, Sleeping places. Nowe it remaineth that I speake somewhat of the manner of the resurrection. I vse this worde, because Paul calling it a mystery, exhorteath vs to sobriete, and bridethe the libertie to dispute like Philosophers freely & suttelie of it. First we must holde, as we haue saide, that wee shall rise againe in the same flesh which wee bære, as touching the substance, but the qualitie shall not be the same. As when y same flesh of Christ which had bene offered for sacrifice, was raised vp againe, yet it ex-
celled in other qualities as if it had been 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 stars have
like matter, but not like brightness: so he teacheth that though we shall keepe
still the substance of our body, yet there shall be a change, that the state of it
may be much more excellent. The body therefore, that we may be raised
up againe, shall not perish nor vanish away: but putting off corruption, it shall
put on vncorruption. But forasmuch as God hath all the elements ready at
his beck, no hardinesse shall hinder him, but he may command both earth
& waters & fire, to render that which seemeth to bee consumed by them.
Which also Ezechiel testifieth though not without a figure, where he saith, Be-
hold, the Lord shall go forth of his place, that he may visit the iniquity of
the earth: & the earth shall discontinue her bloud, & shall no more hide her dead.
But there is to be noted a difference betweene them that have beene dead
long before, and those whom that day shall finde alive. For wee shall not all
sleepe (as Paul faith) but we shall all be changed: that is to say, it shall not bee
of necessitie that there be a distance of time between 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 peale, to raise vp the dead vncorruptible,
and with a soudaine change to fashioned againe the living into the same glorie.
So in another place he comforteth the faithfull which must die: because they
which shall then remaine alive shall not go before the dead, but rather they
shall first arise againe which have slept in Christ. If any object that saying of
the Apostle, that it is appointed to all mortall men once to die, it is asked to
answer it with saying that when the state of nature is changed, it is but a
kind of death, and is fitely so called. And therefore these things agree well together,
that all shall be reued by death when they shall put of their mortall body: &
yet that it is not necessarie that there be a seperation of the body & the soule
where there shall be a soudaine 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 accut
fed of God. We knowe that all were in Adam condemned to their death. Christ
came the resurrection & life. Came he to give life to all mankind vniuersally
without choice? But what is more against reason, than that that they shoulde
by their obstatute blindness noe obtaine that which the godly worshippers of
God do obtaine by onely faith? Yet this remaineth certaine, that there shall
be one resurrection of judgement, and another resurrection of life, and that
Christ shal come to seuer the Lambs from the Goates. I answerde, that this
ought not to seeme strange, the likenesse whereof we see in daily experience.
We see that in Adam wee were depriued of the inheritance of the whole
world, & that we are by no leffe iust reason debarred from commone foode,
than from the eating of the tree of life. Whence then commeth it to passe,
that God doth not onely make his sunne to rise vpon the good & evil, but al-
so as touching the vses of this present life, his inestimable liberalitie con-
tinually floweth foorth to them with large plentifulnesse? Hereby verryly we
knowe that those things which properly belong to Christ and his members,
do also overflowe to the wicked, not that it is their rightfull possesion, but
that
that they may be made the more inexusable. So the wicked do oftentimes finde God beneficall, by more than meane proues, ye such as sometime doe darken all the blessings of the Godly, but yet doe tune to their greater damnation. If any man obiect, that the resurrection is not fitte compared to fading and earthly benefitee : here also I answer were that so soone as they were estranged from God the fountaine of life, they deferred the death of Diuel, whereby they shoule be utterly destroyed: Yet by the marveilous counself of God there was founde a meane state that out of life they might live in death. No more absurditie ought it to seeme, if the resurrection happen to the wicked, which draweth them against their willes to the judgement seat of Christ, whom nowe they refuse to heare for their maister and teacher. For it were a small paine to bee confumed away with death, if they were not to suffer punishment for their obstinacie, brought before judge, whose vengeance they haue without ende and measure provoked against themselves. But although wee must holde that which wee haue faide, and which that notable confession of Paul before Felix containeth, that he looketh for the resurrection of the righteous & wicked: yet the Scripture oftentimes meteth forth election together with the heauenly glorie to the onely children of God: Because Christ properly came not to the destrucution, but to the saluation of the worlde. Therefore in the Creed there is made mention of the blessed life only.

10 But forasmuch as the Prophecie of death swallowed vp by victorie, shall then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie, the ende of the resurrection: of the excellencie whereof, if all things were spoken which the tongs of men were able to speake, yet scarcely the smallest parcel thereof should be expressed. For howsoever we truly heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicitie, and glorie: yet those things that are spoken of are most farre removed from our sense, and remaine as it were wrapped in darke speaches, untill that day come when he himselfe shal giue vs his glorie to be seen face to face. We knowe (Faith John) that wee are the children of God, but it hath not yet appeared. But when we shalbe like to him, then we shall see him such as he is. Wherefore the Prophets, because they could by no words express the spirituall blessednesse in it selue, did in a manner grossly portray it out vnnder bodily thinges. But forasmuch as the ferventnesse of desire must with some taft of that sweetenesse be kindled in vs, yet vs chieflye continue in this thought, that if God do as a certaine fountain which cannot be dren drie, containe in him the fulnesse of all good things, nothing is beyond him to bee couerted of them that tende toward the soueraigne good & the full perfection of felicitie: as wee are taught in many places. Abraham, I am thy rewarde exceeding great. With which saying accordeth David, The Lorde is my portion, the lot hath very well fallen to mee. Againe in another place, I shalbe satisfied with thy countenance. But Peter pronounceth that the faithfull are called to this ende, that they may be made partakers of the nature of God. How fo? because he shalbe glorified in all his faintes, and shalbe made wonderfull in them that have beleued. If the Lorde will enterparten his glory, power, & righteoussnesse with his elect, yea & will giue
himselfe to them to be enjoyed, and (which is better) will after a certaine manner growe into one with them: let vs remember that vnder this benefit is contained all kinde of felicite. And when we have much profited in this meditation, let vs acknowledge that we are yet stay beneath at the bottome of the roote of the conceiuing of our minde be compared with the highnest of this mysterie. Wherefore in this behalfe we must keepe sobrietie, least with how much greater boldnes we shall fly vp on hie being vnmindful of our owne small measure, so much more the brightnesse of the heauenly glory overwhelme vs. We feel also howe the vnmearable gredinesse to knowe more than is lawfull, tickleth vs: from whence both trifling & hurtfull questions do spring from time to time: trifling I call those of which there can no profit be gathered. But this seconde kinde is worse, because they which giue themselfes to them, do entangle themselfes with pernicious speculations, and therefore I call them hurtfull. Thait which the Scriptures doe teach, ought to be out of all dout with vs: namely that as God diueryly distributing his gifts to the Saints in this worlde, doeth unequally enlighten them, so the measure of glory shall not be equal in heauen where God shall crowne his gifts. For neither doth this belong indifferently to all which 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) dooth not that there is a peculiar crowne layde vp for him according to the rate of his labours. And Christ to fet foorth to the Apostles the digniti of the office which they did beare, telleth them that the fruite thereof is layde vp for them in heauen. So Daniel also sayeth, But the wise shall shine as the brightnesse of the firmament, and they which justifie many, as Starres to the worldes ende and for ever. And if a man heedfully consider the Scriptures, they doe not onely promise eternall life to the faithful, but also speciall warrds to every one. Whereupon commeth that saying of Paul, The Lorde render to him in that day. Which the promie of Christ confirmeth, Ye shall receive a hundred folde in the eternall life. Finally, as Christ beginneth in this worlde the glorie of his body with manifold diuerse gifts, and encreaseth it by degrees: so he shall also make it perfect in heauen.

But as all the godly will receive this with one consent, because it is sufficiently testified by the worde of God: fo 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 do not onely privately forbearke superfluous searching of unprofitable things, but I also thinke that I ought to beware that I do not with answeraing nourish the lightnesse of other. Men hungrie of vaine knowledge do ask howe great shall be the distinct betweene the Prophetes and the Apostles, and againe betweene the Apostles and the Martyrs: howe many degrees Virgines differ from married folkes: finally, they leave no corner of heauen unsearched. Then it commeth in their mindes to enquire to what purpose serveth the repairinge of this

1 Th. 2:12.9
Matt. 19:18
Dan. 1:3.
2 Tim. 4:14
Matt. 19:29
this so great and incomparable plenty: but shalbe like to the Angels, whose not eating is a signe of the eternall blessednesse. But I answere that in the very sight there shalbe so great pleasantnesse, so great sweetnesse in the onely knowledge without any vse, that this felicitie shall farre passe all the helps wherewith we be now holpen. Let vs imagine our felues to be sette in the most wealthie coast of the worlde, and where we shal want no pleasure: yet who is there whom his fickenesse do not sometime hinder and not suffer to vse the benefits of God? Who is there whose course his owne intemperance doth not oft brake in sunder? Whereupon followeth that a cleare enjoying and pure from all faults, although there be no vse of corruptible life, is the perfection of felicitie. Some go further & ask whether drosses and other corruptions in mettals, be not farre from restoring and are contrarie to it. Which though in some respectes I grant them, yet I looke with Paul for the repairing of these faults which tooke their beginning at sinne, towards which repaying they grone and are in travaile. Yet they proceeve further, and ask what better estate is prepared for man, & the blessing of issue shall then be at an ende. This knot is also easie to bee loosed. Whereas the Scripture so honorably setteth out that kind of blessing, that is referred to the encreses wherewith God continually draweth forwarde the order of nature her marke: but in the perfection it is knowned that there is an other manner. But sith the vnware are easilly taken with allurements, and then the maze draweth them in depliier, & at length when evry mans deuises please himselfe there is no end of striving; therefore let this be a short way for vs, to bee contented with the glasse & darke speech untill we shall see face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to knowe what is done there. All being commonly sluggish and slowe to enter into battailes, do already paint out to themselues imagined triumphes.

Nowe because no description can match the grievousnesse of the vengeance of God upon the reprobate, their tormentes and paines are figured to vs by bodily things, namely by darkeness, weeping, gnathing of teeth, unquenchable fier, and a worme endlessely gnawing the hearte. For by such manners of speech it is certaine that the holy Ghost meant to trouble our fancies with horror: as when it is sayde that there is prepared from eternitie a deepe Hell, that the nourishments thereof are fire and muche woode: that the blast of the Lorde, as a streame of brimstone, doeth set it on fire. As by such thinges wee must be holpen after a certaine manner to conceive the miserable state of the wicked, so we ought cheefely 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 feele the majestie of God so bent against thee, that thou canst not escape but be fast straine of it. For first his displeasure is like a most violent fire, with touching whereof all things are devoured and swalowed vp. Then, all creatures for ferue him to execute his judgement, that they to whom he the Lorde shall so shewe his wrath, shal feele the heauen, earth, sea, & beastes, as it were with cruell indignation 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 outwaarde meansë

Of the outwaarde meansë

shall suffer eternall punishment by dying from the face of the Lorde, & from the glorie of his power. And so oft as the Prophete doe cast vs in feare with bodily figures, although they speake nothing exceptfully for our dulleffe, yet they add adewtewings of the judgement to come, in the sunne and the moone and the whole frame of the world. Wherefore the vnhappy con-

sciences do finde no rest, from being vexed and tossed with a terrible whir-

cinde, from feeling themselues to be torne in peeces by God being angerly bent against them, from being pearced and launced with deadly stings, from trembling at the lightning of God, and being brooded with the weight of his liande: so that it is much more easie to enter into all bottomlesse depths and denouing pittes, than to stand one moment in those terrours. What & how great then is this, to be pressed with everlasting and never ceasing siege of him? Of which thing the 90. Pfalme containeth a notable sentence: that al-

though with only sight he scatter abroad all mortall men and bring them to nought, yet his worshippers, how much more searefull they are in the world, so much more he enforce them and pricke them forward laden with the crosse, untill he be all in all.

THE FOURS TH BOOKE

OF THE INSTITUTION OF

CHRISTIAN RELIGION,

which intreateth of the outward meanes or helps, whereby God allureth vs into the fellowship of Christ and holdeth vs therein.

The first Chapter.

Of the true Church with which we ought to keepe untie, 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 fluation brought by him and of e-

ternal blessednes is already declared in y last booke. But be-

cause our rudenes, & flouthefulness, yea and vanity of wit, doe need outward helps whereas Faith in vs may may both be engen-
dred, and growe & encrase in proceeding toward the mark wherunto it tendeth: God hath also added the therby to provide for our weak-

nes. And y the Preaching of the Gospel might florith, he hath left this trea-

sure with y Church. He hath appointed Psalmes & teachers, by whose mouth he might teach them y be his: he hath furnished the with auorty, finally he hath left nothing undone that might averse to the holy consent of faith and right order. First of all he hath ordained Sacramentes, which we feele by ex-

perience to be more than profitable helps to nourish & conforme Faith. For because beeing enclosed in the prison of our flesh, wee doe not yet attaine to the degree of Angels, God applying himself to our capacity according to his wonderfull
wonderfull Prudience, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreate of the Church, and of the government, orders and power of it, and then of the Sacraments, and lastly of the civil order: & therewithall that we call away the godly reads from those corruptions where with Satan in the Pappacie hath depraved all things that God hath appointed for our salvation. I will beginne at the Church, into whose bosome God will haue his children to be gathered together, not onely that they should by her helpe and ministerie be nourished while they are infants and young children, but also be ruled by her motherly care till they growe to riper age, and at length come to the marke of faith. For it is not lawfull that those things be seuered which God hath conioyned, that to whom hee is a Father, the Church be also their mother: and that not onely vnnder the lawe, but also since the comming of Christ, as Paul witnesseth, which teacheth that we are the children of the new and heavenly Hierusalem,

2. In the Creede, where we professe that we beleue the Church, that is not spoken onely of the visible Church whose we now entreate, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Belcleeue is there set, because oftentimes there can no other difference bee noted betweene the children of God and the vngodly, betweene his peculiar flocke and fawge beasts. For whereas many doe interlace this word, in, that is without probable reason, I graunt indeed that it is the more commonly vued, and also wanteth not the consenting testimonie of antiquity, forasmuch as euuen the Nicen Creed, as it is reported in the Ecclesiastical historie, addeth the preposition, in. But there withall wee may marke by the writings of the ancient 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 work remayneth vnnder the name of Cyprian concerning the exposition of the Creede, doe not onely so speake themselves, but also doe expressly note that it shoulde be an vnproper manner of speaking if the preposition were addyned, & they confirme their opinion with no trilling reason. For we therefore testifie that wee beleue in God because vpon him as a true speaker our mind repeth it selfe, and in him our confidence refeth which could not so conveniently be spoken to saye in the Church no more than it could be saide, I beleue in the forgiveness of sines, or in the resurrection of the flesh. Therefore although I would not untrue about words, yet I had rather followe the proprie of speaking that shoulde be fittest to express the matter, than curiously to seeke for formes of speach whereby the matter may without caufe be darkened. But the end is, & we should know that although the devil attempt al meanes to overthrow the grace of Christ, and though the enemies of God be carried with violent rage to the same intent, yet it cannot be extinguished, nor the bloode of Christ be made barren, but that it will bring forth some fruitle. And so is both the secrete election of G. O. D and his inwarde calling to bee considered: because hee alone knoweth who bee his, and holdeth them inclosed vnnder a seale as Paul tearmeth it: saying that they beare his tokens whereby they may bee Ephe.1.13.  

{\text{Matt.10.5, Gal.8.26.}}
feuerely known from the reproubates. But because a small and contemptible number lieth hid under a huge multitude, and a few grains of wheate are couered with a heape of chaffe, to God onely is to be lefte the knowledge of his Church, the foundation whereof is his secrete election. But it is not sufficient to conceiue in thought and minde the multitude of the electe, vnlesse we thinke vpon such an vnitie of the Church into which wee be truely perswaded that we our felues be ingraffed. For vnlesse we be vnder our head Christ vnited together with all the rest of his members, there abideth for vs no hope of inheritance to come. It is therefore called Catholike or Vniversal, because we cannot find two or three Churches but that Christ must bee torn in sunder, which cannot be done. But all the elect of God are so knit together in Christ, that as they hang vpon one heade, so they may growe together as it were into one bodie, cleaung together with such a compacting of ioyntes as the members of one selue body: being truely made one, which with one hope, Faith, Charitie, with one selue Spirit of God doe live together, being called not onely into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the sorrowfull desolation that on eche side presenteth it selue in sight, crieth out that there is nothing left of the Church, yet let vs knowe that Christes death is fruiteful and that God manuellously as it were in secrete corners preferueth his Church. As it was said to Elias, I haue kept to my selue seuen thousand men that haue bowed their knee before Baal.

3. Albeit this article of the Creede doeth in some respect belong to the outwarde Church, that euerie one of vs should holde himselfe in brotherly consent with all the children of God, shoulde yeelde vnto the Church that authouritie which it deserueth, finally shoulde behave himselfe as a shepe of the flocke. And therefore is adoined the communion of Saintes.

Which parcell, although commonly the olde writers doe leave it out, yet is it not to bee neglected: because it verie well expresseth the qualitie of the Church: as if it had beene sayde that the Saintes are gathered together into the fellowship of Christ with this condition, that whatsoeuer beneficeth God beftoweth vpon them, they shoulde continuallie comminicate therewith to an other. Whereby yet the diversitie of graces is not taken away, as we know that the gifts of the holy Ghost are diuerflly distributed: neither is the order of civil governement disturbed, by which it is lawfull for every man privately to enjoy his owne possession, as it is necessary, that for preseruation of peace among men, they shoulde have among themselues peculiar and diuided properties of things. But there is a communitee affirmed such as Luke describeth of the multitude of these believers there was one hart & one soule: & Paul, when he exhorrith the Ephesians to be one body, one Spirit, as they be called in one hope. For it is not possible, if they be truly perswaded God is the common father, & Christ the common head to the al, but being conjoined among the felipes with brotherly loue, they shoulde continually communicate those things that they haue. Nowe it much behoueth vs to know what profite thereupon returneth vnto vs. For wee beleue the Church to this ende, that wee may be certainly perswaded that wee are the members of it. For by this meanes our salvation resteth vpon sure found steues, that
To Salvation. Lib. 4.

that it, although the whole frame of the world be shaken, can not come to ruine and fall downe. First it standeth with goddes election, neither can it vary or faile but together with his eternall Providence. Then, it is after a certaine manner joyned with the stedfaftneffe of Chrifl, which will no more suffer his faithfull to be plucked from him, than his owne members to be rent and torne in pceces. Besides that, we are assured that truthe shal alway abide with vs, fo long as we are holden in the bofome of the Church. Last of all that we feele that these promises belong to vs, there shalbe saluation in Syon, God shall for euer abide in Hierusalem, that it may not at any time be moved. So much can the partaking of the Church doe, that it holdeth vs in the fellow-hippe of God. Also in the very worde Communion is much comforte: because while it remaineth cermine, that whatsoever the Lorde giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in such sort to embrace the vnitie of the Church, it is not needful, as we haue already sayde) to see the Church it selfe with our eyes, or feele it with our handes: but rather by this that it confifteth in Faith, we are admonished, that wee ought no leffe to thinke it to bee, when it paffeth our understanding, than if it openly appeared. Neither is our faith therefore the worse, because it conceiueth it vnknownen: for as much as wee are not herein, commanded to This or that to the reprobate from the elect (which is the office of God onely, and not oures) but to determine assuredly in our minds, that all they that by the mercifull kindenesse of God the father through the effectuall workinge of the holy Ghoste, are come into the partaking of Chrifl, are seuered into the peculiar right and proper possession of Chrifl: and that, for as much as we bee in the number of those, wee are partakers of so great a grace.

4 But sith it is now our purpose to entreat of the visible Church, let vs learne euyn by this one title of Mother, how much the knowledge thereof is profitable, yea necessary for vs: for as much as ther is no other entry into life, vnlesse the conceiue vs in her wombe, vnlesse the bringinge vs forth, vnlesse the feedinge vs with her breastes, finally vnlesse the keepe vs under vs, in custody and governaunce, vntill such time as being vnclotted of mortall flesh we shalbe like unto Angels. For our weakenesse suffereth vs not to be dissimulated from schoole, till we have beene scholers throughout the whole course of our life. Besides that out of her bosome there is no forgivenes of sinnes, and no saluation to be hoped for, as witnesseth Ezechiel and Joel, with whom agreeeth Ezechiel when he declareth they shal not be in the number of Gods people whom he putteth away from the heavenly life. As on the contrary side, they are sayd to write their names among the citizens of Hierusalem, y turne themselves to the followinge of true godlinesse. After which manner it is also sayd in an other Psalm: Remember me, Lorde, in the good will of thy people: visite me in thy saluation that I may fee the benefites of thy elect, that I may bee merry in the mirth of thy people, that I may reioyce with thy inheritance. In which words the fatherly favoure of God, & the peculiar testimonie of the Spiritual life is restrained to his flockes, so ye the departing from the Church is alway damnable.

5 But let vs proceed to prosecute that which properly belongeth to this place,
Eph. 4,11. 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 works of ministry, unto the edification of the body of Christ, until we all come into the unity of Faith, and of the acknowledging of the sonne of God, unto a perfect man, and to the measure of the full grown age of Christ. We see howe God, which was able to make them that be his perfect in a moment, yet will not have them growe into manly age but by the bringing vp of the Church. We see the meaning, 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 shoulde with mild Spiritue and willing to learn, yeeld themselves to the teachers appointed for that vse. And by this marke Esay had long before set out the kingdom of Christ, where hee sayeth: My Spiritue which is in thee, and the words that I haue put in thy mouth shall never departe, neither out of thy mouth, nor out of the mouth of thy seede and thy childrens children. Whereupon followeth that they are worthie to persifie with famine and pining hunger, whosoeuer they be that refuse the Spirituall meate of the soule reached vnto them of God by the handes of the Church. GOD doeth 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 save, but (as the same Paul witteth) he vttreth and displayeth the fame in the preaching of the Gospell. For this reason in olde time he willed that there should be made holy assemblies to the sanctuarie, that doctrine vttreth by the mouth of the Priest should nourish the consent 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 sayde to sit betweene the Cherubines, but to bring estimation, love, reverence and dignitie to the ministerie of the heavenly doctrine, which otherwise the sight of a mortall and despised man would not a little diminish. Therefore that we should knowe, that out of earthen vessels is brought forthe vnto vs inestimable treasure, God himselfe commeth forth, and in as much as he is author of this degree, so he will have himselfe to be acknowledged present in his institution. Therefore after that he hath forbidden his to give themselves to judgement by flying of birds, to south sayings, magical artes, necromancy and other superstitions, he immediately addeth that hee will give them that which ought to suffice in stead of all, that is to say, that they shall never be defitute of Prophete. But like as he sent not the olde people to Angels, but raised vp teachers out of the earth, which might truely performe the office of Angels: so at this day also his will is to teach vs by men. And as in the olde time hee was not contente with the onely lawe, but added Priestes for expostors, at whose lippes the people should enquire for the true meaning thereof: so at this day he not only willeth vs to be heedfully bent to reading, but also appointeth maistres oute vs, by whose travaile we may be holpen: whereof commeth double profitte. 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 provideth for our weakenesse, while after the manner of mene he hadde rather speake vnto
vnto vs by interpreters to allure vs vnto him, than with thudding driue vs away from him. And truely howe expedient this familiar manner of teaching is for vs, all the goodly doe seele by the scare wherwith the maiefic of God doth worthily astonish them. But they that thinke that the authoritie of the doctrine is abaced by the conquest of the men that are called to teach, doe bewray their vnthankfulness: because among so manie excellent gifts wherewith God hath garnished mankinde: this is a singular prerogative, that he vouchfaeth to consecrate the mouthes and tongues of men to himselfe, that his owne voice should be sounded in them. Wherefore on our behalues let vs not bee grieved obediently to embrace the doctrine of salvation set forth by his commandement and by his owne mouth: because although the power of God is not bound to outwarde meanes, yet he hath bounde vs to the ordinarie maner of teaching: which whyle phrentike men refuse to kepe, they wrapppe themselves in many deadly snares. Either pride, or disdainfulness, or enuie moueth many to perswade themselves that they can sufficietly profite by their owne private reading and studie, and so to despise publike assemblies, and to accompte preaching fuberious. But fith they doe as much as in them is loose or breake in fonder the holy bonde of vnitie, no man escapeth the due punishment of this divorce, but hee bewitcheth himselfe with pestilent errors and most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among vs, let vs not be grieved to vs this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and to earnestly commendeth. But there was never yet found any even of the most wonton dogges which would say that we ought to stoppe our ears against God: But in all ages the Prophets and godlie teachers have had a harde strife against the wicked, whose stubbornesse can never come under this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blotte out the face of God which shineth vnto vs in doctrine.

For in olde time the faithfull were commanded to seeke the face of God in the Santuarie, and the same is so ofte repeated in the lawe for no other cau[e] but for the doctrine of the law and the exhortations of the Prophets were to them a liuely image of God: as Paul affirneth that in his preaching shineth the glory of God in the face of Christ. Howe much the more detestable are the Apostates, which greedily seeke to deuide Churches, as though they did drue sheepe from their foldes and cast them into the mouthes of wolves. But we must holde that which he hath alledged out of Paul, that the Church is no otherwife builded but by outwarde preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one consent they keepe the order appoynted by God to the Church. To this ende principally, as I have saide, the faithfull in olde time vnder the lawe were commanded to resorte to the santuarie. Because when Moses speakeoth of the dwelling place of God, hee doeth therewithall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlinesse there is no vse thereof. And it is not doubeful but that for the same reason Davuid with great bitternesse of Spirite complayneth that hee is by the tyrannous crueltie of his enemies kepte from envying into the
Tabernacle. It seemeth commonly to many a childish lamentation, because it should be but a very small house, and also no great pleasure should be gone thereby, to want the entrie of the temple, so that there were enough of other delightful things. But he bewayled this one green, anguish and sorrow, he is fretted and vexed and in a manner wasted. For nothing is of greater estimation with the faithful than this helpe whereby God by degrees lifteth vp his on his. For this is also to be noted, that God in the mirror of his doctrine alwaies shewed himself to the holy Fathers, but the knowledge was spiritual. Wherefore the temple is called not onely his house, but also (to take away all superstition) his footstool. And this is that happy meeting into vntrie of faith, while from the highest even to the lowest all do aspire to the head. All the temples that ever the gentiles upon any other purpose builded to God, were but a mere prophaneing of his worship: whereunto though not with like grossenesse, yet somewhat the Jews fell. Whereof Stephen out of the mouth of Eliy reprocheth them where hee faith, that God dwelleth not in temples made with handes. Because onely God doeth by his word sanctifie to himselfe temples to the lawfull vs. And if we rashly attempt any thing without his commandement, by and by to an euill beginning do cleave new deuises by which the euil is spread abroad without measure. Yet Xerxes, when by the counsell of the Magicians hee burned vp or plucked downe all the temples of Greece, vnsecretly faile, that the gods to whom all things ought to be freely open were inclosed within walls and tiles. As though it were not in the power of God, to the entente he might bee 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 carrie vs vp to his heavenly glory; which with the inmeasurable greatness thereof filleth all things, yea and in height surmounteth the heavenes.

6 Nowe forasmuch as at this time there hath beene great strife about the effectualnesse of the ministerie, whyle some excessively amplifie the dignitie thereof; and some other affirm that that which is properly belonging to the holy Ghost is wrongfully giuen away to mortall man, if wee thinke that ministers and teachers do perce to the minde and heartes, to amend as well the blindness of the minde as the hardnesse of heartes: it is meete that we give a right determination of this controversie. All that they contend on both partes that easilye be accorded by expressly noting the places where God the author of preaching joyning his spirituifermitas thereosor again, when feuring himselfe from outward helps he challenged to himselfe alone as wel the beginnings of faith as the whole course thereof. It was the office of the seconde Elias (as Malachi winneffeth) to enlighten the minde, and to wine the heartes of Fathers to the children, and vnbelieuers to the wisdome of the righteous. Christ pronounced that hee sendeth the Apostles, that they should bring fruite of their labor. But what that fruite is Peter shortlye defineth, saying that wee be regenerate with incorruptible feede. 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 literall minister, such as did onely beate the eares with
with sound of voice, but that there was given him an effectual office of Spirit, that his doctrine should not be unprofitable. In which meaning also in another place he saith, that his Gospel was not in words only, but in power. He affirmeth also that the Galatians by hearing receiv'd the Spirit of truth. Finally in many places he maketh himself not only a worker together with God, but also assigneth himself the office of giving salvation. Truely he never brought forth all these things to this extent to glue unto himself any thing were it neuer so little severally from God: as in another place he shortly declareth, saying, our labour was not unprofitable in the Lord, according to his power mightily working in me. Againe in another place, he that was mightie in Peter toward the circumcision, was also mightie in me towards the Gentiles. But how he leaueth nothing severally to the ministers, appeareth by other places, as he that planteth is nothing, and he that watereth is nothing, but God that giveth the encrease. Againe: I have 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 ascribing to himself the enlightening of the mind, and the renewing of the heart, teacheth that it is a robbere of God if man take upon himself any parte of either of them, in the meane time if any man offer himselfe to the ministers whom God ordaineth, willing to learne, he shall knowe by the fruit, that this maner of teaching not in vaine pleased God, and that this yoke of modestie was not in vaine layde 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 evidently by that which we have before saide. For we have saied, that the holy Scripture speakeoth of the Church after two sortes. Sometime, when it nameth the Church, it meaneth that Church which is in deed before God, into which none are receiued 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 comprehended not only the holy ones that dwell in earth, but also all the elect that have beene since the beginning of the worlde. But oftentimes under the name of the Church it signifieth the vniverall multitude of men scattered abrode in the world, which professeth that they worship one God and Christ, by Baptisme enter into his faith, by partaking of the supper testifie their vnitie in true doctrine & charitie, have an agreement in the worde of the Lord, and for the preaching thereof to keepe the ministerie ordain'd by Christ. In this Church there be manie hypocrites which have nothing of Christ but the name and outwarme thereof: there be many ambitious, covetous, envious, euill speakers, some of vncreane life: which be suffi'd for a time, either because they cannot by lawfull order of judgement be convinced, or because there is not alway in vre that severitie of discipline that ought to be. Therefore as wee must needes beleue that the Church which is vnsummerable, is to be seene with the eyes of G O D: onely: so are wee commended 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 behooved vs to knowe it, the Lord hath set it
out by certaine markes and as it were signes vnto vs. This is indeede the
singular prerogatitue of God himselfe, to knowe who be his, as wee have al-
ready alleaged out of Paul. And truely that the rashness of men shoule
not crepe fo farre; it is proued, by the very sucesse of thinges dayly put-
ing vs in minde, howe farre his secret judgements do surmount our unver-
standing. For even they that seemed most desperate, and accounted vter-
ly past hope, are by his goodnesse called backe into the way: and they that se-
med to stand fast in comparison of other, do oftentimes fall. Therefore ac-
cording to the secret predestination of God (as Augustine sayeth) there be
many sheepe without, and many weules within. For he knoweth them, and
hath them marked that knowe neither him nor themselves. But of those
that openly bare his badge, his onely eyes doe see who be both holy with-
out faining, and who will continue euen to the ende, which is the very chief
point of saluation. Yet on the other side, forasmuch as hee forefaw it to be
somedale expedient, that we should knowe who were to bee 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 should 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 body thereof, howe
much more that he knewe it to be necessarie for our saluation, with so much
the more certaine markes he hath set it out.

9 Loe hereupon groweth & ariseth vnto vs, a face of the Church visi-
ble to our eyes. For wheresoeuer we see the word of God to be purely pre-
ached and heard, and the sacraments to be minisitred according to the institu-
tion of Christ, there it is in no wise to be doubted that there is som church
of God; forasmuch as his promise can not deceiue. Wheresoeuer two or thre
are gathered together in my name, there I am in the middes of them. But y
we may euidently understand the summe of this matter, we must proceede
by these as it were degrees: that is to say, the universall Church is a multi-
tude gathered together out of all nations wheresoever they be, which being
sundered & senceullly scattered by distances of places, yet doth agree in one
truth of godly doctrine, & is bound together with the bondage of one self re-
ligion: And that we under this are comprehended all particular Churches,
which are in all townes & streetes according to the order of mens necessi-
tie, so that every one of them may rightfully have 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 manner belong vnto it, til by publicke judg-
ment they be banished out of it. Howbeit there is somewhat a divers ma-
ner in judging of private men and of Churches. For it may fall in experi-
ence, that such men as we fhall thinke not to bee altogether worthie of the
company of the godly, yet we must vfe like brethren, & account the among
the faithfull, for the common consent of the Church, whereby they are fur-
fared and borne withall in the bodie of Christ. Wee do not by our testimo-
nie allow such to be members of the Church: but wee leue them the place
that they have among the people of God, till it be by orderly right of Lawe taken away from them. But of the verie multitude wee must otherwise think, which if not hath and honoreth the ministerie of the Word, & the administration of Sacraments, it is deceitfull without doubt to bee esteemed and judged a Church; because it is certaine that those things are not without fruite. So we doe also preferue to the vnersall Church her vnitie, which duellish spirits have alwaye travailed to cut in sunder: neither do wee destrauze of their authority those lawfull assemblies which are disposed according to the fitnesse of places.

10 We haue set for signes to discerne the Church by, the preaching of the Word, and the obseruing of the Sacraments. For those can be no where but they must bring forth fruite, and bee proopered with the blessing of God. I do not say, that wherefoever the word is preached, there by and by springeth vp fruite; but I say that now where it is reccievéd and hath a stayed seate, but that it bringeth forth the effectuallitie thereof. Where the preaching of the Gospell is reuerently heard, and the Sacramentes are not neglected, howsoever it be, there for that time appeareth a not deceitfull and not doutfull face of the Church, whereof no man may unpunished either despise the authoritie, or refuse the admonitions, or refieth counsels, or mocke at the corrections: much leffe to departe from it, and to brake in sunder the vnitie of it. For the Lorde doth biely esteemeth the Communion of his Church, that he counteth him for a traiterous runaway and forswacker of Religion, whosoever shall stubbornely estrange himselfe from any Chriftian fellowship, so that it bee such a one as hath the true ministerie of the Word and Sacramentes. He doth commendeth the Churches authoritie, that when it is violate, he judgeth his owne diminished. Neither is it of small importance, that the Church is called the piller and strong stay of truth and the house of God. By which words Paul signifieth, that to the end the truth of God shoulde not decay in the world, the Church is a faithful keeper thereof, because Gods will was to have the preaching of his word kept pure and to shew himselfe vnto vs a father of our holde by her ministerie and labour, while shee feedeth vs with spiruittall nourishmentes, and procureth all things that make for our salvation. It is also no slender praise, that it is saide that shee is chosen and suuered by Christ to be his spouse, that shoulde be without wrinkle and spot, the body and fulnesse of him. Wherupon followeth, that departing from the Church is a denying of God & of Christ. Therefore so much the more wee must beware of so wicked disagreement. For while wee go about, so much as in vs lieth, to procure the ruine of Gods truth, wee are worthy that hee shoulde sende downe his lightning with the whole violent force of his wrath to destroy vs. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marriage that the onely begotten Sonne of God hath vouchsafed to contract with vs.

11 Wherefore let vs diligently keepe these markes emplainted in our minde, and let vs estimate them according to the Lorde's will. For there is nothing that Satan more endelouseth than to take away and abolish one of these, or both: sometime that when these markes are raised and blotted
our, he may take away the true and natural distinction of the Church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certaine ages past, the pure preaching of the worde hath vanished away: and nowe he doth with as great importunacie trayaille to overthrow the ministerie, which yet Christ hath so established in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation, wherein are seene the signes & tokens by which the Lorde thought his Church sufficiently described: We see how great heed is to be taken on both sides. For, that we should not be deceived under the title of the Church, every congregation that pretendeth the name of the Church must be examined by that 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 yelde vs to the honour due to Churches. But contrariwise if it boast itselfe without the worde and Sacraments, wee must no lesse with fearfull conscience beware of such deceites, than on the other side we must flee rashnesse and pride.

Where as wee say that the pure ministerie of the worde & the pure vsage in celebrating the Sacraments, is a sufficient pledge & earnest, so that we may safely embrace as the Church any fellowship wherein both these shalte: this extendeth so farre, that it is never to be call of, so long as it shall continue in those, although it swarme full of many other faultes. Yea & there may some faultineffe creep into it, in the administration either of doctrine, or of the Sacraments, which ought not to estrange us from the Communio of it. For all the articles of true doctrine be not of one fort. Some be so necessarie to be knowne, that they ought to be certaine and vndouted to all men, as the proper principles of Religion: of which fort are, That there is one GOD. That Christ is God, and the Sonne of God: that our salvation consisteth in the mercie of God: and such like. There bee other that being in controversie betwene Churches, yet doe not break the unity of faith. For those Churches that disagree about this one point, if without luft of contention, without stubbornnesse of affirming, the one thinke that foules when they departe from the bodies doe flee vp into heaven, and the other Church dare determine nothing of the place, yet yet certainly holdeth that they live to the Lorde. The worldes of the Apostle are: Let all vs that bee perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lorde shall also reuile vs to you. Doeth he not sufficiently shewe that diversitie of opinions about these matters, that bee not so necessarie, ought to bee no grounde of disa greement among Christians? It is in deed a principal point, that wee agree in all things. But for as much as there is no man that is not wrapped with some little close of ignorance: either wee must leave no Church at all, or we must pardon a beeing deceived in such things as may be unknowen without violating the summe of religion, and without losse of salvation. But I meane nor here to defend any errors be they never so little, so as I would thinke that they shoulde bee cherished with flattering and winking at them: but I say that wee ought not rashly
rashly for every light dissension for sake the Church, in which at least that Doctrine is receiv'd safe & uncorrupted, wherein standeth the sateic of god- lines, and the use of Sacraments is kept as it was institute by the Lord. In y meane time if we endeavouer to amend that which displeaseth vs, we do ther- in according to our dutie. And hereunto belongeth that saying of Paul: If any thing better be revealed to him that setteth, let the first hold his peace.

Whereby it is evident, that all the members of the Church are every one charged with endeavouer to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that wee neither do forfeake the communion of the Church, nor abiding in it, do trouble the peace & 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 sliperie easinesse to fall: and herein with no small deuises doth Satan lay waye for vs. For there have ben alwaye some, which filled with false perisuation of perfect holinesse as though they were alreadie made certaine airy spirits, defpised the company of all men, in whom they sawe remaining any thing of the nature of man. Such in olde time were the Cathary, and they that were as mad as they, the Donatistes. Such at this day are some of the Anabaptistes, which would seeme to haue profited aboue the rest. Some there be that offende more by an vn- discrete zeale of righteousneffe, than by that mad pride. For when they fee among them to whome the Gospel is preached, the fruite of life not agreably answearing to the doctrine thereof, they by and by judge that there is no Church. It is in decea a most iuft displeasure, and such a one whereunto in this most miserable age of the world, wee giue too much occasion.

Neither may we excuse our accursed slothfulnesse, which the Lord will not suffer unpunished: as euen alreadie he beginneth with grievous scourses to chastifie it. Wo therefore to vs, which with so dissolute licentiousnes of wicked dooings, make that weake conscience be wounded by reason of vs. But in this againe they offende whom I have spok'd of, because they cannot measure their being displeased. For where Lord requireth clemé- cie, they leaving it, do giue themselves wholly to immeasurable rigoroufnes. For, because they thinke there is no Church where there is no found pure- neffe & vprighteneffe of life, for hatred of sinnes they depart from the lawful Church, while they thinke that they swarue from a company of wicked men. They alllege that the Church of Chrift is holy. But that they may alfo vnderstande that it is mingled of good & euill men, let them heare this parable out of the mouth of Chrift, wherein it is compared to a nette, in which fishes of all kinde are gathered together: and are not chosen out till they be laide abroade vpon the shoare. Let them heare that it is like vnto a corne field, which being sowed with good graine, is by the enimies fraude scattered with tares, of which it is not cleaned vntill the cropp be brought into the barren floore. Finally, let them heare that it is like vnto a floore, wherein the wheat is so gathered together, that it lieth hidden un- der the chaffe, till being cleansed with fanne and by it be at length laide vp in the grainer. If the Lord pronounce that the Church shall euen to the day of Judgement bee troubled with this euill, to bee burdened with
mingling of evil men: they doe in vainse seek for a Church sprinkled with no spotte.

14. But they cry out that it is an intollerable thing, that the pestilence of vices do rangeth abroad. What if the laying of the Apostle do here alfo aunswer their? Among the Corinthians not onely a feue had gone out of the way, but the infectious had in a manner possessed the whole body: there was not onely one kind of sinne, but many: neither were they light offences, but certaine horrible outrageous doings: it was not onely corruption of manners, but also of doctrine. What in this case faith the holy Apostle, that is to say, the instrument of the Holy Ghost, by whose testimonie Church standeth and faileth? Docth he require a diuision from them? Docth he banish them out of the kingdom of Christ? Dooth he strike them with the extreme thunders of curse? Hee not only doth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ & fellowship of saints. If there remain: a Church among the Corinthians, where contentions, feetes, and enmious partakings do broyle: where quarelis & brawlings be in vre, with a greediness of hauing, where that wicked dooing is openly allowed, which were abominable among the very Gentiles: where Pauls name is vnjustly railed at, whom they ought to have honoured as their father: where some commence at the resurreccion of the dead, with nine whereof the whole Gospel falleth: where the gracious gifts of God are use to ambition, and not to charitie: where many things are vncomely and vn-orderly done: and if therefore there still remain a Church, because the ministrye of the worde and of the Sacramentes is not refused, who dare take away the name of the Church from them that cannot be charged with the tenth parte of these faultes? They that with so great preciseness deal so cruelly against the Churches of this present time: what(I pray you) would they have done to the Galathians, which were almost vnter forakers of the Gospel, among whom yet the same Apostle found Churches?

15. They obiect also, howe that Paul grievously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a generall sentence wherein he pronounceth, that it is unlawfull even to eate bread with a man of reprochfull life. Here they cry out: If it be not lawfull to eate common bread, 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 hoggis and dogges have place among the children of God: it is also a much more dishonour if the holy body of Christ be giuen foorth to them. And truly if they bee well ordered Churches, they will not suffer wicked men in their bofoome, and will not without choice admitte both worthie and unworthie togethers to that holy bancker. But forasmuch as the Pastours doe not alway so diligently watche, yea and sometimmes are more tender in behaing with men than they ought to bee, or are hindered so that they can not vfe that seueritie that they would it commeth to passe that such they that are openly euill, are not alway thrust out of the company of the holy ones. This I graunt to bee a faulte: neither will I di-minish it, sith Paul dooth so sharply rebeke it in the Corinthians. But although the Church be slacke in her dutie, it shall not bee therefore immedi-
immediately in the power of every private man, to take upon himself the judgement to seuer him. I doe in deede not denie that it is the doing of a godly man to withdrawe himselfe from all private companie of evil men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the companie of evil men, and an other thing for hatred of them to for-sake the communion of the Church. But where as they thinke it sacrilege to be partakers of the Lordes bread with them, they are therein much more rigorous than Paul is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine another, or every man the whole Church, but that they should ech one proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truely Paul woulde bid vs to looke circumspectly whether there were any in the multitude, by whose vncleanesse we might be defiled. Nowe when he requircth onely of every man the prove of themselfes, he sheweth that it nothing hurteth vs if anie 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 saye to other, but to himselfe. And rightfully. For it ought not to stand in the choice of every particular man, who be to be received, & 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 should be vrighteous, that any private man shoulde be defiled with the vnworthinesse of an other, whom he neither can nor ought to keepe backe from comming to it.

16 But although by this vndiscreet zeale of righteousnesse this tentation doth sometime also enter into good men: yet this we shall find that too much precifenesse growtheth rather of pride, disdainesfulnesse, and false opinion of holinesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were standard bearers to make any departing from the Church, for the most part doe it vpon no other cause, but in defying of all men to boast themselfes to bee better than other. Therefore Augustine sayeth well and wisely: When godly order and manner of Ecclesiasticall discipline ought principally to haure regarde vnto the vitie of Spiritu in the bonde of peace: which the Apostle commanded to be keept by bearing one with another: and which being not kept, the medicine of reuenge is proud to be not onely superfluous, but also pernicious, and therefore now to be no medicine at all: those euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions, do greedily labour either wholly to drawe or at least to divide the weake common people entangled with the boasting of their name, swelling with pride, madde with stubbornnesse, traitorous with slaunderes, troublesome with seditions, leaft they should feeme to want the light of truth, doe pretend a shadow of rigorous sectarie: and those thinges that are in the holy Scriptures commanded to be done with a gentler kinde of healing, sauing the sectarie of love, & keeping the vitie of peace, to correct the faultes of brethre, they abuse it to sacrilege of schisme, and to occasion of cutting of. But to godly and quiet men he giueth this counsell, that they mercifully correct...
that which they can, and that which they can not, patiently bear, and grope and mourne with loue, untill God either amend and correct them, or at the lastleft roote vp the tares, and fanne out the chaffe. Let the godly travail to fortifie themselves with these armes, leaft while they seeme to themselves strong and courageoues reuengers of righteousness, they departe from the kingdom of heauen, which is the onely kingdom of righteousness. For fiue it is Gods will to have the communion of his Church to bee kept in this outwarde fellowship: he that for hatred of euill men doth breake the token of that fellowship, entreteth into a way whereby is a slippery falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holy and innocent before the eyes of the Lord, whom they see not. Let them thinke that euie of them that be diseased there be many that do not please or flatter themselves in their faultes, but being now & then awakened with earnest fear of GOD doe aspire to a greater vprightnesse. Let them thinke that judgement ought not to be giuen of a man by one deede: forasmuch as the holieft do sometime fall away with a most greuous fall. Let them thinke that to gather a Church there lyeth more weight both in the miniftrie of the worde and in the partaking of the holy misteryes, than that all that force should vanish away by the fault of some wicked men. Last of all let the consider, that in judging the Church, the judgement of God is of greater value than the judgement of man.

17 Where allo they pretende ye the Church is not without cause called holy, it is meeke to they with what holinesse it excelleth: leaft if we will admit no Church but such a one as is in all pointes perfect, we leaue no Church at all: It is true in deede which Paul saith, ye Christ gaue himselfe for the Church to sanctifie it: that he cleanfed it with the lauer of water with the word of life, to make her vnto himselfe 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 and wiping away her spots. Whereupon fellowtheath that her holines is not yet fully finished. Therefore the Church is so holy, that it daily profireth and is not yet perfect: daily proceedeth, and is not yet come to the mark of holines: as also in an other place shall be more largely declared. Whereas the Prophets prophesie that there shall be a holy Hierusalem, through which strangers shall not passe: and a holy temple whereinto vncleanes men shall not enter; lest vs not so take it, as if there were no spot in the members of the Church: but for that with their whole endeauour they aspire to holinesse and sourde purenesse, by the goodness 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 we must determine that there hath bene no time since the creation of y worlde wherein in the Lord hath not had his Church, & that there shall also be no time to the very end of the worlde, wherein hee shall not haue it. For all be is immediately from the beginning the whole kinde of men is corrupt and defiled by the sinne of Adam: yet out of this, as it were a polluted masse, God alway sanctified some vesselles vnto honour, that there should be no age without feeling of his mercie. Which he hath testified by certaine promisses: as these: I haue ordained a testament to my elect. I haue sworn to David my servant.
servant, I will for ever continue thy seede: I will builde thy seate in generation and generation. 

4. Against the Lorde hath chosen Sion, he hath chosen it for a dwelling to himselfe: This is my rest for euer, &c. Against these things faith the Lord which gought 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 seede of Israel shall also faile.

18. Hereof Christ himselfe, the Apostles, and in manner all the Prophets have giuen vs example. Horrible are those descriptions wherein Esay, Hieremie, Ioe, Abaue, and the other doe lament the sickenesles of the Church of Hierusalem. In the common people, in the magistrate, in the Priestes all things were so corrupt, that Esay doubteth not to match Hieralem with Sodom and Gomorrha. Religion was partly despifed, partly defiled: in their maners are commonly reported theftes, extractions, breaches of faith, murthers and like mischeues. Yet therefore the Prophets did neither ereft to them selues new Churches, nor builde vp newe altars on which they might haue eueryall sacrifices: but of whatsoever maner men they were, yet because they considered, that God had lefte his word 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 suffifed themselues to be drawn thereunto. Therefore nothing withheld them from departing, but desire to the keeping of vnity. But if the Prophets thought it against conscience, to estrange them selues 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 vpoun vs, if we dare by and by departe from the communie of the Church, where not all mens maners do satisfie either our judgement, yea or the Christian profession.

19. Nowe what manner worlde was there in the time of Christ and the Apostles? And yet that desperate vngodlines of the Pharifese, and the disolute licentiousnes of living, which then eche where reigned, could not hinder, but that they used the fame Ceremonies with the people, and assembled with the rest into one temple to the publike exercise of religion. Whereof came that, but because they knewe that the fellowhippe of euill men did not defile them, which with a pure conscience did communicate at the same Ceremonies? If any man bee little moued with the Prophets and Apostles, let him yet obey his authoritie of Christ. Therfore Cyprian welsaith though there be euene tares or vnclene vessels in the Church, yet there is no cause why we shoulde departe from the Church: we must oncely labour that we may bee wheare: we must vsse diligence and industrie as much as we may that we may be a golden or filuer vessell. But to breake the earthen vessells, is the onely worke of the Lorde, to whom alfo is giuen an iron rodde. And let no man challenge to himselfe that which is properly belonging to him. So oncely, to bee able alone to fame the floore, and cleanse the chaffe, and seuer all the tares by mens indgement. This is a proude obstinacie, and presumptiion full of sacrileg, which a peruers furer taketh to it selfe, &c. Therefore let both these things remaine certainly fixed. First that the
hath no excuse, that of his owne will forsaiketh the outward communion of the Church. Where the worde of God is preached and the sacramentes ministred: then that the faults of a fewe or of many are no hindrance, but that we may then in rightly professeth our faith by the Ceremonies institute by god: because a godly conscience is not hurt by y vnworthines of any other either pastor or priuie man, and the mysteries are to holy & vright man neuertheles pure and holsome because they are together handled of vnclene me.

20 Their preciounesse and disdainfulnesse 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 goe forwarde, they teach them all their life long to grone vnder the burden of vices, and to fleevnto pardon. For they prate that by this meane men be led from perfection. I grant in deed, that in earnest calling upon perfection we ought not flowly or coldly to trauell, much leffe to be idle: but to fill our mindes with confidence thereof while we be yet in our course, I say, it is a diuelfh intention. Therefore in the Creede the forciounesse of sinnes is aptly joyned next after the Church. For none doe attaine it, but only they that are citizeuns and of the houfhood of the Church as it is read in the Prophet. Therefor the building of the heavenly Hierusalem ought to goe before, wherein afterward this mercifulnes of God may have 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 forciounesse of sinnes, but because the Lord hath not promiseth his mercie but in the Communion of Saints. Therefore the first entrie for vs into the Church and kingdome of God, is the forciounesse of sinnes, without which wee have no couenaunt or conioyning with God. For thus hee faith by the Prophet, In that day I will strike you a couenaunt with the beaft of the fielde, with the foule of the aire, and with the vermine of the earth. I will breake the swordes of warre out of the earth, and I will make men to sleepe without feare. I will espoufe you vnto me for eu er. I will espoufe you (I say) in righteousnes, in judgemeat, in mercie, & in compensations. We see how by his mercie the Lorde reconcileth vs to himselfe. And so in another place, when he foresaith y the people shall be gathered together againe, whom hee had scattered abroad in his wrath, he faith, I will clene them from all wickednesse wherewith they haue sinned against me. Wherefore by the signe of washing we enter into the fellowhippe of the Church, whereby we may bee taught that there is no entrie open for vs into the houyhode of God, vnhles our filthines be first wiped away with his goodnes.

21 But by the forciounesse of sinnes the Lord doth not onely receive & adopt vs once into the Church, but by the same he also preferueth & maintaineth vs still in it. For to what purpose were it, to haue such a pardon granted vs, as should fesse for no vs? But every one of the godly is a witness to himselfe that the mercie of God shoulde be vaine and mocking, if it shold be granted onely but once: because there is none that is not in his owne conscience priuate through out his whole life of many weakenesesses, which need the mercie of God. And truely not in vaine God promiseth this grace peculiarly to them of his owne houyhode: and not in vaine hee comman-
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deth the same message of reconciliation to be daily offered unto them. Therefore as throughout all our life wee cate about vs the remaintes of sinne, vsleffe wee be sustaine with the continual grace of the Lorde in fouling our sinnes, we shall fearfully abide one moment in the Church. But the Lorde hath called his vs to eternal salvation. Therefore they ought to thinke that there is pardon alwaies ready for their sinnes. Wherefore we ought to hold assuredly, that by the liberalitie of God by meanes of Christes desiruing through the Sanctification of the Spirite, Sinnes hath beeene and are daily pardoned to vs which be called and graffed into the body of the Church.

22 To deal: this benefite vs, the keyes were giene to the Church. For when Christ gave the Apostles commanndement, and deluered them power to forgive sinnes, he meant not this onely, that they should loose them from sinnes that were from vs godlines converted to the faith of Christ; but rather that they should continually execute this office among the faithful full. Which thing Paul teacheth, when he writeth that the embassage of reconciliation was left with the minifters of the Church, whereby they hold oftentimes in Christes name exhorte the people to reconcile themselves to God. Therefore in the Communion of Saints, by the ministerie of the Church it selfe, sinnes are continually forgiven vs, when the Priests or Bis hops, to whom that office is committed, doe with the promyse of the Gospell confirme godly confinences in hope of pardon and forgiuenes: and that as well publikly as privatly, according as necessitie requireth. For there be verie many, which for their weakenee do need a singular atonement. And Paul reporteth that not onely in common preaching, but also in houses hee had testified the Faith in Christ, and feuerally admonished every one of the doctrine of salvation. Therefore wee have here three things to be noted. First that with howe great holinesse fouter the children of God doe excell, yet they bee alway in this estate, so long as they dwell in a mortall body, that without forgiuence of sinnes they can not staonde before God. Secondly, that this benefite is so proper to the Church, that we cannot otherwise enjoy it, but if wee abide in the Communion thereof. Thirdly, that it is distributed vs by the minifters and Paf tors, either by preaching of the Gospell, or by ministring of the Sacramentes: and that in this behalfe principallly appareth the power of the keyes, which the Lorde hath giuen to the fellowship of the faithful full. Wherefore let every one of vs thinke this to bee his due, no where else to seek forgiuences of sinnes, than where the Lord hath fett it. Of publike reconciliation which belongeth to discipline we shall speake in place fit for it.

23 But forasmuch as those phentike spirites that I have spoken off, doe go about to plucke away from the Church this onely anchor of salvation, confinences are the more strongly to be confirmed against a so pestilent opinion. The Nouatians in old time trouble the Church with this doctrine: but not much unlike to the Nouatians our age alfo hath many of the Ana baptistes which fall to the same dotages. For they faine that the people of God are in Baptisme regenerate into a pure and Angelike life, that is corrupted with no flichtinesse of the fleece. But if any man offende after baptism, they leave vs to him nothing but the unappeasable judgemen of God. Briefly they grant no hope of pardon to a sinner fallen after grace received: because they
acknowledge no other forgiveness of sins but that whereby we see bee first regenerate. But although there bee no lie more clearly confuted by the Scripture: yet because these men finde some whom they may deceive (as also in old time Noutatus had many followers) let us shortly shewe howe mad they bee to their owne and others destruction. First, whereas by the commaudement of the Lord, the holy ones doe daily repeate this praiere, forgive vs our dettes: truely they doe confess themselves detters. Neither doe they craue it in vayne because the Lord hath alway appointed no other thing to be asked, than that which hee himselfe woulde giue. Yea whereas he hath testified that the whole prayer shall bee hearde of his father, yet he hath also sealed this absolution with a peculiar promise. What will we more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they have stumbled, yetterly to exclude them from grace? Nowe whome doeth he will vs to forgive seuentie times seuen times? nor to our brethren? To what ende did hee command it, but that we shoulde followe his clemencie? He forgiveth therefore, not once or twife: 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 verie swadling cloutes of the Church: the Patriarches were circumcised, being allured into partaking of the covenant, hauing vndoubtedly by their fathers diligence bene taught righteousnes and innocencie, when they conspird to murther their brother: this was a mischeuous acte, to be abhorred euon of the most desperate theues. At the last being meekened with the monitions of Iudas, they folde him: this was also an intollerable haynousnesse, Simeon and Leui, with wicked reuenge, and such as was also condemned by their owne fathers judgement, vsed crueltie against the Sichemites. Ruben with most vnchaine 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 David? when he was a governour of justice, with howe great wickednesse did hee by shedding of innocent bloode open the way to his blinde lust? Hee was already regenerate and among the regenerate garnished with notable praises of the Lorde: neuertheless hee committted that haynous offence, which is horrible euon among the Gentiles: and yet hee obtayned pardon. And (that wee may not tarie vpon single examples) howe many promises there are in the lawe and the Prophets of Godd mercie toward the Israelites, so oft it is proued 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 into Apostasie shall returne vnto the Lorde? Hee shall bring thee backe out of captuittie, and shall haue mercie on thee, and shall gather thee together out of the peoples to whom thou haft beeene deforfed. If thou bee scattered euon to the borders of the heaven, I will from thence againe gather thee together.

25 But I will not beginne a recitall that should never be ended.
Prophets are full of such promises, which do yet offer mercie to the people couered with infinite wicked doings. What offence is there more hainous than rebellion? for it is called a diuorce betweene God and the Church. But this is overcome by the goodnesse of God. What man is there (sayth he by Jeremy) that if his wife give foorth her body in common to adulterers, can abide to returne into fauour with her? but with thy fornications all the wayes are polluted, O Iuda, the earth hath bin filled with thy filthy louses. But returne vnto me, and I will receive thee. Returne thou turne away, I will not turne away my face from thee: because I am holy, and am not angry for euere.

And truely he can be no otherwise minded, which affirmeth that he will eth not the death of a sinner, but rather he should be converted & liveth. Therefore when Salomon did dedicate the temple, he appointed it also to this vis, that the prayers made for obtaining pardon of sinnes should be hearde from thence. If (sayde he) thy sonnes shall 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 heart, and being turned shall entreat thee in their captivity, saying, we have sinned, we have done wickedly, and shall pray toward the lande which thou hast giuen to their fathers, and towards this holy temple: thou shalt heare their praiers in heauen, and shalt be made mercifull to thy people that hath sinned against thee, and to all their wickednesse wherewith they have offended thee. And not vaineely the Lord ordained in the law daily Sacrifices for sinnes. For if the Lord had not foreseen that his people should be troubled with continuall diseases of sins, he would never have appointed these remedies for them.

26 Was this benefite taken away from the faithful, by the comming of Christ, wherein the fulnes of grace was shewed foorth, so that they dare not now pray for pardon of sinnes? that if they offend the Lorde they may not obtaine any mercie? What shall this be els, but to say that Christ came to the destruction of them that be his, and not to their salvation, if that mercifullnesse of God in pardoning sinnes which in the olde testament was continuallly ready for the holy ones, be now fayd to be vterly taken away? But if we beleeue the Scriptures which expressly cry out, y in Christ only the grace and kindnes of the Lord fully appeared, that the plentifulnes of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not dout that there floweth vnto vs a more bountiful mercifullnes of the heavenly father, than that it is cut of or shortned. And herof there want not examples. Peter which had heard that he should be denied before the Angels of God that confessed not the name of Christ before men, denied him thrice in one night, and that not without execution: yet hee was not put away from pardon. They that liued inordinately among the Thessalonians are so chastised, that yet they be gently called to repentance. Even Simon the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well, when Peter counselleth him to flee to prayer.

27 Yea most hainous sinnes have sometime possesed whole Churches, out of which Paul rather gently vnwrapped them, than pronounced them accrued. The falling away of the Galathians was no meane offence. The Corinthians were so much lesse execulable than they, as they abounded in mo
mo and those nothing lighter sins: yet neither of them are excluded from
the mercy of God. Yet even they that had sinned above the rest in vnchaste-
ness, fornication & vniclarity, are namely called to repentance. For the co-
tent of the Lord remaineth and shall remaine for ever inuolable, which
he solemnly made with Christ the true Solomon and his members; in these
words: If his fones shall for sake my law, shall not walke in my judgements,
if they shall defile my righteousnesse, and not keepe my commandements,
I will visit their iniquities with a rod, and their sins with stripes: But my mer-
cie I will not take away from him. Finally by the very order of the Creede we
be taught, that there remaineth in the Church of Christ continual pardon of
sins: for that when the Church is as it were established, yet forgivennesse of
sins is adioyned.

28 Some that be somewhat wiser, when they see the doctrine of Nouatus
fo be confused with so great plainnesse of Scripture, make not every sinne
unpardonable, but wilfull transgressing of the law, into which a man witting-
ly and willingly falleth. Now they that say so, do vouchsafe to grant pardon
to no sinne, but where a man hath erred by ignorance. But whereas the
Lorde in the lawe commanded the one sort of Sacrifices to be offred for cllen-
ing of the wilfull sinnes of the faithfull, and other to redeeme their ignoran-
ces: how great lewdnesse shall it be to grant no cllenning to wilful sinne? I
say that there is nothing plainer, than that the onely Sacrifice of Christ auai-
lenth to forgiue the wilfull sinnes of the holy ones: forasmuch as the Lord hath
testifed the fame by earell Sacrifices as by signes. Againe who can ex-
cuse Dauid by ignorance, whom it is euident to have bin so well instructed
in the lawe? Did Dauid not know how great was the fault of adultery and man-
slaughter, which dayly punished the same in other? Did brother slauhter
seeme to the Patriarkes a lawfull thing? Had the Corinthians so ill profited, if
they thought that wantonnesse, vnclanes, whordome, hatredes and conten-
tions pleasid God? Did Peter being so diligently admonished not know how
great a matter it was to forswear his master? Therefore let vs not with our
owe enuiousnesse stop vp the way against the mercie of God that so gently
vthereth it selfe.

29 Truely I am not ignorant that the olde writers expounded those sins
that are daily forgien to the faithfull, to be the light offensyes that creepe in
by weakenesse of the flethe: and that they thought that the solemne repen-
tance which was then required for hainous misdeedss might no more bee
iterate than Baptisme. Which saying is not so to bee taken, as though
they would either throwe them downe headlong into desperation that after
their first repentance hadd fallen againe, or extenuate those other sinnes
as though they were small in the sight of G O D. For they knewe that the
holy ones doe oftimes times stagger by infidelity, that superfluous others doe
sometimes fall from them, that they nowe and then are chafed unto anger,
yea that they break out euen into manifest raylinges, and besides these bee
troubled with other euilles which the Lorde not sedulyly abhorreth: but
they so called them, to put a difference betweene them and publike crimes
that with great offence came to the knowledge of the Church. But whereas
they did so hardly pardon them that had committed any thing worthie of
Eccle.
The 2d Chapter.

A comparison of the false Church with the true Church.

O f howe great value the ministry of the worde and Sacramentes ought to be with vs, and howe farre the reverence of it ought to procede, that it be vs to vs a perpetuall token whereby to discerne the Church, it hath bin already declared. That is to say, wheresoeuer that ministry abideth whole and vncorrupted, there the faults or diseases of nianers are no impediment put that it may beare the name of a Church. Then, that the very ministry it selfe is by small errors not so corrupted, but that it may be esteemed lawfule. Moreover we have shewd that the errors that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those cheefe pointes of religion that ought to bee agreeably holden among the faithfull are not destroyed, and in vs Sacrament, those that do not abloste nor compaire the lawfull institution of him that ordained them. But so soone as lying is broken into the cheefe tower of religion, so soone as the summe of necessarie doctrine is perverted, and the vs of the Sacramentes falleth: truely the destruction of the Church followeth: like as a mans life is at an ende, when his throne is thrust through or his heart deadly wounded. And this is clearly prooved by the wordes of Paul, when he teacheth that the foundation of the Church is laid upon the doctrine of the Apostles and Prophets, Christ himself being the head, or corner stone. If the foundation of the Church be 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 uphold it. Againe, if the true Church bee the piller and stay of the truth, it is certaine, that there is no Church, where lying and falsehoods have vpstumbled the dominion.

2. Sith it is in suche case under the Papistrie, wee may understand howe much of the Church is there remaining, in stead of the ministrie of vs word, there reigneth a pernicious government and made of lies mingled together, which partly quencheth and partlychoseth the pure light: into the place of the Lordes Supper is entered a most filthie sacrilege: the forme of wor-
worshipping God is deformed with a manifold and intolerable heap of superflities: the doctrine, without which Christianitie cannot stande, is altogether buried and driven out: the publike assemblies are the schools of idolatry and vngodlinesse. Therefore there is no peril least in departing from a damnable partaking of so many mischiefes; 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 idolatry, vngodlinesse, ignorance of God, and other kindes of evils; but rather whereby we should be fast holden in the feare of God and obedience of truth. They doe indeed gloriously set out their Church vnto vs, that there should seeme to bee no other Church in the world; and afterwaed, as though the victorie were gotten, they decreed that all the Schismatikes that dare withdrawe themselves from the obedience of that Church that they paint out; and that all be heretikes that dare once mutter against the doctrine thereof. But by what prooves doe they confirme that they have the true Church? They alledge out of the auncient Chronicles, what in olde time was in Italie, in Fraunce, in Spaine. They say that they fetch their beginning from those holy men that with sound doctrine founded and raised vp Churches, and stablished the same doctrine and edifying of the Church with their blood. And that so the Church hath beene among them to confecrate both with spiritual gifts, and with the bloode of martyrs, and preferuered with continual succession of Bishops, that it might not fall away. They rehearte how much Ireneeus, Tertullian, Origen, Augustine, and other esteemed this succession. But howe trilling these things be, and howe they be but very mockeries, I will make them verie easie to understande that will be content a little to woe them with me. Truely I woulde also exhorte themselves earnestly to take heed hereunto, if I did trust that I might any thing preuade with them by teaching. But for as much as they, leaving all regard of truth, doe bend 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 those that love the truth, may winde themselves out of their futile contemplations. First I aske of them, why they doe not alledge Aphuic, and Egypt, and all Asia? Even because in all those countries this holy Succession of Bishops hath ceased, by meane whereof they boast that they have preferuered Churches. They come therefore to this point to say, that they therefore have a true Church, because since it first began to be, it hath not beene destitute of Bishoppes: for in perpetuall course they have 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 whome that succession of Bishoppes was never interrupted, which in their opinion is one ly keeper and preterer of the Church. They make the Grecians Schismatikes, but by what right? because in departing from the Apostolike sea, they have lost their privileg: what? Doe not they much more deserv to lose it that depart from Christ himselfe? It followeth therefore, that the presence of succession is but vaine, vnsle he the posterite doe keepe fast & abide in the truth of Christ, which they have receuied of their fathers from hand to hand.
Therefore the Romanists at this day doe all se nothing else but which it appeareth that the Iewes in old time alledged when they were by the Prophets of the Lord reproved of blindness, vngodliness and idolatry. For they gloriously boasted of the temple, Ceremonies & priesthoods, by which they, by great reason as they thinke they meared the church. So in fteede of the Church, they shewe certaine outward visors, that oftentimes are farre from the Church, and without which the Church may very well stand. Therefore we neede to confute them with no other argument, then that wherewith Hieremy fought against the foolish presupptuousnes of the Iewes: that is, that they should not boast in lying wordes, saying, The temple of the Lorde, the temple of the Lorde, it is the temple of the Lorde. Forasmuch as the Lord doeth no where acknowledge any thing for his, but where his word is hearde and reuerently observered. So when the glory of God did sit betweene the Cherubins in the Sanctuary, & hee had promisedit them that that should be his fedfaft seat: yet when the Priestes once corrupted the worshipping of him with perfec superstitious, he removed else where, & left the place without any holiness. If the same temple which seemed to be holyly appointed to the perpetual dwelling of God, might be forsaken of God and become unholy: there is no cause why these men should have faine to vs that God is so bounde to persons or places, and so fast tied to outward observations, that he must needs abide with them that have only the title and shewe of the Church. And this is it about which Paul contendeth in the Epistle to the Romanes, from the 9. chapter to the 12. For this did fore trouble weake confidences, that the Iewes when they seemed to be the people of God, did not onely refuse the doctrine of the Gospel, but also persecute it. Therefore after that he hath set out the doctrine, hee remoueth this dout, and denieth that those Iewes being enemies of the truth are the Church, houlooeuer 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: wherein comparing Ismael with Isaac, he saith that many hold place in the Church, to whence the inheritance belongeth not, because they are not begotten of the free mother. From whence also he defendeth to the comparison of two Hierusalems. Because as the lawe was given in the mount Sina, but the Gospel came out of Hierusalem. So many being feruilely borne and brought vp do without douting boast themselues to be children of God and of the Church, yea they proudly despise the natural children of God, when themselues be but bastards. On the other side also, when we heare that it was once pronounced from heauen: Caft out the bond woman and her sonne, let vs standing vpon this inviolable decree, boldly despise their vnauary boastinges. For if they bee proud by reason of outwarme 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 demaunded, Paul as signeth it, for that none are accounted children, but they that are begotten of the pure lawfull seede of doctrine. According to this reason God denieth that he is bounde to wicked priestes by this that he cozenanted with their Father Leui that he should be his Angel or interpreter.
yea, he turneth against themselves their false boasting, wherewith they were wont to rise vp against the Prophets, that the dignity of Priesthood was to be had in singular estimation. This he willingly admeteth, and with \\n\\nthe same condition he debateth with them, because he is readie to keepe his couenant, but when they do not mutually performe their parte to him, they desire to be reiectcd. Loe what succession asaileth, vnlesse therewithall bee also ionyed an imitation and euen continuing cause; euen to this effect the successors, so soone as they be proued to haue swarued from their originall, be deprived of all honor. Unlesse perhaps because Caiphas succeeded many godly Bishops (yea there was eu? from Aaron to him a continual vnbroken course of succession) therefore that same midstious assembly was worthie the name of the Church. But this were not tolerable eu? in earthly dominions, that the tyranny of Caligula, Nero, Heliogabalus and such other, should be called a true state of Common weale, for that they succeeded the Brutcs, Scipions, & Camilles. But specially in the government of the Church there is nothing more fonde, than leaving the Doctrine to set the succession in the Persons onely. But neither did the holy doctors whom they falsely thrust in vnto vs, meane any thing lesse, then to proue that precisely as it were by right of inheritance Churches be there where Bishops are successuUy placed one after another. But where as it was then out of controversie, that from the very beginning to that age nothing was changed in Doctrine, they alleged that which might suffice to make an ende of all newe errors, that is, that by those was that doctrine oppugned, which had beene euen from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer go forward to deceiue by pretending a false colour vnder the name of of church which wee do reuerently esteeme as becommeth vs: but when they come to the definition of it, not onely water (as the common saying is) cleaueth vnto them, but they sticke faile in their owne myre because they put a thinking harlot in place of the holy spouse of Christ. That this putting in of a changeling should not deceiue vs, beside other admonitions, let vs remember this allo of Augustine. For speaking of the Church, he saith: It is it that is sometime darkened, & couered with multitude of offences as a cloude: sometime calmesse of time appeareth quiet & free: sometime is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples, that oftentimes the strongest pillars either valiantly suffred ba\nishment for the faith, or were hidden in the whole world.

4 In like maner the Romanistes do vexe vs, and make astraide the igno\nant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the temple, the priesthood & the other such outward shewes, this vaine glistering wherewith the eyes of the simple be daseled ought nothing to moue vs to graunt that there is a church where the Word of God doeth not appeare. For this is the perpetual mark wherewith God hath marked them ye be his. He that is of the trueth (sayth he) heareth my voice. Againe, I am that good shepe heard, & I knowe my shepe, & am known of them. My shepe hearde my voice, & I knowe them, & they follow me. And a little before he had said, that the shepe follow their shepe.
shepheard, because they knewe 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 an undoufull signe, which whersoever it is seene can not deceive, but that it certainly sheweth the Church to bee there: but where it is not, there remaineth nothing that can give a true signification of the Church. For Paul rehearseth that thy church was builded, not upon the judgements of men, Ephe. 2.20, nor upon priesthooles, but upon the doctrine of the Apostles and Prophets. But rather Hierusalem is to be seuerally known from Babylon, & the Church of Christ from the conspiracy of Satan, by a difference wherwith Christ hath made them different one from the other. He that is of God (faith he) heareth the words of God. Ye therefore heare not, because ye are not of God. In a sum, forasmuch as the church is the kingdom of Christ, and he reigneth not but by his word, can it be now doufull to any man, but those be the words of lying, by which Christ's kingdom is fained to be without his scepter, that is to say without his holy word? 

5 But now where as they accuse vs of Schismes & heresies, because we both preach a contrary doctrine to them, and obey not their lawes, and have our assemblies to Prayers, to Baptisme, to the ministration of the Supper, & other holy doings, seuerally from the: it is in deede a very sore accusation, but such as needeth not a long or laborsome defence. They are called heretikes and schismatikes, which making a division, do breake in sunder the communion of the Church. And this communion is holde together with true bonds, that is to say, the agreement of true doctrine, and brotherly charitie. Whereupon Augustine putteth this difference between heretikes and schismatikes, that heretikes in deede do with false doctrines corrupt the purenes of faith, but the schismatikes sometime euene where there is like faith, do breake the bondes of fellowship. But this is also to be noted, that this conjoyning of charitie so hangeth upon the vnitie of Faith, that Faith ought to be a beginning thereof, the end, and finally the only rule. Let vs therefore remember that so oft as the vnitie of the Church is commended vnto vs, this is required, that while our minds agree in Christ, our wils also may be joined togethre with mutual wel willing in Christ. Therefore Paul, when he exhorteeth vs to that wel willing, taketh for his foundation that there is one God, one Faith, and one Baptisme. Yea whersoever he teacheth vs to be of one minde, and of one will, he by and by addeth in Christ, or according to Christ: meaning that it is a factious company of the wicked, and not agreement of the faithfull which is without the wordes of the Lord.

6 Cyprian also following Paul deu resembl the whole fountaine of the agreement of the Church, from the only bishopriek of Christ. He afterward addeth the Church is but one, which spredeth abroade more largely into a multitude with encreafe of fruitefulnessse: like as there be many sunne beames, but one light: and manie braunches of a tree, but one bodie grounded vpon a fast roote: And when many streames do flowe from one fountaine, although the number seeme to be fearted abroade by laregenesse of overflowing plentie, yet the vnitie abideth in the orinall. Take away a beame of the sunne from the body, the vnitie can suffer no diviision. Break a branch from the tree,
the broken branch can not spring. Cut of the streame from the spring head, being cut off it drieth vp. So also the church being overspreading with light of the Lord, is extended over the whole world: yet there is but one light that is shed everywhere. Nothing could be said more fitly to express that indivisible knitting together, which all the members of Christ haue one with another. We see howe he continually calleth us backe to the very head. Wherupon he pronounceth that hereties & schismes doe arise hereof, that men do not return to the original of truth, nor do seek every light, nor kepe the doctrine of the heavenly matter. Now let them goe and cry, ‘we be heretics that haue departed from their church: such there hath bin no cause of our estranging from them but this one, that they can in no wise abide the pure professing of the truth: but I tell not how they haue druen us out with cursings and cruel expectations. Which very selfe doing doth abundantly enough acquire vs, vselves they will also condemn the Apostles for Schismatikes, with whom we haue all one caufe. Christ (I say) did forsake to his Apostles the time should come when they should be cast out of the Sinagogues for his names sake. And those Sinagogues of which he speaketh, were then accounted lawfull Churches. Sith therefore it is euident that we be cast out, and we be ready to shew that the same is done for the names sake of Christ, truly the cause ought first to be inquired of, before that any thing be determined upon vs, either one way or other. Howbeit if they wil, I am content to discharg the of this point. For it is enough for me, that it behoved that we shoulde depart from them, that we might come to Christ.

7 But it shall appeare yet more certainly in what estimation we ought to haue all the Churches whom the tyranny of that Romish idol hath possessed, if it be compared with the olde Church of the Israellites, as it is described in the Prophetes. There was then a true Church among the Iewes and Israellites, when they continued in the lawes of the covenant, for they obeyed those things by the benefit of God, wherupon the Church consisteth. They had the truth of doctrine in the lawe: the ministerie thereof was among the Priestes and the Prophetes: 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 Lorde hath honored his Church, fitly pertained to their fellowship. After that, forsaking the lawe of the Lord, they went out of kind to idolatrye and superstitioun, they partly left that prerogative. For who dare take away the name of the Church fro them, with whom God hath left the preaching of his word and observation of his mysteries? Againe, who dare call that the Church without any exception, where the worde of the Lord is openly and freely troden vnder foote? where the ministerie thereof, the chiefe flowing, yea the very soul of the Church is destroyed?

8 What then will some may say: was there therefore no parcel of a Church remaining among the Iewes after that they fell away to idolatry? The answer is easie. First I say that in the very falling away there were certaine degrees. For wee will not say that there was all one fall of Juda, and Israell, at such time as they both first swarne from the pure worshipping of God. When Iarobeam first made calues, against the open prohibition of God, and did dedicate...
dedicate an unlawful place for worshipping, he did viscerly corrupt religio. The Jewes did first defile themselves with wicked and superstitious manners before they wrongfully changed the order in the outward forme of religion. For although vnder Rechabeam they had alreadie gotten them many puerile Ceremonies: yet because there carried at Hierusalem both the Doctrine of the Law, and the Priesthood, & the Ceremonious vriages in such sorte as God had ordained them; the godly had there a tolerable state of Church. Among the Israelites vnto the reign of Ahab, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the 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 divers changes, while some kings perverted 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 prophane and abominable vriages.

9 Nowe let the Papistes if they can howe much sooner they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdom of Israel vnder Iarobeam. But they have a groser idolatry: and in doctrine they are not one drop purer: vnlesse par- adventure euin in it also they be more vnpure. God, yea all men that are endued but with a meane judgement, shalbe witness with me, & the thing itselfe also declareth, how herein I tell nothing more than truth. Nowe when they will drue vs to the communion of the Church, they require two things of vs: first, that we shoulde communicate with all their prayers, sacraments, and Ceremonies; then that we sooner honor, power and jurisdiction Christ giueth to his Church, wee shoulde give the fame to their Church. As to the first point, I grant that all the Prophets that were at Hierusalem, when things were there very much corrupted, did neither se- curally sacrifice, nor had assembly to pray severall from other men. For they had a commandement of God, whereby they were commanded to come together into Salomons temple; they knewe that the Leuitical priests, howe sooner they were vnworthie of that honor, yet because they were ordained by the Lord ministers of the holy Ceremonies, and were not as then depo- sed, did yet still rightfully possesshe that place. But (which is the chiefeste 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 am- mong these men, I mean the Papistes, what like thing is there? For we can scarcely have any meeting together with them, wherein we shal not defile our selves with open idolatry. Truely the principall bond of their commu- nion is in the maffe, which we abhorre as the greatest sacrilege. And whether we do this rightfully or wrongfully, shalbe seeene in another place. At this present it is enough to shew that in this behalfe wee are in other case than the Prophets were; which although they were present at the Ceremonies of the wicked, were not compelled to beholde or vse any Ceremonies but such as were institute by God. And, if they willeedes have an example alo-

Zz 3
As the outward means gether like, let us take it out of the kingdom of Israel. After the ordinance of Circumcision remained, the sacrifices were offered, the law was accounted holy, the same God was called upon whom they had received of their Fathers: for the forged & forbidden forms of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in Bethell. For they knewe they could not do it, but that they should defile themselves with some sacrilege. Wee haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophan and filthie vsages, they should forthwith of necessity follow it.

10 But about the other point we contende yet more earnestly. For if the Church be so considered to be such, whose judgement wee ought to re-uerence, whose authority to regard, whose monitions to obey, with whose chastisements to be mouted, whose communion in all things wee ought religiously to obserue, then we cannot grant them a Church, but that wee must of necessity be bound to subjection & obedience vnto it. Yet we will willingly grant them that which the Prophets granted to the Jewes & Israelites of their time: when things were there in as good, yea or in better state. But wee see how else where they cry out, that their assemblies are vnholie, to which it is no more lawfull to consent than it is to deny God. And truely if those were Churches, it followeth therefore that in Israel Helius, Micheas and such other: in Iurie, Egie, Jeremie, Osee and other of that sort, whom the Prophets, priests and people of that time hated & detested worse than any vnreconciled men, were strangers from the Church of God. If those were Churches, then the Church was not the pillar of truth, but the stay of living not the tabernacle of the living God, but the receptacle of idols. Therefore it was needful for them to departe from the content of those assemblies, which was nothing else but a wicked conspiracie against God. In like manner if any man acknowledge the assemblies at these dayes being defiled with idolatry, superstition and wicked doctrine, to be such in whose full communion a Christian man ought to continue euen to the content of doctrine, hee shall greatly erre. For if they bee Churches, then they haue the power of the keyes. But the keyes are vsed parably knit with the worde, which is from thence quite driven away. Again, if they be Churches, then the promise of Christ is of force among them, whatsoever ye bind, &c. But they contrariwise doe banish from their communion all such as doe professe themselves not handly the seruants of Christ. Therefore either the promise of Christ is vaide, or at least in this respect they are not Churches. Finally in stead of the ministrie of the worde they haue scholes of vngodly men, and a sinke of all kindes of errors. Therefore either in this respect they are not Churches, or there shall remaine no token wherby the lawfull assemblies of the faithfull may bee severally known from the meetings of Turkes.

11 But as in the olde time there yet remained among the Jewes certaine peculiar prerogatives of the Church, so at this day also wee take not from the Papistes such steps as it pleased the Lord to have remaining among them.
them after the dissipation of the Church. The Lorde had once made his covenant with the Iewes. That same rather being upheld by the strength of his selfe did continue with straining against their vngodlinesse, than was preferred by them. Therefore (such was the assuredness and constancie of Gods goodnesse) there remained the covenant of the Lorde, neither could his faithfullnesse be blotted out by their unfaithfullnesse: neither could Circumcision be so prophaned with their uncleane hands, but that it stil was the signe and sacrament of that covenant. Whereupon the children that were borne of them, the Lorde called his owne, which vnless it were by speciall blessing, belonged nothing to him. So when he hath left his covenant in France, Italy, Germany, Spaine, Englande: since those provinces have beene oppresed with the tyranny of Antichrist, yet that his covenant might remaine inviolable, first he there preferrde Baptisme, the testimonie of his covenant, which being consecrate by his owne mouth retaineth her owne force notwithstanding the vngodlines of man: then, with his providence he hath wrought that there should remaine other remnantes, left the Church shoulde be utterly destroyed. And as oftentimes buildinges are so pulled downe, that the foundations & ruines remaine: so he hath not suffred his Church either to be overthrown by Antichrist from the very foundation, or to be layd even with the grounde (howsoever to punishe the vnhonnestable of men that had despised his worde, he suffred a horrible shaking and dissipation to chance) but even after the very wafting hee willed that the building halfe pulled downe should yet remaine.

2. Whereas therefore we will not simply grant unto the Papistes the title of the Church, we do not therefore deny that there be Churches among thee: but only we contend of the true and lawfull ordering of the Church: which is required in the communion both of the sacramentes 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 captain and standard bearer of that wicked and abominable kingdome. Whereas his feate is placed in the temple of G O D, thereby is meant that his kingdome shalbe such as can not abolish the name of Christ nor of his Church. Hereby therefore appeareth, that we doe not deny but that even under his tyranny remaine Churches, but such as he hath prophaned with vngodlinesse full of sacrilege, such as he hath afflicted with outrageous dominion, such as he hath corrupted and in manner killed with euill and damnable doctrines, as with poisened drinks: such wherein Christ lieth halfe buried, the Gospeell overwelmed, godlinesse banished, the worshipping of God in a manner abolished: such finally wherein all things are so troubled, that therein rather appeareth the face of Babylon than of the holy citie of God. In a summe, I say that they be Churches, in respect that the Lorde there maruellously preferrd the remnaunt of his people howsoever they were dispearsed and scattered abroade, in respect that there remaine some tokens of the Church, specially these tokens, the effectualnesse whereof neither the craft of the devill, nor the malitiousnesse of man can destroy. But on the other side because these markes are blotted out, which in this discourse we ought principally to have respect vnto, I say that
Cap. 3.  Of the outward means
every one of their assembles and the whole body wanteth the lawfull forme
of a Church.

The iii. Chapter.
Of the teachers and ministers of the Church, and of their election and office.

Now it is meete that we speake of the order, by which it was the Lordes
will to have this Church governed. For although in his Church hee
only must rule and reigne, yea and beare preeminenc or excell in it,
and this government to be vied or executed by his onely worde: yet because
he dwelleth not among vs in visible presence, so that hee can presently with
his owne mouth declare his will unto vs, we have sayne that in this he vseth
the ministerie of men, and as it were the trauaile of deputies, not in transferr
ferring his right and honour vnto them, but onely that by their mouth hee
might doe his owne worke, like as a workeman to doe his worke vseth his
instrumente. I am compelled to repeate againe those thinges that I have
already declared. He might in deed doe it either by himselfe without any
other helpe or instrument, or also by meane of Angelles: but there are ma-
ny causes why he had rather doe it by men. For by this meane first he de-
clareth his good will towardes vs, when he taketh out of men them that shall
doe his meaflage in the worlde, that shalbe the interpreters of his secrete wil,
finally that shal represent his owne person. And so by experience he pro-
oueth that it is not vaine that commonly hee calleth vs his temples, when
out of the mouthes of men, as out of his sanctuarie, he giveth aunswere to
men. Secondly, this is the best and most profitable exercitse to humilitie,
when hee accustomed vs to obey his worde, howe souer it bee preached by
men like vnto vs, yea sometime our iuferious in dignitie. If hee himselfe
spake from heauen, it were no marueile if his holy Oracles were without de-
lay recurently receiued with the cares and mindes of all men. For who
would not decreed his power being in presence? who would not be thrown
downe at the first sight of so greate majestie? who woulde not be confoun-
ded with that infinite brightnesse? But when some silly man rised out of the
dust speakest in the name of G D, herewith verie good testimonie we de-
clare our godlineffe and recurent obedience towardes God himselfe, if to his
minister we yeelede our selues willing to learn, which yet in nothing excel-
leth vs. Therefore for this cause also hee hath hidden the treasure of his
heavenly wisedome in brickle and earthen vesseles, that he might haue the
certaine proofe howe much he is esteemed of vs. Moreover there was no-
thing fitter for the cherishing of mutuall charitie, than that men shoulde be
bound togetherto one to another with this bonde, when one is made a pastor
to teach the reft, and they are commanded to be schoolers receive all one
doctrine at one mouth. For if every man were able enough to serve him-
selue, and needeth not the heipe of on other: such is the pride of mans na-
ture, that every one woulde 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 houlden unitie together, when
he hath left with men the doctrine of saluation, and of eternall life, that by
their
their hands he might communicate it to the rest. Hereunto Paul had re-
Eph. 4. 14.
spect when he wrote to the Ephesians. One body one spirit, as also ye be cal-
led in one hope of your calling. One Lorde, one faith, one Baptisme. One
God, and the father of all, which is above all, and by all, and in vs all. But
unto every one of vs grace is giuen according to the measure of the gifte of
Christ. Wherefore he sayeth: When he was gone vp on hie, he ledde cap-
tuutie capturing, he gaue giftes to men. He that went doone is the felle fame
he, that went vp, that he might fulfill all things. And the same hath giuen
some to be Apostles, and some Prophets, and some Evangehiltes, and other
some Pastors and teachers, unto the restoring of the holy ones, to the worke
of miniftiration, to the edifying of the body of Christ, vs all we come all into
the vnittie of faith, and of the knowledge of the Sonne of G G D, into a per-
fect man, into the measure of full grown age: that we be no more children
that may bee carried about with every winde of doctrine: but following
truth in charitie, let vs in all thinges growe into him that is the head, e-
exen Christ, in whom the whole body conioyned and compacted together
by all the ijoint of subminiftiration, according to the working in measure of
euerie parte, maketh encrease of the body, unto the edifying of it felle by
charitie.
2 By these wordes he sheweth, that that miniftorie of men, which God v-
seth in governing his Church is the chiefe fitte, whereby the faithful cleave
together in one body: and alfo he sheweth that the Church can not other-
wise be preferved farte, but if it be vpholden by these staines, in which it pleased
the Lorde to repofe the faluation of it, Chrift(fayth he) is gone vp on hie, Eph. 4.10.
that he might fulfill all things. This is the maner of fulfilling, that by his
minifters, to whom he hath committed that office, and hath giuen the grace
to execute that worke, he disposeth and distributeth his giftes to the Church,
and after a certaine manner giueth himfelfe 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: fo is the body of Chrift edified
so doe we by all thinges growe into him that is the head, and doe grow toge-
ther among our felues; fo are we all brought into the vnittie of Chrift, if pro-
phecie flourish among vs, if we receive the Apostles, if we refuse not the do-
ctrine miniftered vs. Therefore he goeth about the disipation, or rather
the ruine and destruction of the Church, whosoeuer he be that either ende-
oureth to abollish this order of whom we speake, & this kinde of government,
or minifteth the estimation of it as a thing not fo necessarie. For neither the
light & heat of the sun, nor meat and drinke are fo necessary to nourish and
sustaine this present liffe, as the office of Apostles and pastors is necessary to
preserue the Church in earth.
3 Therefore I have aboue admonished, that God hath oftentimes with
such titles as he could, commended the dignitie thereof vs, that wee
should have it in most by honour and price, as the most excellent thing of
all. He teftifieth he giueth to men a singular benefite, in raising them
up teachers, where he commangeth the Propheete to criue out that faire are
the secte, and blessed is the comming of them that bring tidings of peace: 
Eph. 5. 2, 7.
and when he calleth the Apostles the light of the worlde, and fante of the and 14.

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carth.
neither could this office be more honorable adaunced, than it was when he layde: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plain, than in Paul in his seconde Epistle to the Corinthians, where hee as it were of purpose entrateh of this matter. He affirneth therefor, that there is nothing in the Church more excellent or glorious than the ministery of the Gospell, forasmuch as it is the administration of the Spirit, and of righteoussse, and of eternal life. These and like sayings seme to this purpose, that that order of governing and preserving the Church by ministers, which the Lord hath stablished for ever, hold not growe out of effination among vs, and so at length by very contempt grow out of vs. And howe great is the neceffity thereof, he hath declared not onely by wordes, but also by examples. When his will was to shine more fully to Cornelius with the light of his truth, he sent an Angel from heaven to sende Peter vnto him. When his will was to call Paul to the knowledge of himselfe, and to engraffe him into the Church, he spake not to him with his owne voyage, but sent him to a man, of whom hee should receive both the doctrine of salvation, and the sanctification of Baptisme. If it bee not done: without cause, that an Angel, which is the interpreter of God, do himselfe assiste in from declaring the will of God, but commandeth that a man be sente for, to declare it: and not without cause that Christ the onely schoolmaster of the faithfull committeth Paul to the scholing of a man, yea euen that same Paul whom he had determined to take vp into the third heauen, and to vouchsafe to grant him miraculous revelation of things vnpeekeable: who is there nowe that dare despise that ministerie, or passe it ouer as a thing superfuous, the vfe whereof it hath pleased God to make approyed by such examples?

4 They that haue rule of the government of the Church according to the institution of Christ, are named of Paul first Apostles, then Prophetes, thirdly Evangellites, fourthly Pastors, last of all teachers. Of which, the two laft alone haue ordinarie office in the Church: the other three the Lorde raised vp at the beginning of his kiondome, and sometime yet also raised vp, as the necessitie of times requireth. What is the Apostles office, appeareth by that commendantment: goe, preach the Gospell to every creature. There are not certaine bounds appointed vnto them: but the whole world is assigned them, to be brought into the obedience of Christ: that in spreading the Gospell among all nations wherefoever they shall bee able, they may eche where raise vp his kiondome. Therefore Paul, when hee wente about to prooue his Apostleshippe, rehearseth that hee hath gotten to Christ not one citie, but hath farre and wide spread abroad the Gospell: and that hee hath not layde his handes to an other mans foundation, but planted Churches where the name of the Lorde hadde neuer beene heard of. Therefore the Apostles were sent to bring backe the worlde from falling away, vnto true obedience of GOD, and eche where to stablish his kiondome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the worlde . Prophetes he calleth, not all expostors of Goddes will whatsoever they bee, but those that by singular revelation excelled, such as at this time either bee none,
or are leffe notable. By Evangelistes I understand those, which when in dignitie they were leffe than the Apostles, yet in office were next vnto them. yea and occupied their roomes. Such were Luk, Timothie, Titus and other like: and paraduendure also the seuentie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to mee agreeable both with the worthes and meaning of Paul) those three offices were not ordained in the Church to this ende that they should be perpetuall, but onely to serve 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 denie not, but that afterward also the Lorde hath sometime raised vp Apostles, or at least in their places Evangelistes, as it hath ben done in our time. For it was needfull to haue such to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neweth those call extraordinarie, because it hath no place in the Churches alreadie well set in order. Next after these are Pastors and Teachers, whom the Church may never lacke: betwene whome I thinke that there is this difference, that the Teachers are not appointed to beare rule of discipline, nor for the ministration of Sacramentes, nor admonishments or exhortations, but only to expounde the Scripture, that pure and sounde doctrine may bee kepe among the faithfull. But the office of Pastor conteneth all 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 ordened to endure perpetually. If we joyn the Evangelistes with the Apostles, we shall haue remaining two couples after a certaine manner auniting 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 xij. whom the Lord did choose, that they should publish abroad to the world the new preaching of the Gospell, in degree & dignitie went before the rest. For although by the meaning and propicte of the word, all the ministers of the Church may be rightly called Apostles, because they are sent of the Lord, & are his messengers: yet because it was much behoynfull, that there should be a certaine knowledge had of the sending of them: ye should bring a thing newe and vnhearde of, it was necessarie that those xij. (to whose number Paul was afterward added) should be garnished with some peculiar title above the rest. Paul himselfe indeed in one place giuen this name to Andronicus and Junias, whom he faith to haue bene notable among the Apostles: but the he meaneth to speake properly he refereth it to none other but to that principal degree. And this is the common vse of the Scripture. Yet the Pastors (having that eck of them do governe severall Churches appointed to them) have all one charge with the Apostles. Now what manner of thing this is, let vs yet heare it more plunely.

6 The Lorde therefore when he sent the Apostles, gave them commandement (as we faide euene now) to preach the Gospell, and to baptize them that believe unto forgiveness of sinnes. Hee had before commanded, that they should
shoulde distribute the holy signes of his bodie and blode, as he had done.
Loce here is a holy, inviolable and perpetuall lawe laid vppon them that succeed in the Apostles place, wherby they receive commandement to preach the Gospell, and minster the Sacramentes. Whereupon wee 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 onely, but of them all, when hee faith: let a man so esteem vs as the ministers of Christ, and distributors of the mysteries of God. Againe in another place, a Bishoppe must be a fast holder of that faithfull word which is according to doctrine: that he may bee able to exhort by sounde doctrine, and to convince the gainayers. Out of those and like places, which are ech where to be founde, we may gather, that also in the office of the Apostles these bee the two principall partes, to preach the Gospell, and to minster the Sacraments. As for the order of teaching, it consisteth not onely in publike Sermons, but belongeth also to private admonitions. So Paul calleth the Ephesians to witnesse that he hath not fled from doing of any of those things that were for their profit, but that he preached and taught them both openly and in euerie house, testifying both to the Iewes and Grecians, repentance and faith in Christ. Againe a little after: that hee hath not ceased with teares to admonish every one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but onely to point out what they profeffe that call themselves Pastors: that is, that they are so made rulers of the Church, not that they shoulde have an idle dignitie, but that they shoulde with the doctrine of Christ instruct the people to true godlinesse, minster the holy mysteries, and preserve and exercise uprigh discipline. For whosoever be set to be watchmen in the Church, the Lord declareth vnto them, if any by their negligence perish through ignorance, hee will require the blode at their handes. That also pertaineth to them all, which Paul faith of himselfe: woe to me vnlesse I preach the Gospell, forasmuch as the distributing thereof is committed to mee. Finally what the Apostles performed to the whole worlde, the same ought euerie Pastor to performe to his flocke, to which he is appointed.

7 Albeit when we affigne to every one their feuerall Churches, yet in the meane while we do not denye but that he which is bound to one Church may helpe other Churches, if any troublesome thing doe happen that requireth his presence, or if he be asked counsel of any darke matter. But for as much as for the keeping of the peace of the Church, this policy is necessarie, that there be set foorth to every man what hee shoulde 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 owne commoditie than for the edification of the Church, shoulde at their owne will leave their Churches vacant: this ordering ought commonly to be kept so neere as may bee, that every man contented with his owne boundes shoulde not breake into an other mans charge. And this is no invention of man, but the ordinarie of God himselfe. For we reade that Paul and Barnabas created Priests in all the feuerall Churches of Liftra, Antioche, Iconium: and Paul himselfe commanndeth Titus that he should appoint Priests in
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in every town. So in one place he speaketh of the Bishoppes of Philippiess, and in another place of Archippus Bishop of the Colossians. And there remaineth a notable Sermon of his in Luke, to the Priests of the Church of Ephesus. Whosoever therefore shall take upon him the government and charge of the Church, let him knowe that hee is bounde to this lawe of gods calling: not that as bounde to the soule (as the lawyers terme it) that is, made bounde and fastened vnto it, hee may not once moue his foot from thence, if the common profite doe so require, so that it be done well and orderly: but hee that is called into one place ought not himselfe to thinke of remouing, nor seeke to be delivered as hee shall thinke to bee 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 aduice, but to tare for publike authoritie.

8 But whereas I haue without difference called them Bishoppes, and Priests, and Pastors, and minifters, that rule Churches; I did that according to the vfe of the scripture, which indifferentely vseth these wordes. For whosoever doe execute the miniftrie of the worde, to them hee giueth the title of Bishops. So in Paul, where Titus is commanded to appoint Priests in every town, it is immediately added. For a Bishop must be unreproueable, &c. So in another place he salueth many Bishoppes in one Church. And in Acts it is rehearsed, that he called together the Priests of Ephesus, whom he himselfe in his owne sermen calleth Bishoppes. Here nowe it is to bee notted, that hitherto we have recited none but those offices that stande in the ministry of the worde: neither doth Paul make mention of any other in that fourth chapter which we have alleaged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthians, he reconteth vppon other offices, as powers, the gift of healing, interpretation, government, caring for the poore, of which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there are two that doe perpetually abide, that is to say, government and care of the poore. Government I think were the Elders chosen out of the people, that should together with the Bishoppes, have rule of the judgement of manners, and the vifing of discipline. For a man cannot other wise expounde that which he sayth: let him that ruleth doe it with carefulnesse. Therefore at the beginninguerie Church had their Senate, gathered of godly, grave and holy men: which had that same jurisdiction in correcting of vices, whereas we should speake hereafter. And that this was the order of more than one age, experience it selde declareth. Therefore this office of government is also necessarie for all ages.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes there are set two kindes. Let him that giueth (faith Paul in that place) doe it in simplicitie; let him that hathe mercy, doe it in chearefulnesse. Rom. 12. 9. For alinuch as it is certain that he speaketh of publike offices of the Church, it must needs be that there were two seuerall degrees. Vnlesse my judgement decreuie mee, in the first point hee meaneth Deacons, that distributted the almes: in the other he speaketh of them that had giuen themselves to looking to the poore and sick: of which sort were the widowes of whom bee maketh mention to Timothie. For women could doe execute no other
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publike office, but to giue themselues to the service of the poore. If we grant this, (as we must needes grant it,) then there shalbe two sortes of Deacons: of which one sort shall seuer in distributing the things of the poore, the other in looking to the poore of the Church themselves. But although the very worde Diaconia, Deaconrie extendeth 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 stewarde of the common treaurie 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 y poore their widowes were neglected, the Apostles excusing themselves with saying that they could not serue both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might bee choosen seuen honest men, to whom they might comit that doing. Lo what manner of Deacons the Apostolike Church had, and what Deacons it were meeete for vs to have according to their example.

10 Nowe whereas in the holy assemblie all things are to be done in order and comely, there is nothing wherein that ought to bee more diligently obserued, than in establishing the order of government: because their is no where greater perill if any thing be done vnorderly. Therefore to the ende that vnquiet and troublesome men (which otherwise would happen) should rashly thrust in themselues to teach or to rule, it is expressly prouided, that no man shoulde without calling take vpon him a publike office in y Church. Therefore y a man may be judged a true minister of the Church, first he must be orderly called: then hee must answere his vocation, that is to say, take vpon him and execute the duttie specified to him. This we may oftentimes mark in Paul: which when he meaneth to approoue his Apostleship, in a manner alway with his faithfulnesse in executing his office hee allegeth his calling. If so great a minister of Christ dare not take vpon himselfe the authoritie that hee shoulde be hearing in the Church, but because hee both is appointed thereunto by the commaundement of the Lorde, and also faithfully performeth that which is committed vnto him: how great framefulnesse shall it be, if any man wanting both or either of these, shal challenge such honour to himselfe? But because wee haue aboue touched the necessitie of executing the office, nowe let vs entreate onely of the calling.

11 The discouer thereof standeth in four pointes: that wee shoulde knowe, what manner of ministers, howe, and by whom ministers ought to bee instituted, and with what vantage or what ceremonie they are to be admitted. If speake of the outward and solmeane calling, which belongeth to publike 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 hearts, that not by any ambition, nor couteousnesse, nor any other greedi desire, but with pure feare of God and zeale to edifie to the Church, wee receive the office offered vnto vs. That indeede is (as I haue saide) necessarie for every one of vs, if wee will approoue our ministerie allowable before God. Neuerthelesse hee is right-
rightly called in presence of the Church, that commeth vnto it with an euil conscience, so that his wickednes be not open. They are wont also to say yt even private men are called to the ministerie, whome they see to be meete and able to execute it: because verily learning joyned with godlinesse and with the other qualities of a good Pastor, is a certaine preparation to the very office. For whome the Lord hath appointed to so great an office, he first furnisheth them with those armours that are required to fullfil it, that they shoule not come emptie and vnprepared vnto it. Whereupon Paul also to the Corinthians, when he meant to dispute of the verie offices, first rehearsed the gifts which they ought to have that execute the offices. But because this is the first of those nother pointes that I haue propounded, let vs now go forward vnto it.

12 What manner of Bishoppes it is meete to choose, Paul doth largely declare in two places, but the summe commeth to this effect, that none are to be choosen, but they that are of so sound doctrine, and of holy life, and not notable in any vice, which might both take away credite from them, & procure 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 laide vpon them, that is to say, that they may be furnished with those powers that are necessary to the fulfilling of their office. So when Christ was about to sende his Apostles, he garnished them with those weapons and instrumentes which they could not want. And Paul when hee had painted out the image of a good and true Bishop, warned Timothie, that he would not defile himselfe with choosing any man that differeth from it. I refere this worde Howe, not to the Ceremonie of chooing, but to the reverent feare that is to be kept in the chooing. Herevpon come the fastings and prayers, which Luke reciteth that the faithfull vsed when they made Priestes. For whereas they understood that they medled with a most earnest matter, they durst attempt nothing, but with great reverence and carefulness. But they cheefly applied themselves to prayers, whereby they might crave of God the spirite of counsell and direction.

13 The thirde thing that we haue set in our division was, by whom ministers are to be chosen. Of this thing no certaine rule can bee 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, shoulde bee called and appointed by Lords owne mouth. They therefore tooke in hande their doing, beinge furnished by no mans election, but by the onely commandement of God & of Christ. Herevpon commeth that when the Apostles would put an other in the place of Judas, they durst not certainly name any one man, but they brought forth two, that the Lorde shoule declare by lot, whether of them hee woulde haue to succeede. After this manner also it is meete to take this, that Paul in Gal. 1. 12, 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, he had common with all the Godly ministers of the worde. For no man coulde rightly take vppon him that execution, but he that were called of God. But the other poynte was
was proper and singular to himself. Therefore when hee glorifieth of this, he doth not onely boast that he hath that which belongeth to a true & lawfull Pastor, but also bringeth forth the signes of his Apostleshippe. For when there were some among the Galathians, which travelling to diminish his authoritie, made him some meanes difciple, put in office under them by the principal Apostles: he, to defend in particular the dignitie of his preaching, which hee knewe to be shot at by those futile deceits, needed to shewe himselfe in all points nothing inferior to the other Apostles. Therefore he affirmeth that hee was chosen, not by judgement of men, like some common Bishoppe, but by the mouth and manifest Oracle of the Lord himselfe.

14 But no man that is sober will deny, that it is according to the order of lawful calling, that Bishops should 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 ordinarie choosing of ministers, but chalentge to himselfe that which was speciall to the Apostles. Howebeit God also so appointed Paul by himselfe by singular prerogative, that in the mean time hee vseth the discipline of Ecclesiasticall calling. For Luke reporteth it thus, when the Apostles were fasting and praying, the Holy Ghost said: Separate vnto me Paul and Barnabas to the worke to which I have seuerally chosen them. To what purpose served that separation and putting on of handes, sith the Holy Ghost hath testified his owne election, but that the discipline of the Church in appointing ministers by men, might be preferred: Therefore the Lorde could by no plainer example approue such order, than he did when having first declared that he had ordained Paul Apostle for the Gentiles, yet hee willeth him to be appointed by the Church. Which thinke we may see in the choosing of Mathias. For because the office of Apostlechippe was of so great importance, that they durst not by their owne judgement choose any one man into that degree, they did set two men in the midst, vpon the one of whom the lot should fall: that so both the election might have an open testimonie from heaven, and yet the policie of the Church should not bee passe over.

15 Nowe it is demanded whether the minister ought to bee chosen of the whole Church, or onely of the other of the same office, and of the Elders that have the rule of discipline, or whether he may be made by the authoritie of one man. They that give this authoritie to one man, allledge that which Paul faith to Titus: Therefore I have left thee in Creta, that thou shouldst appoint in every town: Priests. Againe to Timothie: lay not hands quickly vpon any man. But they are deceived if they thinke, either Timothie at Ephesus, or Titus in Creta, vseth a kingly power, either of the shold dispose all things at his owne will. For they were above the rest, only to goe before the people with good and holome counsels: not that they ouerly, excluding all other, should doe what they listed. And that I may not seeme to faine ame thing, I will make it plaine by a like example. For Luke reheareseth that Paul and Barnabas appointed priests in divers Churches: but hee also expresseth the order or manner howe, when hee faith that it was done by voices:
voices: ordaining Priests (although he) by lifting up of hands in every Church. Therefore they two did create them: but the whole multitude, as the Greeks manner in elections, did by holding up their hands, declare whom they would have. Even in like manner the Romaine histories doe oftentimes say, that the Consul which kept the assemblies, created new officers, for none other cause but for that he received the voices and counted the people in the election. Truly it is not likely that Paul granted more to Timothee and Titus 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 & libertie of the Church. Therefore Cyprian sayeth well, when he affirmeth it is commeth from the authoritie of God, that the Priest should be chosen in presence of the people before the eyes of all men, and should by publicke judgement and testimonie be allowed for worthie and meete. For wee see, this was by the commandement of the Lord observed in the Leuiticall Priests, that before their consecration they should be brought into the sight of the people. And no otherwise is Mathias added to the fellowship of the Apostles: and no otherwise the seven Deacons were created: but the people seeing & allowing it. These examples (as Cyprian) do shewe, that the ordering 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 been examin'd by the witnesse of all. We are therefore come thus farre, 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 other pastors ought to beare rule of the election, that nothing be done amiss of the multitude 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 euident that the Apostles vsed no other ceremonie when they admitted any man to the ministrie, but the laying on of hands. And I thinke that this vsage came from the manner of the Hebrues, which did as it were present vnto God by laying on of hands that which they would have blessed and hallowed. So when Jacob was about to bless Ephraim and Manasse, he laid his hands upon their heads. Which thing our Lord followed, when he prayed over the infants. In the same meaning (as I thinke) the Iewes, by the ordinance of the lawe, layde hands vppon the Sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whome they admitted into the ministrie. Albeit they vsed it also upon them, to whom they applied the visible graces of the Spiritue. Howsoever it be, this was the solemn vsage, so oft as they called any man to the ministrie 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 hands, yet because wee see that it was continuallly vsed among the Apostles, their so diligent observing of it ought to be vs in stead of a commandement. And truly it is profitable, that by such a signe, both the dignitie of the ministrie shoulde be commended to the people, and so that he which is ordered shoulde be admonished, that he is not nowe at his owne libertie, but made bonede to God and the Church.

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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, wee must thinke that this Ceremonie, if it proceed from him, is not unprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did lay their handes upon the ministers, but the Pastors onely. Howbeit it is vnconcinse whether many did alwaye lay on their handes or no. But it is evident that that was done in the Deacons, in Paul and Barnabas, and a fewe other. But Paul himselfe in an other place reporteth, that he, and not many other, did lay his handes upon Timothee. I admonish thee (faith he) that thou receiue the grace which is in thee, by laying on of my handes. For, as for that which in the other Epistle is spoken of the laying on of the handes of the degree of Priests, I doe not so take it, as though Paul did speake of the company of the Elders, but I understannde by that wordes the vnie ordinance it selfe: as if hee had sayde: Make that the Grace, which thou haft receiued by laying on of hands when I did creat thee a priest, may not be voide.

The iiiij. Chapter.

Of the state of the olde Church, and of the maner of governinge that was in use before the Papace.

Hither we haue intreated of the order of governinge the Church, as it hath beene delivered vs out of the pure worde of God, and of the ministries, as they were instituted by Christ. Nowe that all these things may be more clearely and familiarly opened, and also be better fastened in our mindes: it shalbe 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 Canons, wherein they seemed to express more than was expressd in the holy Scripture; yet they with such heedfulnessse framed all their order after the onely rule of Gods worde, that a man may easily see that in this behalfe they had in a manner nothing disagreeing from the worde of God. But although there might be somewhat wanting in their ordinances, yet because they with fynecer zeale endeavoured to preserve Gods institution, and they swarved not much from it, it shalbe very profitable here shortly to gather what manner of observation they had. As we haue declared that there are three sortes of ministries commended vnto vs in the Scripture: so all the ministers that the olde Church had, it devided into three Orders. For out of the order of Elders were partly chosen Pastors and teachers: the rest of them had the rule of the judgement and correction of manners. To y Deacons was committed the care of the poore, and the distributing of y almes. As for the Readers and Acoluthes, were not names of certaine offices: but those whome they called Clerkes, they trained from their youth upward in certain exercises to serue the church, that they might the better understand to what purpose they were appointed, and might in time come the better prepared to their office: as I shall by & by shew more at large. Therefore Hierom, when
when he had appointed five orders of the Church, reckoning up Bishops, Priests, Deacons, Bishops, and Cathedralmen to the rest of the Clergy and monks he gave no proper place.

2. Therefore to whom the office of teaching was enioyed, all them they named Priests. In every city they chose out of their own number one man, to whom they specially gave the title of Bishop; that distinctions 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 fellows. But what office the Consul had in the Senate, to propound of matters, to aske opinions, to go before the other with counselling, monishing, and exhorting, to gouerne the whole action with his authority, and to put in execution that which is decreed by common counsell: the same office had the Bishop in the assembly of the Priests. And the olde wryters themselves confess, that the same was by mens content brought in for the necessitie of the times. Therefore Hierome upon the Epistle to Titus faith: The same was a Priest which was a Bishop. And before that by the institution of the Diuill, there were dissensions in religion, and it was laid among the people, I am of Cephas: Churches were governed by common counsell of Elders. Afterward, that the seeds of dissensions might be plucked 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, than by the truth of the Lords disposing, and that they ought to gouerne the Church in common together. But in another place he teacheth, how auncient an Episod Eucharistic institution it was. For he saith that at Alexandria, from Marke the Evangelist even to Heraclius and Dionisius, the Priests did always choose out one of themselves, & set him in a hyer degree, whom they named a Bishop. Therefore every city had a company of Priests which were Pastors and Teachers. For they all did execute among the people that office of teaching, exhorting and correcting, which Paul appointeth to the Bishops: and that they might leave seede after them, they trauailed in teaching the younger men, that had profeeded themselves soundeours in the holy warfare. To every city there was appointed a certaine countrey, that should take their Priests from thence, and be accounted as it were into the bodie of that Church. Euerie company (as I haue before sayde) only for preseruation of Policy and Peace were under one Bishop: which was so about the rest in dignitie, that he was subject to the assemblie of his brethren. If the compasse of ground was under his Bishoprike was so great, that hee could not suffice to serve all offices of a Bishop in every place of it, in the countrey it selfe there were in certaine places appointed Priests which in small matters should execute his authority. 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 worde and Sacraments. For it was ordained only at Alexandria, (because Arrius had there troubled the Church) that the Priest should not preach to the people, as Socrates sayth in the 9. booke of the Tripartite hystorie. Which yet

Hierome
Hierom confesseth that hee misliketh not. Truly it should be counted monstrous, if any man had giuen out himselfe for a Bishop, that had not also in very deed shewed himselfe a true Bishop. Therefore such was the feueritie of those times, that all ministers were driven to the fulfilling of such office, as the Lord requireth of them. Neither do I rehearse the manner of one age alone: For euem in Gregories time, when the Church was now almost decayed (certainly it was much degenerate from the antient pureness) it had not bin tolerable if any Bishop should abstinence from preaching. And in another place: When Paul confesseth that he is clean fro the bloud of all: in this saying we be convinced, wee be bounde, we be shewed to be gily, which are called Priests, which beside the euils that wee haue of our owne, adde also the deathes of other: because we kill so many as we being luke warme and silent do daily see to go to death. He calleth himselfe & other sillent, because they were les diligent in their work then they ought to be. Whè he dareth not them, y did halfe performe their duty: what thinke you he would have done, if a man had altogether stidle? Therefore this was a great while holden in the Church, that the chiefe duty of the Bishop was to feede Gods people with the word, or both publikly & priuatly to edifie the Church with sound doctrine.

4 But whereas every province had among their Bishops one Archbishop: also where in the Nicene Synode there were ordained Patriarches, which should in degree and dignity be about the Archbishops, that pertained to the preferring of discipline. Howbeit in this discourse, that which was most rarely vfed may not be omitted. For this cause therefore chieffely those degrees were ordained, that if any thing happened in any Church, that could not well be ended by a fewe, might be referred to a provinciall Synode. If the greatness or difficultie of the matter required a greater discussion, the Patriarches were also called to it with the Synodes, from whò there might be no appell but to a generall Counsell. The government so ordered many called a Hierarchie, by a name (as I think) vnproper, & truly vnued in the Scriptures. For the holy Ghost willed to provide, that no man, should dreame of a principallitie or dominion when y governement of the Church is spoken of. But if, leaving the word we looke upon the thing, we shall finde that the old Bishops meant to forge no forme of ruling the Church, differing from that which the Lorde appointed by his word.

5 Neither was the order of the Deacons at that time any other the it was under the Apostles. For they received the daily offerings of the Faithfull, and the yearly revenues of the Church, to bestow them upon true vses, that is to say, to distribute them to feede partly the ministers, and partly the poore: but by the appointment of the Bishop, to whome also they yearly rendered accounts of their distribution. For whereas the Canons doe every where make the Bishop distributer of all the goods of the Church, it is not so to bee understood, as though he did by himselfe discharge that care: but because it was his parte to appoint to the Deacon, who shoulde bee received into the common almes of the Churche, and of that which remained, to whome it should
should be giuen, & how 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 read in the canons which they acribe to the Apostles: Wee command that the Bishoppe 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 meeke that he haue charge of money: so that by his power all things may be diuided to the poore by the Elders and Deacons: that they may be al ministred with fear and carefulnes. And in the Council of Antioche it is decreed, that the Bishoppes should be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputacion, sith it is evident by many epiftles of Gregorie, that euene at that time, when other wise the ordinances of the Church were much corrupted, yet this observacion continued, that the Deacons should vnder the Bishop be the stewardes of the poore. As for Subdeacons, it is likeley that at the beginning they were ioyned 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 maner of disposing them: Albeit Hierome doth say, that it was euene in his age. In their charge was the summe of their reueneues, poffeffions, & store, and the collection of the daily offirings. Whereupon Gregory declareth to the Archdeacon of Salon, that he should be holden guiltie if any of the goods of the Church perished either by his fraud or negligence. But whereas it was giuen to them to read the Gospel to the people, & to exhort them to prayer; and whereas they were admitted to deliuer the Cup in the holy Supper, and was rather done to garnish their office, that they should execute it with the more reuence, when by such signes they were admonished that it was no profane baliwike that they exercised, but a spirituall function and dedicate to God.

Hereby also we may judge what vs there was, and what manner of distribution of the Church goods. Ech where both in the decrees of the Synodes, and among the old wryters it is to be found, that whatsoever the Church possesseth either in lands or in money, is the patrimonie of the poore. Therefore oftimes there this sone is sung to the Bishops and Deacons, that they should remember, that they meddle not with their owne goods, but the goods appointed to the necessitie of the poore: which if they vnfaithfully suppreffe or waft, they shalbe guiltie of bloud. Whereby they are admonished, with great feare & reuence, as in the sight of God, without respect of persons, to diuidite them to whom they be due. Hereupon also come those gracie protestations in Chrysostome, Ambroxe, Augustine, & other like Bishops, whereby they affirme their owne vertuyness to the people. But sith it is equitie, and esstablished by the law of the Lord, that they which em ploy their service to the Church, should bee fed with the common charges of the Church, and also many priestes in that age, confecrating their patrimonies to God, were willingly made poore: the diuiditing was such, that neither the minifters wanted sustenance, nor the poore were negletted. But yet in the meane time it was prouided, that the minifters themselves, which ought
ought to give example of honest sparing to other, should not have so much, whereby they might abuse it to riotous excess or deliciousnes, but only where with to sustain 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 poorses, do commit sacrilege, and by such abuse they eate and drinke to themselues damnation.

7 First the ministration was free and voluntarie, whereas the Bishops and Deacons were of their own will faithful, and vprightness of conscience and innocencie of life were to them in stead of the lawes. Afterward when such examples grew of the greedinesse 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 the of the Clergie, the second to the poore, the third to the maintenance and reparatiion of Churches, and other holy buildinges, the fourth to the poore as well strangers as of their owne countrey. For whereas the other canons, gave this last part to the Bishop, that varieth nothing from my abouesaid diuision. For they meane not that that part should be his owne, that either he himselfe alone should devoure it, or poore it out, upon whom or what he list, but that it should suffice to mainctine the Hospitallitie which Paul requireth of that order. And so doe Gelafius and Gregory expound it. For Gelafius bringeth no other reason why the bishop should chalenge any thing to himselfe, but that he might give it prisoners and strangers. And Gregory speakeketh yet more plainly. It is the maner (faith he) of the fea Apostololie, to give commandement to the Bishop when he is ordeled, that of all the revenue that ariseth, there be made foure portions: that is to say, the one to the Bishop and his family for Hospitallitie, and entertainment: the second to the Clergie: 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 use, but so much as were enough for moderate and meane foode and clothing. If any began to exceed, either in riotous expense, or in ostentation & pompe, he was by & by repreffed by his fellowes, and if he obeyed not, he was put from his dignitie.

8 As for that which they bestowed vpon garnishing of holy things, at the first it was verie little. Afterward when the Church became somewhat richer, yet in that behalfe they stil kept a meane. And yet all the money that was bestowed thereupon, remained safe for the poore, if any greater necessitie happened. So when faminepossessed the province of Hierusalem, & the poore could not otherwise be relieved, Cyrilus sold the vessels & garments and spent them vpon sustentation of the poore. Likewise Acatius bishop of Amida, when a great multitude of the Persians, in a maner starved for hunger, called togither the Clergie, and when hee had made that notable oration, Our God needeth neither dishes nor cupsles, because he neither eateth nor drinkeeth, hee molt the vessels, to make thereof both meat and ranforme for men in misterie. Hierom also, when he inueyeth against too much gorgoeusness of temples, both with honour make mention of Exuperius bishop of Tholosa in his time, which caried the Lords bodie in a wicker basket, and his blood in glasse, but suffred no poore man to be hungie. That which I now sayd of Acatius, Ambrose rehearseth of himselfe. For when the Arrians char-
charged him, for that he had broken the holy vessels to ransom prisoners, he cried thus most godly excuse: He sent the Apostles without gold, gathered cap. 18. Churches together without gold. The Church hath gold, not to keepe it, but to bestowe it, and to give reliefe in necessities. What neede is to keepe that which helpeth not? Do we not know, how much gold & silver the Assyrians took out of the temple of the Lorde? Doth not the Priest better to melt the for the sustenancce of the poore, if other relieves do fail, than an enemy a robber of God to bear them away? Will not the Lorde say: Why hast thou suffred so many neede to dy for hunger? and verily thou hadst gold whereof thou mightst have ministred them sustenancce. Why were so many led away captive, & not ransom? why were so many flaine by the enemy? It had bin better that thou shouldest saue the vessels of living men, than of metalles. To these thinges thou shalt not bee able to aunfwer. For what wouldst thou say? I feared left Gods temple should want garnishing. He would anfwer: Sacramentes require not gold: neither do those thinges plesse with gold are not bought with gold. The ransoming of prisoners is a garnishing of Sacramentes. In summe, we fee that it is most true which the same man sayeth in an other place, that whatsoeuer the Church then possessed was the store of the needie. Againe: that a Bishop hath nothing that is not the poore.

9 These that we have rehearsed were the ministeries of the Old Church. For the other of which the Ecclesiasticall writers 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 and discipline, young men which with the consent and authoritie of their parents, professed them selves souldiers of the spiritual warfare: and they so framed the from their tender age, that they should not come vnskilfull & rawe to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I woulde in deede that some other proper name had rather beene giuen the. For this name grew in error, or of corrupt affection: for as much as Peter calleth the whole Church the Clergie, that is to say, the Lords inheritance. But the institution it selue was very holy and profitable, that they which would consecrate them selves & their service to the Church, should be brought vp under the keeping of the bishop, that none should minister to the Church, but he that were well informed aforehand, & that had from his very youth both sucked holy doctrine, and by sever discipline put in a certaine continuing qualitie of grauitie and holy life, & were estranged from worldly cares and were accustomed to spirituall cares & studies. But as yong fouldiers are by certaine counterpart skirmishes instructed to learne true and earnest fight, so there were also certaine rudimentes, whereby they were exercised while they were Clerkes, before that they were promoted to the very offices. Therefore first they committed to the Clerkes the charge to open and shut the Church, & they named them Officiij, doorkeepers. Afterward they called them Acoluthi, folowers, which waited vp on the Bishop in his hou hold servises, and did continually accompanie him, first for honors sake, & then that no suspicion should arise of the. Moreover that by little & little they
might become known to the people, and get to themselues commendation: also that they might learn to abide the sight of all men, and to speake before all men: that being made priests, when they came forth to teach, they should not be abashed with shame: therefore place was appointed the to read in the pulpet. After this manner they were promoted by degrees, to shew proofe every one of their diligence in all their severall exercises, till they were made subdeacons. This only is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

10 Wheras we said, the first and second point in the calling of ministers, are, what manner of men they ought to choose, & how great a religious carefullnes they ought to vs in that matter: wherein the olde Church hath folowed the prescribed order of Paul, & the examples of the Apostles. For they were wont to come together to choose the pastors with most great reverence, & careful calling upon the name of God. Beside this they had a forme of examination, whereby they tried the life & doctrine of them, that were to bee chosen by the rule of Paul. Only they somewhat offended herein with too great severitie, because they would require more in a Bishop than Paul required, & specially 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 ministers, they kept not alway one order. In olde time, none was receiued into a company of clerkes, without the consent of all the people: insomuch that Cyprian laboureth earnestly to excuse that he appointed one Aurelius to be a Reader without asking advise of the Church, because that was done beside the custome, though not without reason. For this he faith before: In ordering of clerkes, dere brethren, we are wont first to ask you advise, & by common counsell to wey the maners and deserings of evy one. But because in these lesser exercises there was not much peril: because they were chosen to a long prooue, & not to a great office, therefore the consent of the people therein effered to be asked. Afterward in the other degrees also, except the Bishop-priike, the people commonly left the judgement & choise of them to the Bishop and the priestes, that they shoulde examine who were meete & worthie: fauing peraduenture when new Priestes were appointed for paroches: for then it behooved 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 Subdeacon, that had not shewed a long prooue of himselfe in his being a Clerk, under that severitie of discipline, which then was vsed. After that he had beene tried in that degree, he was made a Deacon. From thence he came to the honor of priesthood if he had behaved himselfe faithfully. So no man was promoted, of whom there had not beene in deede a triall had many yeres before the eyes of the people. And there were many canons to punish their faultes: so the Church could not be troubled with cun Priestes or Deacons, vnles it neglected the remedies. Howbeit in the Priestes also there was alway required the consent of them of the same citie: which the verie first canon testifieth in the 67. distinction, which is fathered vpo Anacletus. Finally, all
the admissions into orders were therefore done at certaine appointed times of the yeare, that no man shoulde priuily crepe in without the consent of the faithfull, or should with too much caineffe be promoted without witnessyes.

11 In choosing of Bishops the people had the libertie long preferued, that none should be thruff in that were not accepted of all. This therefore was forbidden in the counsell at Antioch, that none should be thruff in to them against their will. Which thing also Leo the first doth diligently conforme. Hereupon came these sayings: Let him be choosen, whom the Clergye, 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 unnownen and not examined, is thruff im by violence. Againe, Let him be chosen, that is both chosen by the Clerkes, and desired by the people: and let him be confecrate by them of that Prouince, with the judgemen of the Metropolitane. The holy Fathers took so great heed  
that this libertie of the people should by no mean be diminished, that when the generall Synode gathered together at Constantinopel 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 have not onely an example, but also the very forme in Augustine in the naming of Eradius. And Theodorite, when hee rehearseth that Peter was named by Athanasius to be his successor, by and by addeth, that the order of Priests confirmed it, and the magistrat, and nobilitie, and the people approued it with their allowing shoue.

12 I grant in deede that this also was by very good reason stablished in the Counsell at Laodicea, that the Election shoold not be left to multitudes. For it scarcely happeneth at any time, that so many heads should wel ordre any thynge with one meaning: and commonly this is true, that the vnconcernt communitie is dividcd into contrarie affections. But for this peril there was vsed a very good remedie. For first the Clerkes onely did choosse: whom they had choosen they presentted to the Magistrate, or to the Senate and chiefes men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whom they did rather allowe. Then the matter was moved to the multitude, 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 don only to learne whom they did chiefly desire. When the desires of the people were heard, then they of the Clergy did chose him. So neither was it lawfull for the Clergy to appoint whom they lifted, neither were they bounde to obey the foolish desires of the people. Leo appointeth this order in an other place, when he sayeth: There are to be looked for, both the desires of the citizens, the peoples testimonies, the judgement of the honorable, and the election of the clerks. Againe, Let there be holden the testimonie of the honorable, the subscription of the clerkes, the consent of the order & community. No reason (sayth hee) sufficeth it to be otherwise done. And nothing else meaneth that decree of the Synode at Laodicea, but that the clergy
Of the outward means

and chiefe of the people, should not suffer themselves to be caried away by the vnwise multitude: but rather that with their wisedome and gravitie they should repress 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 newe Bishop, he wrieth to write to the clergy, to the order, and to the people, & sometyme also to the ruler, according as the government of the citie is appointed. But if by reason of the disordered state of the Church, he committeth to any Bishop adjoyning, the charge of ouerseeing 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 Genua: he thought that the election could not otherwise be lawful, vnlesse they also were called together & gaue their assent. Yea there are not yet five hundred years past, since Pope Nicolas decreed thus of the election of the Bishop of Rome: that the Cardinal Bishops should beginne, then that they should ioyn to them the rest of the clergy, last of all that the election should be confirmed by the consent of the people. And in the ende he reciteth that decree of Leo, which I even nowe alledge, and commandeth it from thenceforth to bee in force. But if the malice of wicked men shalbe prevalent, that the clerkes to make a true election be compelled to departe out of the citie: yet he commandeth that some of the people be present with them. As for the Emperours consent, so farre as I can perceive, was required only in two Churches, that is, Rome and Constantinople: because there were the two states of the Empire. For whereas Ambrose was sent to Milaine with a power from Valentinian to gouern the election of the new Bishop: that was extraordinarily done, by reason of grievous factions wherewith the citizens then boyled among themselves. But at Rome in old time the Emperours authoritie 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 solemnme viole hee was deseased by the people. This was the manner, that when the clergy and the people had appointed any bishop, the clergy should forthwith move it to the Emperor, y he should either by his allowance confirm his election, or by disallowance vndoe it. Neither are the decrees that Gratian gathereth together, repugnante to this custome: wherein is nothing else sayd, but that it is in no wise to be suffred, that taking away the canonical election, a king should appoint a Bishop after his own lust: and that the Metropolitan should consecrate none that were so promoted by violent powers. For it is one thing to spoyle the Church of her right, that all should be transferred to the lust of one man: and an other thing to graunt this honour to a king or an Emperour, that by his authoritie he may confirm a lawfull election.

14 Now it followeth, that we entreat, with what forme the ministers of the Church were admitted into their office after election: this the Latines called Ordination or Consecration: the Greekes haue called it Cheirotonia, lifting
of handes, and some time also Cheirothesia, laying on of handes. Howe-
beir Cheirotonia is properly called that kind of election, where mens con-
sentes are declared by holding vp of their hands. There remaineth a decree of
the Nicene councell, that the Metropolitane shoulde meete together with
all the Bishops of the prouince to order him which is choosen. But if some of
them be hindered either by length of the way, or by sickness, or by any ne-
cessitie, that yet three at the leaft should meett: and that they that are absent
shoulde by letters testifie their consent. And this Canon, when with discon-
tinuance it grew out of vse, was afterwarde renewed with many Synodes. But
all, or at least so many as had no excuse, were therefore commandedd to be
present, that they might have the grater triall of the learning and manners,
of him that was to be ordered: for the matter was not done without trial. And
it appeareth by Cyprians words, that in the olde time they were wont not
to be called after the election, but to be present at the election: & to this end
they should be as it were governors, nothing should be troublesome done in
their multitude. For where he faide the people haue power either to choose
worthy Priests, or to refuse unworthy, win a little after he addeth: Wherefore
according to vse, and of the Apostles, it is to be diligently kept
& holden (which is yet holden vs also & in a maner throughout al prouin-
ces) for the right celebration of orderings, if the Bishops adjoyning of the
same prouince should come together to that people for which a governour
is ordered, & that the Bishop be choosen in presence of the people. But when
they were sometime slowly gathered together, and there was peril least some
would abuse that delay to occasion of ambitious surving: it was thought that
it should be enough if after the election made, they should meet and after al-
lowance upon lawfull examination consecrate him.

15 When this was eche where done without exception, by little and little
a divers manner grew in vse, that they which were chosen shoulde resort to
the Metropolitane citie to fetch their ordering. Which came to passe rather
by ambition, and by deprauation of the first institution, than by any good rea-
son. And not long after, when the authoritie of the see of Rome was now in-
creased, there came in place yet a worse custome, that the Bishops almost of
all Italy should fetch their consecration from thence. Which wee may note
out of the Epistles of Gregorie. Only a few cities, which did not so easily give
place, had their auncient right preferred: as there is an example had of Mil-
laine. Paraduenture the only Metropolitane cities kept their priviledge. For
all the Bishoppes of the Prouince were wont to come together to the cheefe
citie to consecrate the Archbishops. But the Ceremonie was laying on of
handes. For I read of no other Ceremonies vscd: sauing that in the Solemn
assemblie the Bishoppes had a certaine apparrell whereby they might bee dis-
tinctly known from other Priestes. They ordered also Priestes & Deacons
with only laying on of handes. But every Bishop with the companie of priestes
ordered his owne Priestes. But although they did all the same thing: yet be-
cause 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 ofte
this saying: that a Priest differeth from a Bishoppe in no other thing, but be-
cause he hath not the power of ordering.

The
The V. Chapter.

That the Olden forms of Government is utterly overthrown. 

By the tyranny of the Papacy.

Now it is good to set before men's eyes the order of governing the Church that the sea of Rome and all the champions thereof do keep at this day, and the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first and olden Church which we have described: that by the comparison it may appear what manner of Church they haue, which vs this onely title to charge or rather to overthrow vs. But it is best to be ginne at Calling, that we see both who, and what manner of men, and by what order they be called to this ministry. And then afterwars we shall consider howe faithfully they execute their office. We will give the first place to Bishops: to whom I would to God this might be an honor, to have the first place in this discourse. But the matter itself doeth not suffer mee, once to touch this thing be it neuer so lightly, without their great shame. And yet I will remember, in what kinde of writing I am nowe occupied: and will not suffer my talle, which ought to bee framed onely to simple doctrine, to flow abroad beyonde due bonds. But let some one of the that have not vterly lost al shame, answer me, what manner of bishoppes are at this day commonly choosen. Truely it is nowe grown too much out of vs, to haue any examination had of their learning; but if there be had any respect of learning, they choose some lawyer that can rather brawl in a court, than preach in a Church. This is certain, that these hundred yeres there hath scarcely bin every hundredth man chosen that understand anything of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we have nowe onely the present Church in question. If judgement be had of their manners, we shall finde that there have beene fewe or almost none, whom the olde Canons woulde not haue judged vnworthie. Hee that was not a dronkard, was a whoremonger: he that was also cleane from this wickednesse, was either a dyer, or a hunter, or dissolute in some parte of his life. For there be lighter faultes, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely tenne yeres old, are by the Popes grant made bishoppes. They are grown to such shamelesenes & sensles dulnes, that they dreaded not that extreme yea and monstruous wicked doing, which is vterly abhorrine from the verie sense of nature. Hereby appeareth howe religious their elections were, where the negligence was so careless.

2. Nowe in election, all that right of the people is taken away. Their desirings, their assentinges, their subseribinges, and all such things are vanished, the whole power is transferred to the Canons only. They bestowe the Bishopricke vpon whom they will, and afterwars 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 he pronounceth
To Salvation.

Lib. 4.

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ceth that it is a violent imposition. Cyprian, when hee teftifieth that it proceeded from the lawe of God that it shoule not bee done but by the consent of the people, sheweth that the contrary manner is repugnant to the worde of God. The decrees of so many Synodes do most feuerely forbid it to bee otherwife done: and if it be done, they command it to be void. If these things be true, there now remaineth in the Papacie no Canonical elecution, neither by Gods lawe nor by the Ecclesiasticall lawe. But although there were no other evil, yet how shall they be able to excuse this that they have so spoiled the Church of her right? But (say they) the corruption of times so required, that because in appointing of bishops, hatreds and affections more prevailed with the people and the Magistrates, than right and sounde judgement, therefore the rule thereof should be given to a fewe. Admit verily that this were the extreme remedie of a mischief in dispaire cafe. But thic the medicine itself hath appeared more hurtfull than the very disease, why is not this newe evil also remedied? But (say they) it is exactly prescribted to the Canons what they ought to followe in the election; but do we dout, but that the people in olde time did understand that they were bounde to most holy lawes, when they saw they had a rule set them by the worde of God, when they came together to choose a bishop? For that onely voice of God, whereby he describeth the true image of a bishop, ought worthily to bee of more value than infinite thoufands of Canons. But notwithstanding the people, corrupted with a most evil affections, had no regarde 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 vited in mens maners, yea and allowed as though it were done by good reason, that dronkardes, whoresmongers, dyers, are commonly promoted to this honor: (It is but little that faye) that bishoprike are the rewards of adulteries and bawdries. For when they are given but to hunters and falconers, it is to be thought to be gaily well bestowed. Any way to excuse so hainous indignity, it is too much wicked. The people (say I) had in old time a very good Canon to whome Gods worde prescribted, that a bishop ought to bee vnauproucable, a teacher, no fighter, &c. Why therefore is the charge of chooing removed from the people to these men? Because forsoth the word of God was not heard among the tumults & seditious partakings of the people. And why should it not at this day be removed againe from these men, which not only do breake all lawes, but casting away all Shame, do wantonly, couteously, ambitioufely, mingle and confound Gods and mens matters together?

3. But they ly, when they say, that this was devised for a remedy. We oft read that in old time Churches were in tumults at the chooing of bishops: yet neuer any man durft think of taking away the authority from the people. For they had other wayes whereby they might either prevent these faults, or amend them if they were already committed. But I wil tell what it is. When the people began to bee negligent in making the elections, and did cast that care upon the Priestes as little belonging to them, they abused this occasion to verify a tyranny to themselues, which afterwarde they stablished by new Canons set forth. As for their ordering, it is nothing else but a meere mockery. For the shew of examination that they there set out is so vaine and hun-
Of the outward means
grey, that it wanteth even al colour. Therefore whereas in some places Princes have by couenant obtained of 5 bishops of Rome, that they themselves might name bishops, therein the Church suffered no new loss: because the election was taken away, only from the Canons, which had by no right violently taken it, or verily stolen it. Truely this is a most soule example, that out of the court are sent bishops to possesse Churches: and it should be 5 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 bishop, whom they have not desired, or at left with free voice allowed. But vnorderly manner which hath long ago bin in the Churches, gau] occasion to Princes to take the presentation of bishops into their owne hands. For they had rather that it should be their gift, than those mens, to whom it nothing more belonged, and which did no leffe wrongfully abuse it.

4. Loe here is a noble calling, by reason whereof the bishops 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 Sacrifiers to Sacrifice. Likewise when they consecrate Deacons, they do nothing of their true & proper office, but they ordaine them only to certaine Ceremonies about the chalise & the pate. But in the Synode at Chaldcon, it is contrariwise decreed, that the orderings shold not be absolutely gien, that is to say, but that a place should be therewithall assigned to them that are ordered, where they shall exercise their office. This decree is for two causes verie profitable. First, that the Church shoulde not be burdened with superfluous charges: nor that that should be spent vp on idle men which should be gien to the poore: Secondly, that they which be ordered, shoulde thinke 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 solemne protestation. But the Romish masters (which thinke 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 liuelyhood or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minister, they give them the order, if they bee riche enough to finde themselves. But what man can admit this, that the title which the decree of the Counsell requireth, should be the yearely revenue for their sustenance? But nowe because the later Canons condemned the bishoppes with penaltie to finde them whom they had ordered without sufficient title, by this mean to restraine their too much easie admitting: there hath beeene also a littletie devised to mocke out this penaltie. For hee that is ordered, naming any title whatsoever it be, promiseth that he wilbe content therewith: by this shifte he is drivem from his action for his finding. I passe over a thousand fraudes that are herein vsed: that when some doe falsely name vaine titles of benefices, whereupon they can not make five shillings by yeare: other some vnder secret couenant do borow benefices, which they promise that they will by & by restore againe, but sometime they restore not at all. And such other mysteries.
5 But although these grosser abuses were taken away, is not this alway
an absurditie, to appoint a Priest to whom you assigne no place? Also they
order no man but to sacrifice. But the true ordinance of a Priest is, to be ca-
led to the governement of the Church: and a Deacon to be called to the ga-
thering of the almes: they doe indeede with many pompes shadowe their
doing, that in the verie shew it may have a reverence among the simple. But
among men that have their sounds wit, what can these disguisings avail, if
there be no sound stuffe or truth vnderneath them? For they use ceremonies
about it, either fetched out of Lewishines, or fained of them selues: which
it were better to forbear. But of true examination, (for I nothing passe
upon that shadowe which they retaine:) of the peoples consent, and of other
things necessarie, they make no mention. I call a shadowe their foolish
gesturings meeete to be laughed at, framed to a sonde and colde coun
tering of antiquitie. The bishops have their deputies which before they
may enquire of their learning. But whether they can read their masses
whether they can decline a common noun, whether they shall light vpon in reading,
conjugate a verb, or do know the signification of one word, for it is not nec-
essary they be cunning enough to construe a verse. And yet they be not put
back fro Priesthood which faile even in the childish rudiments, so that they
bring any mony or commendation of favor. Of like sort it is, when they are
brought to the altar to be ordered, it is asked thrice in a tongue not vnder-
stood, whether they be worthie of that honour. One auniewereth (which
neuer saw them:) but because nothing should want of the forme, he hath that
part in the play.) They are worthie. What may a man blame in these re-
rende fathers, but that with mocking in so open sacrileges, they doe with-
outhe flame laugh to fororne both God and men? But because they are in long
possession thereof, they thinke that now it is lawfull for them. For whosoever dare once open his mouth against these so euident and so haynous wicked
doings, he is forthwith haled by them to punishment of death, as though
it were one had in old time disclosd abroad the holy mysteries of Cerces,
would they do this if they thought that there were any God?

6 Nowe howe much doe they behaue themselves better in bestowing of
benefices: which thing was once ioyned with the ordering, but nowe it
is altogether separate? There is among them a diuere manner. For the Bi-
shopes onely doe not conferre benefices: and in those whereof they are saide
to haue the conferring, they haue not the full right; but other haue the pre-
sentation, and they receiue only the title of collation for honors faile. There
are also nominations out of scholes, and resignations, either simple, or made
for cause of exchange, commendatorie writings, presentations, and whatso-
euer is of that sort. But they also behaue themselves that none of them can
prophes an other with any thing. So I affirmme, that scarcely euery hun-
dredth benefice, is bestowed at this day in the papacie without Simonie, as
the olde writers defined Simonie. I doe not say that they all buy them with
readie monie: but shew me one of twentie that commeth to a benefice with
out some by commendation, some either kinned or alliance promoteth, and
some the authority of their parents: some by doing of pleasures doe get
themselves favor. Finally benefices are givne to this ende, not to provide
for.
Cap. 5. Of the outward meanes

for the Churches, but for them that receive them. Therefore they call them benefices, by which words they doe sufficiently declare, that they make no other account of them, but as the benefical gifts of princes, whereby they either get the favour of their souldiers or reward their services. I omitt howe these rewards are bestowed uppon barbars, cooke, moile keepers, and fuch dreggishe men. And nowe judicall cours doe ring of no matters more, than about benefices, so that a man may say that they are nothing else but a pray cast afofe dogges to hunt after. Is this tollerable even to be heard of, that they should bee called Pastors, which haue broken into the possession of a Church as into a ferme of their enemie? y haue gotten it by brawling in the lawe? that haue bought it for monie? that haue deferved it by filthie services? which being children yet scantly able to speake, haue received it, as by inheritance from their uncles and kinmen, and some bastardes from their fathers?

Woulde euer the licentiousnesse of the people, though they had bene never so corrupt & lawleffe, haue gone so farre? But this is also more monftrous, that one man, (I will not say what maner of man, but truely such a one as cannot gouerne himfelfe) is fet to gouerne fieu or fife Churches. A man may fee in these daies in Princes courtes, young men that have three abbaties, two Bishoprikes, one Archbishoprike. But there bee commonly Canons with fieu, fixe or feuen benefices, whereof they haue no care at all, but in receving the reuenues. I will not obiect, that it is ehe where cried out against by the worde of God, which hath long agoe ceased to be of any estimation at all among them. I will not obiect, that there haue bene many moft feueres penall ordinances in manie councils made against this wickednesse: for thos also they boldly defiance as oft as they lift. But I say that both are monftrous wicked doinges, which are eterne against God and nature and his 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 flock, though he woulde: and yet (such is their shamefulness) they cover such abominable filthinesse with the name of the Church to deliver themselves from all blame. But also (and God will) in these lewdennesse is conteined that holy succession, by the merite whereof they boast that it is wrought that the Church may not perish.

Nowe (which is the seconde marke in judging a lawfull Pastor) let vs see howe faithfully they exercise their office. Of the Priests that be there created, some be Monkes, some bee (as they call them) Secullar. The ifte of these two companies was unkownen to the old Church: and it is so against the profession of Monkes, to have such a place in the Church, that in olde time when they were chosen out of Monasteries into the clergie, they ceased to be Monkes. And Gregorie, whose time had much dregges, yet suffered not this confusion to bee made. For he willed 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 clearer; yet the one is a hinderance to the other. Nowe if I ask, howe bee hee well filleth his office, whome the Canons declare to bee vnmeet, what I pray you, will they aunswere? They will forsooth alleadge unto none thos vnredly borne decrees of Innocent and Boniface, whereas
by Monkes are so receiued into the honour and power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that cun-try vnlearned ass, so foon as he hath once possessed the sea of Rome, may with one worde overthrowe all antiquitie? But of this matter we shall speake hereafter. Let this suffice for this time, that in the purer Church it was holden for a great abfurditie, if a Monke did execute the office of Priesthood. For Hierome fayeth that he doth not execute the office of a Priest, while he is conversant among Monkes, and maketh himfelfe one of the common people to be ruled by the Priests. But, although we graunt them this, what do they of their dutie? Of the mendicantes some do preache: 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 priestes office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea utterly to change the holy institution of God? For when they are ordered, they are expressly forbidden to doe the things that God commandeth all priests. For this fong is song to them: let a Monke content w his cloifter, not presume to minifter the Sacramentes, nor to execute any thing belonging to publike office. Let them deny, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to abftraine from his true and natural office: and that he which hath the name, may not haue the thing.

9 I come to the secular priestes which are partly beneficed men, (as they call them) that is to say, haue benefices whereupon to live: and partly do let out their daily labour to hire, in maffing, or finging, and live as it were of a stipend gathered thereupon. Benefices haue either care of soules, as bishopries, and cure of paroches: or they be the stipends of deintie men, that get their luwing with finging, as prebendes, Canonhips, personages, and dignities, chaplainships, and fuch other. Howbeit, since things are nowe turned vpide downe, Abbates and priories are giuen to very boyes, by privilege, that is to say by common and vfitall custome. As concerning the hirelings, that get their luwing from day to day, what should they doe otherwise than they do? that is in fureile and shamefull maner to giue out them selues for gaine, specially fith there is a great multitude as nowe the worlde swarmeth with. Therefore when they dare not beg openly, or forasmuch as they thinke they fhould but fitle profite that way, they go about like hungrie dogges, and with their importunacie, as with barking, they enforce out of men against their wifes somewhat to thurft into their belly. Here if I would go about to exprefse in worde, how great a difhonor it is to the Church, the honor and office of priesthood is come to this point, I shoulde haue no ende. Therefore it is not meete that the readers shoulde looke for at my hande such a long declaration as may be proportionall to fo hainous indignitie. Briefely I fay, if it be the office of priesthood, (as the worde of GOD prescribeth, and the auncient canons require) to feede the Church, and to gouverne the spirittuall kingdome of Christ: all such sacrifecers as haue none other worke or wages, but in making a market of masses, are not enely idle in their office, but also haue no office at all to exercife. For there is no
Of the outward means placed assigned them to teach: they have no flocke to ouerne: Finally, there is nothing left to them, but the altar, wherupon to sacrifice Christ: which is not to offer to God, but to diuels, as we shal see in another place.

10 I do not here touch the outward faultes, but only the inwarde cuill, which sticketh fast by the roote in their institution. I will adde a saying, which will found ill in their care; but because it is true, I must speake it; that in the same degree are to be accounted Canons, Deanes, Chaplines, Provoftes, 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 worde, the care of discipline, and ministration of Sacramentes, as too much troublesome burdens. What then have they remaining, whereby they may boast themselves to be true priests? Singing forsooth, and a pomp of Ceremonies. But what is that to the purpose? If they allcage custome, or fe, if prescription of long time: I againe on the other side do lay vnto them the definition of Christ, where by he hath expressed vnto vs both true priests, 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 shalbe noother the better, if their state be judged by the olde canons. They that haue degenerate into Canons, should haue become priests, as they were in olde time, that should rule the Church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignities as they call them, do nothing at all belong to the governing of the Church: much leffe, chapleinships, and the other dregges of like names. What account then shaull we make of them all? Truely both the worde of Christ, and the vsage of the Church excludeth them from the honour of priesthood. Yet they stiffly holde that they be priests: but wee must plucke of their vsage: so shaull we finde, that their whole profession is so strange and farre remoued from that office of priests, both which y Apostles describe vnto vs, and which was required in the primitive church. Therefore all such orders, with what titles soever they be notified, sith they be newe, being verily neither uphelden by the institution of God, nor by y auncient vsage of the Church, ought to have no place in the description of the spirituall government, which the Church hath received confectrate with the Lordes owne mouth. Or (if we will rather have me to speake more simly and grosse) for as much as chaplaines, canons, Deanes, Provostes, and other idle bellies of the fame sorte, do not so much as with their little finger touch any small parcel of that office, which is neceffarily required in priests, it is not to bee suffied, that in wrongfully taking a false honour upon themselves, they should break the holy institution of Christ.

11 There remaine Bishopps, and perions of Parochez: who, I woulde to God they did strive to receine their office. For wee woulde willingly grant vnto them, that they have a godly and excellent office, if they did execute it. But when they will be accounted Pastors, while they forfake the Churches committed to them, and cast the care of them vpon other, they doe as if it were the Pastors office to doe nothing. If an other that never stired his foote out of the citie, woulde profeile himselfe a plowman, or a keeper of a vine-
vineyard: if a soulidour that had bene continually in the bataille and in the camp, and had never scene judicall court or bookes, would boast himselfe for a lawyer, who could abide such stinking folies? But these men do somewhat more abusidly, that will seeme and be called lawfull Pastors of the Church, and yet will not be so. For howe many a one is there, that doeth so much, as in theew, exercise the government of his Church? Many doe all their life long devoure the reveuues of Churches, to which they never come so much as to looke vpon them. Some other do once by yeare either come themselues, or sende their rewardes, that nothing should bee loft in the letting to farme. When this corruption first crept in, they that would enjoy this kind of vacacion, exempted themselues by privileges: nowe it is a rare exemple, to have one resident in his owne Church. For they esteeme them none otherwise than farmes, ouer which they set their vicars as bailies or farmers. But this very natural reason reiecteth, that he should be pastor of a flocke, that neverSee one shepe thereof.

12 It appeareth that eu'n in the time of Gregorie, there were certaine seeds of this multchiefe, that the rulers of Churches, began to be negligent in teaching: for he doeth in one place grievously complain of it. The world (sayeth he) is full of priests: but yet in the harvest there are seldom workers: because in deed wee take vpon us the office of priest, but we fulfill not the worke of the office. Again, because they have not the bowels of charitie, they will seeme Lords: they acknowledge not themselves to bee fathers. They change the place of humilitie into the aduaning of lordliness. Again, but what do we, O pastours, which receive the rewardes, and are no workmen? We are fallen to outwarde busineffe, and wee take in hande one thing, and performe an other. We leave the minitery of preaching: and to our punishment, as I see, we are called Bishops, that keep the name of honour and not of vertue. Sith he vseth so great sharpenesse of wordes against them, which were but leffe continuving and leffe diligent in their office: What I pray you, would he say, if he sawe of the Bishops almost none, or truely very fewe, and of the rest scarcely euery hundreth man once in all his life to goe vp into a pulpit? For men be come to such madness, that it is commonly counted a thing too base for the dignitie of a Bishoppe, to make a sermone to the people. In the time of Bernard, thinges were somewhat more decayed: but we see also with howe sharpe chidings he inuicteth against the whole order: which yet it is likely to have bene much purer than it is nowe.

13 But if a man doe well wye and examine this outwarde forme of ecclesiasticall government that is at this day vnder the papacy, he shall finde that there is no thewth corner werenin robbers do more licentiously range without lawe and measure. Truely all thinges are there so unlike the institution of Christ, yeas so contrary to it, they are so degenerate from the auncient ordinances and manners of the Church, they are so repugnant to nature and reason, that there can be no greater iniurie done to Christ, than when they pretend his name to the defence of so disordered government. Wee (say they) are the pillers of the Church, the chiefe Bishoppes of religion, the vicars of Christ, the heads of the faithfull: because the power of the Apostles is by
is by succession come unto vs. They are alway bragging of these follies, as
though they talked vnto stocks. But so oft as they shall boast of this, I will
ask of them againe, what they have common with the Apostles. For wee
speake not of any inheritably descending honour that may be giuen to men
euen while they lie sleeping: but of the office of preaching, which they so
much flee from. Likewise when we affirm that their kingdome is the tyrann
ny of Antichrist, byandby they aunswere, that it is that reuerende Hierar
chic, so oft praised of notable and holy men. As though the holy fathers,
when they commended the Ecclesiastical Hierarchie or spiritual governem
tment, as it was delivered them from hande to hande from the Apostles, did
dreame of this mishapen and waste disordered heape, where the Bishops
are for the most part, either rude athes, which know not the verie first & com
mon principles of faith, or sometime children yet newe come from y nourse:
and if any be learned (which yet is a rare example) they thinke a Bishop-
rike to be nothing els but a title of gloriosnesse and magnificence: where
the persons of Churches thinke no more of feeding the flocke, than a shoe
maker doth of plowing: where al things are confounded with more than Ba
bilonicall dispersing, that there remaineth no more any one steppe whole of
that ordinance of the Fathers.

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 perpetual rule to judge by? There is no degree
of men at this day more ill spoken of for riot, wantonnesse, deceit, and all
fracions, which are become to be nothing els but a title of gloriosnesse and
magnificence: where the persons of Churches thinke no more of feeding the
flocke, than a shoemaker doth of plowing: where all things are confounded
with more than Babylonicall dispersing, that there remaineth no more any one steppe whole of
that ordinance of the Fathers.

14 What if we descende to their maners? where shall be that light of
the world, which Christ requireth? where is the salt of the earth? where is that
holiness, which may be as a perpetual rule to judge by? There is no degree
of men at this day more ill spoken of for riot, wantonness, deceit, and all
fracions, which are become to be nothing else but a title of gloriosness and
magnificence: where the persons of Churches think no more of feeding the
flock, than a shoemaker doth of plowing: where all things are confounded
with more than Babylonicall dispersing, that there remaineth no more any one steppe whole of
that ordinance of the Fathers.

15 Now let the Deacons come forth, and that most holy distributing that
they have of the goods of the Church. Howbeit they do not now create
their Deacons to that purpose, for they enjoyne them nothing els but to mi
nistrate at the altar, to read & sing the Gospel, and do I wote not what trifles,
Nothing of the almes, nothing of the case of the poore, nothing of all that
function which they in olde time executed. I speake of the very institution.
For if we have respect what they do, in deed it is not to them an office, but
only
only a steppe toward priesthood. In one thing, they that keepe the Deacons place at the maffe, do represent a void image of antiquitie. For they receive the offerings before the consecration. This was the ancient manner, that before the communion of the Supper, the faithfull did kisse one another, and offer their almes at the altar: so first by a signe, and afterwards by very liberallitie they shewed their charitie. The Deacon, that was the poore mens steward, receiued that which was giuen, to distribute it. Now of those almes, there commeth no more to the poore, than if they were throwen 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 vslage. But the very distribution of the goods they haue conveyed another way: & haue so framed it, nothing can be devised more vnorderly. For as theeues, when they haue cut mens throte, do deuide the pray among them: so these, after the quenching of the light of God word, as though the Church were flame, do thinke whatsoeuer was dedicate to holy vses is laide for pray and spoile. Therefore making a diuision, euery one hath snatched to himselfe as much as he could.

16 Here all these old orders, that we haue declared, are not onely troubled, but vterly wiped out and rafed. The Bishops and priestes of cities, which being made riche by this pray, were turned into canons, haue made hauocke of the chiefe part among them. But it appeareth that the partition was vnorderly, because to this day they strive about the bounds. Whatsoeuer it be, by this diuision it is prouided, that not one halpseny of the goods of the Church should come to the poore, whose had bene the halfe parte at least. For the canons do giue them the fourth part by name: and the other fourth part they do therefore appoint to the Bishops, that they shoulde bestowe it vpon hospitableitie, and other duties of charitie. I speake not what the clerkes ought to do with their portion, and to what use they ought to bestowe it. For we haue sufficiently declared, that the rest which is appointed for temples, buildings and other expenses, ought to be open for the poore in necessitie. I pray you, if they had one sparke of the feare of God in their hart, would they abide this burden of conscience, that all that they eate, & wherewith they be clothed, commeth of theft, yea of sacrilege? But if they are little moved with the judgement of God, they should at leaft thinke, that those be men endued with wit and reason, to whom they would persuade, that they haue so goodly & well framed orders in their Church, as they are wont to boaste. Let them aunswere mee shortly, whether deaconrie be a licence to steale and robbe. If they denie this, they shall also be 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 dignitie of the Church is by that magnificence not vncomly vpholden. And they haue of their fect some so shamelesse, they dare openly boaste, that so onely are fulfilled those prophecies, whereby the olde Prophets describe it gloriousnesse of the kingdom of Christ, when that kingly gorgousnes is scene in his pristly order. Not in van (say they) God hath promised these things to
Cap. 5.

Of the outward means

Ps. 71. 10.

hence 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 gold and incense, and speaking praise to the Lord. All the cattell of Cedar shall be gathered together to thee. If I hold my tongue long upon confessing this lewdness, I fear lest I should seeme sone. Therefore will I not lose words in vain. But I ask: if any leue would abuse these testimonies, what solution would they give? Verily they would reprehende his dulnesse, for that he transferred those things to the flesh and the world, that are spiritually spoken of the spiritual kingdom of Christ. For we knowe, that the Prophets, under the image of earthly things, did paint out unto 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 expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdom of Christ then chiefly flourished abroade. What then means these sayinges? Whatsoever is any where precious, hie, excellent, it ought to be made subject to the Lord. Where as it is namely spoken of kings, that they shall submit their scepters to Christ, that they shall throw down their crownes before his feet, that they shall dedicate their goods to the Church: when (will they say) was it better & 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? then when he & other like godly princes bestowed their endeavours and their cares to preserve pure doctrine in the Church, and to cherish & defende sound teachers? But how priests at that time exceeded not in superfluous riches, that only sentence of the Synode at Aquileia, where Ambrose was chiefe, sufficiently declareth: Glorious is pouerius in the priestes of the Lord. Truely the Bishops had at that time some riches, wherewith they might have set out the Churches honor, if they had thought those to be the true ornamentes of the Church. But when they knew there was nothing more against the office of Pastors, than to glitter & flue them selves proudly with daintinesse of fare, with gorgeousnes of garments, with great traine of servantes, with stately palaces, they followed and kept the humblenes and modestie, yea the very pouerius which Christe holyly appointed among his minifters.

18 But that wee may not be too long in this point, let vs againe gather into a short summe, howe farre that dispensation or dispiation of any goods of the Church, that is now vset, differeth from the true deaconrie, which both the worde of God commendeth vnto vs, and the auncient church observed. As for that which is bestowed vpon the garnishing of temples. I say it is ill bestowed, if that measure be not vset, which both the verie nature of holy thinges appointeth, and 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? whatsoever is framed, I will not say after that auncient sparing, but to any honest meanes it is rejected. Nothing at all pleaseth, but that which favoureth of riot and the corruption of times. In the meanes time they are so farre from hauing due care of the lively temples, this
that they would rather suffer many thousandes of the poore to perish for hunger, than they would break the leaft chalice or cruets, to relieue their neede. And that I may not pronounce of my self any thing more greciously against them, this onely I would have the godly readers to thinke vpon: if it should happen that fame Exuperius bishop of Tholoa, whom we even now rehearsed, or Acarius, or Ambrose, or any such to be raised from death, what they would say. Truely they would not allowe that into great necessitie of the poore, riches in a manner superfluous should bee turned another way. Admit I speake nothing how these vses vpon which they be bestowed (although there were no poore) are many ways hurtfull, but in no behalfe profitable. But I leave to speake of men. These goods are dedicate to Chrift: therefore they are to be disposed after his will. But they shall in vaine saye, that this part is bestowed vpon Chrift, which they have wafted otherwise than he commanded. Howbeit, to confesse the truth, there is not much of Chrift's ordinary reveue of the Church abated for these expenses. For there are no bishoprikes so welthie, no abbaties so fatte, finally neither so many, nor so large benefices that may serue to fill the gluttony of priests. But while they fecke to spare the-selues, they perwade the people by superflition, to turne that which should be bestowed vpon the poore, to builde temples, to sette vp images, to buy Jebels, to gette costly garments. So with this gulfse are the daily almes consumed.

19 Of the reveue, that they receive of their landes and possession, what else shall I say, but that which I haue already sayde, and which is before all mens eyes? We see with what faithfullnes they which are called bishops and Abbors do dispose the greatest part. What madneffe is it, to fecke here for an ecclesiasticall order? Was it meere that they, whose life ought to haue been a singular example of frugalitie, modestie, continence, and humilitie, should contend with the royaltie of princes in number of goods, in gorgioufnesse of houses, in deintinesse of apparel and fare? And howe much was this contrary to their office, that they, whom the eternall and inviolable commandement of God forbideth to bee desirous of filthy gaine, and biddeth to be content with simple living, should not onely laye handes vpon townes and castles, but also violently enter vpon the greatest lordhippems, finally possess forcably very empires? If they despise the worde of God: what will the people, vpon the occasions decrees of the Synodes: whereby it is decreed that the bishop should haue a small lodging not far from the Church, meane fare and howshoule stuffe: what will they saye to that praise of the Synode at Aqulaie: where povertie is reported glorious in the Priests of the Lorde? For perhaps they will vriterely refuse as too muche rigoroues, that which Hierome addideth Nepotianus, that poore men and strangers, and among them Chriftes as a guest, may knowe his table. But that which he by and by addeth, they will be ashamed to denye, that it is the glory of a bishop to prouide for the goods of the poore: that it is the fame of all prietes to studie for their owne richesse. But they can not receeue this, but they must all condemne themselfes of shame. But it is not needesfull in this place to speake more hardely against them, fith my meaning was nothing else, but to shewe, that among them the lawfull order of deaconrie is
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long ago taken away: that they may no more glory of this title to the condemnation of their Church: which I think I have already sufficiently showed.

The vi. Chapter.
Of the Supremacie of the Sea of Rome.

Hitherto we have rehearsed those orders of the Church, which were in the government of the olde Church: but afterwarde corrupted in times, and from thencefoorth more and more abused, doe nowe in the Popish Church reteine onely their name, and in deede are nothing else but visours: that by comparison the godly reader might judge, what manner of Church the Romanistes haue, for whose sake they make vs schismatikes, because we have departed from it. But as for the head and toppe of the whole order, that is to say, the supremacy of the sea of Rome, whereby they travaile to prooue that they onely haue the catholike Church, we haue not yet touched it: because it tooke beginning neither from the institution of Christe, nor from the use of old Church, as those former parts did: which we have shewed to haue so proceeded from antiquitie, by wickednes of times they are utterly degenerate, and haue put on altogether a newe forme. And yet they go about to perswade the worlde, that this is the chiefe and in a manner only bonte of the vnity of the Church, if we cleawe to the sea of Rome, and continue in the obedience thereof. They reft (I say) principally vpon this stay, when they will take away the Church from vs, and claime it to themselves, for they keep the head, vpon which the vnity of the Church hangeth, and without which the Church must needs fall a funder and be broken in peeces. For thus they thinke, that the Church is as it were a maimed and headlesse body, vnlesse it be subiect 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 vniversall Church: and that other wise the Church is not well ordered, vnlesse that Sea do holde the Supremacy above all other. Therfore this alfo is to be examin'd 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 principal point of the question: Whether it be necessary for the true forme of Hierarchie (as they call it) or ecclesiastical order, that one Sea should be above the other both in dignitie and in power, that it may be the head of the whole body. But we make the Church subiect 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 first shewe that this disposition was ordeined by Christ. For this purpose they alledge out of the law the hierarchy, and the judgement, which God did institute at Hierusalem. But it is easie to give a solution, and that manie ways, if one way do not satisfy them. First no reason compelleth to extend that to the whole world, which was profitable in one nation: ye rather, the order of one nation and of the whole worlde shall be farre different. Because:
Because the Jews were on either side compassed with idolaters: y they should not be diversely drawn with variety of religions, God appointed the place of worshipping him in the midstparte of the lande: there he ordained other them one heade Bishoppe, whom they should have al regard vnto, that they might bee the better kept together in vnite. Nowe when religion is sped abroade into the whole worlde, who doeth not see that it is altogether an absurditie, that the government of the East & West be given to one man? For it is in effect as much as if a man should affirme that the whole worlde ought to bee governed by one ruler, because one piece of lande hath no more rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorat that hee Bishop was a figure of Christ. Now, since the Priesthood is removed, ye right must also be removed. But to whom is it removed? Truely, not to the Pope (as he himselfe is so bold shamelessly to boast) when he draweth this title to himself: but to Christ, which as hee alone susteyneth this office, without any vicar or successor, so hee resigneth the honour 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 vseth with his father.

3 There is therefore no cause why they should binde vs by this example, as by a perpetuall rule, which wee haue scene to bee enduring but for a time. Out of the newe Testament they haue nothing to bring forth for proofe of their opinion, but that it was sayde to one: Thou art Peter, and vpon this stone will I builde my Church. Agayne, Peter, Loue thou me? Feede my sheepe. But admitting that these be strong proues, they must first shewe, that hee which is commaunded to feede the flocke of Christe, 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 received the commandement of the Lord, so hee exhorteth all other priests to feede the Church. Hereby wee may gather, that by this sayeing of Christ, there was either nothing given to Peter more than to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we striue not vainely, wee haue in an other place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to reteyne and to forgive sinnes. But the manner of binding and losing, both whole Scripture eche where sheweth, and Paul very well declareth, when he faith that the ministers 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 wret them those places, that make mention of binding and loosing, I both haue already shortly touched, and a little after I shall 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 heaven: he faide that whatsoever he bounde in earth, shoulde be bounde in heauen. If we agree upon the word keyes, and the manner of binding, all contention shall by and by cease. For the Pope himselfe will gladly give ouer the charge injoyned to the Apostles,
postles, which being full of trauell and greefe, shoulde shake from him his pleasures, without gaine. For as much as the heauens are opened unto vs by the doctrine of the Gospell, it is with a verie fit metaphor exprefed by the name of keyes. Now men are bounde and loosed in no other wife, but when faith reconcilith some to God, and there owne beleefe bindeth other some. If the Pope did take this only vpon him: I thinke there will be no man that would either enuie it or strive about it. But because this succession being trauellsome and nothing gainefull pleafeth not the Pope, hereupon groweth the beginning of the contention, what Christ promifed to Peter. Therefore I gather by the very matter it selfe, that there is nothing meant by the dignitie of the office of an Apostle, which cannot be fequest from the the charge. For if that definition which I have rehearsed, be received (which cannot but shamelessly be rejected) here is nothing gien to Peter, y was not also common to his other fellows: because otherwise there should not only wrong be done to the persons, but y very maiestie of doctrine shoulde halt. They cry out on the other side: what anayleth it, I pray you, to run vp this rocke? For they shall not prove, but as the preaching of one name gospell was enioyed to all y Apostles, fo they were also al alike furnished y power to bind & loo fe. Christ (lay they) appointed Peter Prince of y whole church, when he promifed that he would give him the keyes. But y which he then promisef to one, in an other place he gave it also to all the rest, and deliuered it as it were into their hands. If the same power were graunted to a1, which was promised to one, wherein shall he be about his fellows? Herein (lay they) hee excelleth, because he received it both in common together with them, and seuerally by himselfe, which was not gien to the other, but in common. What if I aunfwere with Cyprian and Augustine, that Christ did it not for this purpose, to prefer one man before other, but to set out the vnitie of y Church. For thus faith Cyprian, that God in the person of one gaue y keyes to all, to signifie the vnitie of all: and that the rest were the same thing that Peter was, endued with like partaking both of honor & power: but y the beginning is taken at vnitie, that the Church of Christ may bee shewed to bee one. Augustine faith: If there were not in Peter a mysterie of the Church, the Lorde woulde not saie to him, I will giue thee the keyes. For if this was saie to Peter, the Church hath them not: but if the Church have them, the Peter, when receiued the keyes, betokened the whole Church. And in an other place. When they were all aske, onely Peter aunswered, thou arte Christ: and it is saide to him, I will giue thee the keyes, as though he alone had receiued the power of binding and loosing; whereas both hee being one saide that one for al, and he receiued the other with al, as bearing the person of vnitie. Therefore one for all, because there is vnitie in all.

But this, Thou art Peter, and vpon this rocke I will build my Church, is no where red spok to any other. As though Christ spake there any other thing of Peter, than y which Paul and Peter himselfe speaketh of al Christi ans. For Paul maketh Christ the cheefe and corner stone, vpon which they are buldeth together that growe into a holy temple to the Lord. And Peter biddeth vs to bee buckly stones which being founded vpon that chosen & precious stone, doe by this ioniunt and coupling together with our GOD, cleave
cleau also together among our felues. He (say they) about the rest: because he hath the name peculiarly. Indeede I doe willingly graunt this honour to Peter, that in the building of Church hee be placed among the first, or (if they will haue this also) the first of all the faithfull: but I will not suffer them to gather thereupon, that he shoulde haue a Supremacie ouer the rest. For what manner of gathering is this? Hee excelleth other in feruennentie of zeale, in learning, and courage: therefore he hath power ouer them. As though we might not with better colour gather, that Andrewe is in degree before Peter, because hee went before him in time, and brought him to Christ. But I passe ouer this. Let Peter truely haue the first place: yet there is great difference betweene the honour of degree and power. We see that the Apostles commonly graunted this to Peter, that hee shoulde speake in assemblies, and after a certayne manner go before them with propounding, exhorting, and admonishing: but of his power we read nothing at all.

6 Howbeit we be not yet come to dispute of that point: onely at this present I woulde prooue, that they doe too fondly reaun, when by the one-ly name of Peter they would build an Empire ouer the whole Church. For those olde follies wherewith they went about to deceiue at the beginning, are not worthie to be rehearsed, much lesse to be confuted, that the Church was builded vpon Peter, because it was faide vpon this rocke, &c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrarie, to what purposse is their authoritie alleaged against God? Yea, why doe we striue about the meaning of these worde, as though it were darke or doubtfull, when nothing can bee more plainely nor more certainly spoken? Peter had confesed in his owne and his brethrens name that Christ is the Sonne of God. Vpon this rocke Christ buildeth his Church: because it is (as Paul sayth) the onely foundation, beside which there can be layde none other. Neither doe I here therefore refuze the authoritie of the Fathers, because I want their testimonies, if I listed to alleadge them: but (as I haue faide) I will not with contending about so cleare a matter trouble the readers in vaine, specially fith this point hath beene long agoe diligently enough handled and declared by men of our side.

7 And yet indeede no man can better affaile this question, than the Scripture if selfe, if we compare all the places, where it teacheth, what office & power Peter had among the Apostles, howe he behaued himselfe, & howe he was accepted of them. Runne ouer all that remaineth written, you shall finde nothing else, but that he was one of the xii. euall with the rest and their fellowes, but not their Lorde. Hee doth indeede propounde to the counsell, if any thing bee to be done, and giueth warning what is meete to be done: but therewithall he heareth other, and doeth not onely graunt them place to speake their minde, but leaueth the judgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not commaundem them by authoritie, as Superior: but he maketh them his companions, and gently exhorrreth them, as egalles are wont to doe. When he was accused for that hee had gone in to the Gentiles, al-though it were without cause, yet he aunswered and purged himselfe. When hee was commaundde by his fellowes, to goe with Iohn into Samaria, hee
he refused not. Whereas the Apostles did sende him, they did thereby declare that they helde him not for their superior. Whereas he obeyed and tooke vpon him the embassage committed to him, hee did thereby confess that he had a fellowship with them, and not an autori ties over them. If none of these things were, yet the onely Epistle to the Galathians may easilie take al doubting from vs: where almost in two whole Chapters together Paul trauelleth to proue nothing else, but that hee himselfe was egall to Peter in honour of Apostleshippe. Then he rehearseth that he came to Peter, not to professe subsiection, but onely to make their content of doctrine approved by testimonie to all men: and that Peter himselfe required no such thing, but gaue him his right hande of fellowship, to worke in common together in the Lords vineyarde: and that there was no lesser grace giuen to him among the Gentiles, than to Peter among the Iewes: Finally that when Peter dealt not verie faithfully, he was corrected by him, and obeyed his reproouing. All these things doe make plaine, eyther that there was an e-qualitie betweene Paul and Peter, or at least that Peter had no more power over the rest, than they had over him. And (as I haue alreadie said) Paul of purpose laboureth about this, that none shoulde preferre before him in the Apostleshippe either Peter, or John, which were fellows, nor Lords.

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 should of a singular example make an uniuers- fall rule, and drawe to perpetuitie that which hath beene once done: fith there is a farre differing reacon. One was cheefe among the Apostles: forsooth, because they were few in number. If one were the cheefe of twelue men, shall it therefore follow that one ought to be made ruler of a hundred thousande men? It is no meruell that twelve had one among them, \( \text{\textit{should}} \) rule them all: For nature beareth this, and the witte of men requireth this, that in euerie assembly, although they be all egall in power, yet there be one as a gouernour, whome the rest may haue regard vnto. There is no court without a Consull: no seccion of judges without a Preter, or Propounder, no company without a Ruler, no fellowship without a Master. So shoulde it bee no absurditie, if wee confessed 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 sufficient. But (say they) this hath place no lesse in the whole uniuersalitie of nature, than in all the partes, that there bee one soueraigne heade of al. And hereof (and God will) they fetch a prooue from cranes and bees, which alway choose to themselfes one guide, not many. I allowe indeede the examples which they bring forth: but doe bees reforte together out of al the worlde to chooze them one king? euerie seuerall kinge is content with his owne byue. So among cranes, euerie heard hath their owne king. What else shal they prooue hereby, but that euerie Church ought to haue their owne seuerall Bishopp appointed them? Then they cal vs to civill examples. They allege that sayling of Homer, It is not good to haue many gournours: and such things as in like fende are read in prophane writers to the commendation
The answer is easy. For Monarchie is not praised of Vlysies in Homere, or of any other, in this meaning, as though one ought to be Emperor of the whole world; but they meant to shew that one kingdom can not hold two kings: and that power (as he calleth it) can abide no companion.

9 But let it bee, 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 domination we all cleave together, according to that order and that forme of policie which he hath prescribed. Therefore they do a great wrong to Christ, when by that pretence they will have one man to bee ruler of the universal Church, because it can not be without a head. For Christ is the head of whom the whole body coupled and knitted together in every joint, wherewith one ministreth to and another, according to the working of every member in the measure thereof, maketh encrease of the body. See you not how he fetteth all men without exceptio in the body, and leaueth the honor & name of head to Christ alone? See you not how he giveth to every member a certain measure, and a determined & limited function: whereby both the perfection of the grace & the soueraigne power of governance may remain with Christ only? Neither am I ignorant what they are wont to caull, where this is objected against them, viz. that Christ is properly called the only head, because he alone raigned over his owne authority & in his owne name: but that this nothing with standeth, but that there may be under him an other ministeriall head (as they term it) that may be his vicegerent in earth. But by this casuallation they preuail nothing, vnlesse they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministiration is disperseth through the members, & that the power floweth from the one heavenly head. Or if they wil haue it any plainer spoken, then the Scripture testifieth that Christ is the head, & claimeith that honor to himself alone; it ought not to be transfered to any other, but whom Christ himselfe hath made his vicar. But that is not only nowhere red, but also may be largely confuted by many places.

10 Paul sometymes depainteth vntrous a lively image of the Church. Of one head he maketh there no mention. But rather by his descripation we may gather, that it is disagreeing from the institution of Christ. Christ at his ascension 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 mane whereby hee pffenteth himselfe, he calleth vs backe to the ministries which hee vseth. The Lorde (sayth he) is in vs all, according to the measure of grace that he hath given to every member. Therefore he hath appointed some Apostles, some Pastors, some Evangelfistes, other some Teachers, &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent? For the place required that principally, and it could by no means have bin omitted, if it had bin true. Christ (sayth he) is with vs. How? by the ministry of men, whom he hath appointed to governe the Church. Why not rather by the ministeriall head, to whom he
he hath committed his steads: He nameth vnitie 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 faied 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 chiefes bi-
shop, that may hold the Church together in vnity? For nothing could have
beene more truly spoken, if it had beene true. Lette that place be diligently
weyed. It is no doubt but that hee meant there altogether to represent the
holy and spirituall government of the Church, which they that came after
called Hierarchie. As for Monarchie among ministers, he not only nameth
none, but also sheweth there is none. It is also no doubt but that he meant
to express the manner of conjoyning, whereby the faithfull cleaue together
with Christ their head. There he not only speakest 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 suttely dispute of the comparision of such heavenly & earthly
Hierarchie. For it is not safe to knowe beyond measure of it. And in framing
this government we must follow no other figure, then the Lord himselfe hath
painted out in his word.

11 Now although I grant them an other thing, which they shall never
win by proofe before sober men, that the supremacie of the Church was so
fablished in Peter, that it should alway remaine by perpetuall succession:
yet howe will they prove, that his seat was so placed at Rome, that who-
soever is Bishop of that Church, should be set over the whole world? By what
right doe they binde this dignitie to the place, which is given without men-
tion of place? Peter (say they) liued and died at Rome. What did Christ him-
selue? Did not he, while he liued, exercise his Bishoprie, and in dying full
the office of Priesthood, at Hierusalem? The Prince of Pastors, & soueraine
Bishop, the head of the Church, could not purchase honor to the place: and
could Peter, that was farre inferior to him? Are not these follies more than
childish? Christ gave the honor of supremacie to Peter: Peter sat at Rome:
therefore he there placed the seat of supremacie. By this reason, the Israels
in olde time might have sette the seat of Supremacie in the deserue, where
Moses the chiefe Teacher and Prince of Prophetes executed his ministery
and died.

12 Let vs see how trimly they reason. Peter (say they) had the Supre-
macy among the Apostles: therefore the Church where he sate ought to have
that preuiledge. But where sate he first? At Antioche, say they. Therefore
the Church of Antioche doth rightly claime to it selfe the supremacie. They
confesse that it was in olde time the first: but they say, yest 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 bishoppes of Antioche,
where he sayeth thus: Peters seat was at the beginninge with you, which
afterwardes by the Lords commandement was removed hither. So the
Church of Antioche, which was once the chiefe, hath gien place to the sea
of Rome, But by what Oracle had that good man learned, that the Lords so
commanded? For if this cause be to be determined by the law, it is necessary
that
that they answer, whether they will have this priviledge to bee personall, or real, or mixt. For it must bee one of these three. If they say that it is personall, then it belongeth nothing to the place. If they say that it is real, then when it is once given to the place, it is not taken away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shall be not simplicie to be considered, vnlesse the person doe also agree. Let them choose which soeuer they will, I will by and by inferre and easily prove, that Rome can by no meane take the supremacy upon it selfe.

13 But be it, that as (they triflingly say) the supremacy was removed from Antioche to Rome: yet why did not Antioche keepe the second place? For if Rome haue therefore the first place, because Peter sate there to the end of his life: to whome shall the second place rather be graunted, than where he had his first sate? Howe came it to passe then, that Alexandria went before Antioche? How agreeeth it, that the Church of one disciple shoulde bee above the seat of Peter? It honor be due to euery Church, according to the worthi-ness of the founder, what shal we say also of the other Churches? Paul nameth three, that seemed to bee the pillers, James, Peter, and John. If first place were giuen to the sea of Rome in the honor of Peter: do not the seas of Ephesus, Hierusalem, where John and Iames sate, deserve the second and third place? But among the Patriarches Hierusalem had the last place: Ephesus coulde not sit so much as in the ytermost corner. And other Churches were left out both al those that Paul founded, and those that the other Apostles were rulers of. The seat of Mark, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must graunt vs that this is not a perpetuall rule, that there bee due to euery Church the same degree of honour which the founder had.

14 Howbeit, as for that which they report of Peters sitting in Hierusalem, I see not what credite it ought to haue. Truly that which is in Ephesus, that he ruled there foure and twentie yeares, is verie easilie confuted. For it is evident by the first and seconde Chapter to the Galathians, that about twentie yeares after the death of Christ, hee was at Hierusalem; and that then he went to Antioche: where howe long he was, is vnscertaine. Gregorie reckeneth seven yeares, and Eusebius twentie and foure. But from the death of Christ to the ende of Nerees Empire (in whole time they say that he was (laine) there shall be fourebut thirtie and seuen yeares. For by Lorde suffered under Tiberius, the eighteenth yere of his Empire. If you rebate twentie yeares, during the which Paul is wittinne that Peter dwelt at Hierusalem, there will remaine but seuentene yeares at the most, which must nowe be decyded betwene two bishoprikes. If he taried long at Antioche he coulde not sit at Rome, but a verie little while. Which thing we may yet also more plainely prove. Paul wriote to the Romanes, when hee was in his journey going to Hierusalem, where he was taken & from thence brought to Rome. It is not likly this Epistle was written foure yeares before by he came to Rome. Therein is yet no mention of Peter, which should not haue bin left out, if Peter had ruled Hierusalem. Yea & in the end all vs when he reheaseth the great number of the godly, whom he biddeth to be satisfied, where verily he gathereth.
Cap. 6. Of the outmarde meanes

gathereth together all those that he knew, he yet sayth utterly nothing of Peter. Neither is it needful here to make a long or curious demonstration to men of sound judgement; for the matter itself, and the whole argument of the Epistle crieth out, that he should have overpassed Peter, if he had bin at Rome.

Then Paul was brought prisoner to Rome. Luke reporteth that he was received of the brethren, of Peter he sayth nothing. He wrote from thence to many Churches: and some places also he writeth salutations in the names of certaine: but he doth not in one worde shew that Peter was there at that time. Who, I pray you shall thynke it likely, that he could have passed him over with silence, if he had beene present? Yea, to the Philippias, where he sayd that he had none that so faithfully looked vnto the worke of the Lord, as Timothee, he complained that they did all fecke their owne. And to the same Timothee he maketh a more gretious complaint, that none was with him at his first defence, but al forlook him: where therefore was Peter then? For if they say that he was then at Rome, how great a shame doth Paul charge him with, that he was a forsaker of the Gospell? For hee speakeh of the beleuers: became he addeth, God impute it not vnto them. Howe long therefore, and in what time did Peter keepe that seate? But it is a constant opinion of writers, that he gouerned that Church euen to his death. But among the writers themselves it is not certaine who was his successor, because some say Linus, and others say Clement. And they tell many fonde fables, of the disputation had betweene him and Simon the Magician. And Augustine sticketh not to confess, when he entreateth of superstitions, that by reason of an opinion rashly conceived, there was a custome grown in vse 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 entangled 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 striue not against this, that hee died there: but yet that hee was Bishop there, and specially a long time, I cannot bee perswaded, neither doe I much passe vpon that also: for as much as Paul teitisheth that Peters apostleship did peculiarly belong to the Iewes, and his owne to vs. Therefore that that fellowship which they couenaunted betweene themselfes, may be confirmed with vs, or rather that the ordinance of the holy Ghost may stand in force among vs, wee ought to have respect rather to the Apostleship of Paul and Peter. For the holy Ghost so divided the provinces betweene them that he appointed Peter to the Iewes, and Paul to vs. Nowe therefore let the Romanistes goe and seeke their supremacie else where than in the word of God, where it is found not to be grounded.

Nowe let vs come to the olde Church, that it may also bee made to appeare plainly, that our adueraries doe no lesse caufefully, and falsely boast of the consent thereof, than they doe of the witnesse of the worde of God. When therefore they bragge of that principle of theirs, that the vitue of the Church cannot otherwise be kept together, but if there one suprême head in earth, to whom all the members may obey, and that therefore the Lorde gaue the supremacie to Peter, and from thence fourth to the sea of Rome.
Rome by right of succession, that the same should remaine in it to the ende: they affirm, that this hath beene alway obserued from the beginning. But forasmuch as they wrongfully wret many testimonies, I will first say this aforeshadethat I deny not but that the writers doe eche where give great honor to the church of Rome, & do speake reverently of it. Which I thinke to be done specially for three causes. For y fame opinion, which I wore not how was growen in force, that it was founded and ordain'd by the minis-try of Peter, much auailed to procure fauour & estimation vnto it. Therefore in the East partes it was for honors sake called the see 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 & wisedom, & skill, & experience of many things, than any where else: there was worthily con-deration 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 beside these alfo a third thing, when the Churches of the East, and of Grecia, yea & of Africke, were in tumults among themselves with disagreements of opin-ions, the Church of Rome was quieter & lesse full of troubles than the rest. So came it to passe, that the godly & holy Bishops, being druen out of their feates, did oftentimes flee thither as into sanctuarie or certaine hauen. For as the Western men are of lesse sharpnesse & swiftnesse of wit, than the Af-sians or Africke men, so much are they lesse desirous of alterations, This ther fore added much authoritie to the Church of Rome, that in those douerfull times it was not so troubled as the rest, and did hold the doctrine once deli-uered them, faster than all the rest as we shall by and by better declare. For thes three causes (I lay) it was had in no small honor, & commended with many notable testimonies of the old writers.

17 But when our adversaries will thereupon gather that it hath a sup-premacie & soueraigne power over other churches, they do to much amisse, as I haue alreadie said. And that the same may the better appeare, I wil first brefly shewe what the olde fathers thought of this vnitie which they en-force so earnestly. Hierome, writing to Nepotianus, after that he had recit-ed many examples of vnitie, at the last descended to the Hierarchie of the Church. Eche Bishop of every seuerall church, eche Archi-priest, eche Arch-deacon, & 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 rehearfe that all Churches are knit together with one head as with one bond? Nothing could haue more fithly serued the matter that he had in hand: & it cannot be said that it was for forgetfulness, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. Hee sawe therefore without doubt, that that is the true reason of vnitie which Cyprian excellentely well described in these words: The bishoprick is whereof eche hath a part, wholly & the Church is one, which is with en-crease of fruitfulnesse more largely extended into a multitude. Like as there are many sunbeames & one lig. & many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flowe many streames, & though the multitude seeme to be dutrly spread abroad, yet the vnitie is kept whole in his original.
Of the outward meanes

So the Church also being overspread with the light of the Lorde, extendeth her beams abroad throughout the whole world, yet is it but one that is each where poured forth, and the unitie of the bodie is not seuered: she spreadeth her braches 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 adultresse: she knoweth one only house, she keepeth the holinesse of one only chamber with chaste shamefastnesse. You see how he maketh the universal bishoprike to be Christ onely, which comprehendeth the whole Church vnnder him: and saith that all they that execute the office of bishop vnnder this head, have their partes thereof wholly. Where is the supremacie of the sea of Rome, if the whole bishoprike remaine with Christ onely, and each bishop hath his part thereof wholly? These things therefore make to this purpose, that the reader may understand by the way, that the olde fathers were ytterly ignorant of that principle, which the Romanistes do take for confessed & undoubted, concerning the unitie of an earthly head in the Hierarchie of the Church.

The viij. Chapter.

Of the beginning and increasynge of the Papacie of Rome, untill it aduancd is selfe to the height, whereby both the libertie of the Church hath bin oppressed, and all the right governement thereof overthrown.

As concerning the auncientnesse of the supremacie of the see of Rome, there is nothing had of more antiquitie to stablised it, than the deeree of the Nicene Synode, wherein the bishop of Rome both hath the first place among the Patriarches giuen vnto him, and is commannded to looke vnto the Churches adioynynge to the citie. When the Council maketh such division betwene him and the other Patriarches, that it assigneth to everyone their boundes: truely, it doeth not appoint him the head of all, but maketh him one of the chiefe. There were present Vitus and Vincentius in the name of Iulius, which then governed the Church of Rome: to them was giuen the fourth place. I beseech you, if Iulius were acknowledged the head of the Church, should his Legates bee thrust into the fourth feate? Should Athanasius bee chiefe in the Council, where principally the image of the Hierarchiall order ought to be seene? In the Synode at Ephesus it appeareth, that Celestinus which was then bishop of Rome, vfed a crooked subtle meane, to provide for the dignitie of his seate. For when he sent his deputies thither, he committeth his strete to Cyrillus of Alexandria, which should notwithstanding otherwize have beeene the chiefe. To what purpose was that same committinge, but that his name might by what means soever 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 joyned Celestines name with his own. What shall I say of the secon council at Ephesus: where when Leo Legates were present, yet Dioscorus Patriarche of Alexandria sate 5 chiefe as by his owne right? They will take exception that it was not vpright coun-
cel, by which both the holy man Flauianus was condemned, and Eutyches, acquired.
acquired, and his vngodlines allowed. But when the Synode was gathered, when the bishops took their places in order, verily the Legates of the bishop of Rome sat there among the rest none otherwise than in a holy and lawfull Councell. Yet they strived not for the first place, but yeelded it to another: which they would never haue done, if they had thought it to be theirs of right. For the bishops of Rome were never ashamed to enter into the greatest contentions for their honors, and for this only cause oftentimes to vexe and trouble the Church with many and hurtfull strifes. But because Leo sawe that it should be a too much unreasonable request, if he should seek to get the chiefe place for his Legates, therefore he suuceeded it.

2 Then followed the Council of Chalcedon, in which by the grant of the Emperor the Legates of the Church of Rome sat in the chiefe place. But Leo himselfe conteyseth this was an extraordinary privilege. For when he made petition for it to the Emperor Marcius, and Pulcheria Empesse, he did not afferne it was due to him, but only pretended, that the Eastern Bishops, which sat as chiefe in the councell at Ephefus, troubled all things and ill abused their power. Whereas therefore it was needful to haue a graue governour, & it was not likly they should be meet for it, which had once bin so light and disordered: therefore he prayed, that by reason of the default and vnsinelle of other, the office of governing might be removed to him. Truly that which is gotten by singular privilege and beside order, is not by common lawe. Where this only is pretended, that there needeth some newe governour, because the former governours had behaued themselfes ill, it is evident that it neither was so before, nor ought to continue so for ever, but is done 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 sea, but because the Synode was at that time destitute of a graue and fitte governour, while they that ought to haue bin the chiefe, did through their own intemperance and corrupt affection, thrust themselfes out of place. And this that I say, Leos successor did in deed prove. For when he sent his Legates to the sitt Synode at Constantinople, which was holden long time after, he brauled not for the first seat, but easilly suffred Menna the Patriarch of Constantinople to sit as chiefe. So in the counsell at Carthage, at which Augustine was present, we see that not the Legates of the sea of Rome, but Aurelius Archbishop of that place sate as chiefe: when yet the contention was about the authoritie of the Bishop of Rome. Yea there was also a generall counsell holden in Italy it selfe, at which the bishop of Rome was not present. Ambroxe was chiefe there, which was in very great authority with the Emperor, there was no mention made of the bishop of Rome. Therefore at that time it came to passe by the dignity of Ambroxe, that the sea of Millain was more noble than the sea of Rome.

3 As concerning the title of supremacy, & other titles of pride, wherupon it now maruellous boaseth it selfe, it is not hard to judge, when and in what sort they crept in. Cyprian oftentimes maketh mention of Cornelius. He seteth him out with no other name, but by the name of brother, or fellow bishop, or fellow in office. But when he writeth to Stephen the successor of Cornelius, he doth not only make him equal with himselfe and yet, but also speaketh more
hardly to him, charging him sometime with arrogancy, sometime with ignorance. Since Cyprian we have what all the Church of Africa judged of that matter. The Councell at Carthage did forbid that any should be called Prince of Priests, or chief Bishop, but only bishop of the chiefe see. But 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 and pure, all these names of pride, where with since y time the see of Rome hath begun to waxe outrageous, were utterly vnheard of: it was not known, what was the hieft bishop and y only head of the church in earth. But if the bishop of Rome had bin so bold to have taken such a thing upon him, there were stout and wise men that would have by & by repressed his folly. Hierem forasmuch as he was a priest at Rome, was not it willing to ferout the dignity of his own Church, so much as the matter and state of his time sufficed; yet we see how he also bringeth it downe into fellowship with the rest. If authority (sayth he) be sought for, the world is greater than a city. Why doest thou alleege to me the custom of one city? Why dost thou defende falsenes of number, out of which hath growne pride, against the lawes of the Church? Whersoever there be a bishop, either at Rome, or at Eugubium, or at Constantinople, or at Rhegium, he is of the same merits and of the same Priesthood. The power of riches or bafenes of poverty maketh not a bishop hier or lower.

4 About the title of vniuersall bishop the contention first began in y 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 have made himselfe vniuersall bishop. In that contention Gregoric doth not alleege that the righte is taken away which was due to him self but stoutly crieth out against it, that it is a prophane name, yea a ful of sacrilege, yea the forwarner of Antichrist. The whole Church (sayth he) falleth downe from her state, if he fall, which is called vniuersa. In an other place: It is very sorrowfull, to suffer patiently, that our brother & fellowe bishop, despieth all other, should only be named bishop. But in this his pride what els is betokened but the times of Antichrist nere at hand: because verily he followeth him, y despieth the fellowship of Angels, went about to clime vp to the top of singularity. In an other place he writeth to Eulolius of Alexandria, and Anastasius of Antioche. None of my predeceffors at any time would vie that prophane word; for if one be called vniuersall Patriarch, the name of Patriarchs is abated from the rest. But farre may this be from a christian minde, that any should have a will to take that upon him, whereby he may in any part, be it never so little, diminish the honor of his brethren. To content in this wicked word is nothing else but to leece the faith. It is one thing (faith he) that we owe to the preserving of the unity of faith, and an other thing that we owe to the keeping downe of pride. But I say it boldly, because who soever calleth himselfe or deareth to be called vniuersall bishop, he doth in his proude advancing run before Antichrist, because he doth with shewing himselfe proud preferre himselfe above the rest. Againe to Anastasius bishop of Alexandria: I have sayd ye he can not have peace with vs, yelese he amended the advancing of the superstitious and proud worde, which the first apostata hath inuented. And
And (to speake nothing of the wrong done to your honor) if one bee called vniuersall Bishop, the vniuersall Church falleth when that vniuersall one falleth. But whereas he writeth, that this honor was offered to Leo in the Synode at Chalcidon, it hath no colour of truth. For neither is there any such thing red in the aetæ of that Synode. And Leo himselfe, which with many Epiftles impugneth the decrees made in honor of the fee of Constantinople, without doubt would not have passed over this argument, which had bene most to be liked of all other, if it had bene true, that hee refused that which was given him: & beinge a man otherwisse too much desirous of honor, he would not have omitted that which made for his praife. Therefore Gregorie was deceiued in this, that he thought that that title was offered to the fee of Rome by the Synode at Chalcidon: to speake nothing, howe fond it is, that he both testifieth it to have proceeded from the holy Synod, & also at the same time called it wicked, prophane, abominable, proude, & full of sacrilege, yea devised by the diuell, & published by the crier of Antichrist. And yet he addeth that his predecesser refused it, leaft all Prietes should be depruisd of their due honor, when any thing were priuatly given to one. In another place: No man at any time hath willed to be called by y word. No man hath taken to himselfe that presumptoous name: leaft if hee should in the degree of bishoprike take to himselfe a glory of singularitie, he should seeme to have denied the same to all his brethren.

Now I come to the iurisdiction, which the bishop of Rome affirmeth that he hath over all Churches. I knowe howe great contentions haue bene in olde time about this matter: For there hath bene no time wherein the fee of Rome hath not coveted to get an Empire ouer other Churches. And in this place it shall not be our occasio to search by what meanes it grew then by little & 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 selfe: for we will differre y to a place convenient. But here it is good to shewe briefly, howe in olde time & by what meanes it hath aduanced it selfe, to take it selfe any power ouer other Churches. When the Churches of the East were deuided & troubled with the factiones of the Arrians vnder the Emperours, Constantius & Conftans the sonses of Constantine the Great, and Athanatus the chiefe defendour there of the true faith was driuen out of his see: such calamitie compell'd him to come to Rome, that with the authoritie of the see of Rome he might both after a sort represent the rage of his enemies, & confirm the godly that were in distresse. He was honourably received of Iulius then Bishop, and obtained that the Bishops of the West took upon them the defence of his cause. Therefore when the godly stood in great neede of foraign aide, & saw 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 y was nothing else, but y the communion thereof should be hilieste esteemed & it should be counted a great shame, to be excommunicate of it. Afterward euil & wicked men also added much vnto it. For to escape lawful judgements, they fled to this santuary. Therefore if any priest were condemned by his Bishop, or any Bishop by the Synode of his province, they by and by appealed to Rome. And the Bishops of Rome received such appellations
more greedily than was meet: because it seemed to be a forme of extraordinary power, so to entermiddle with matters far wide about them. So, whè Eutyches was condemned by Flauianus bishop of Constantiunople, he complained to Leo that he had wrong done vnto him. Leo without delay, no lesse vnderstandingly than suddenly, tooke in hand the defence of an evil cause: he grievously inuoked against Flauianus, as though he had, without hearing the cause, condemned an innocent: and by this his ambition he caused that the vagodline of Eutyches was for a time strengthened. In Afric it is evident that this oftentimes chaunced. For so soone as any lewde man had taken a foile in ordinarie judgement, he by and by flewe to Rome, and charged his countreymen with many slanderous reports: & the sea of Rome was alway ready to entermiddle. Which lewdnes compellèd the bishops of Afric to make a lawe, that none vnder paine of excommunication should appeale beyond the sea.

6 But whatsoever it were, yet see what authoritie or power the sea of Rome then had. Ecclesiastical power is conteined in these foure points, ordering of bishops, summoning of Counsels, hearing of appeales or jurisdiction, chauncing admonitions or censures. All the old Synodes commaundèd bishops to be consercrate by their owne Metropolitanes: and they never bid the bishop of Rome to be called vnto it, but in his owne Patriarchie. But by little and little it grew in vs, that all the bishoppes of Italy came to Rome to fetche their consecration, except the Metropolitans, which suffred not them selues to be brought into such bondage: but when any Metropolitan was to be consecrate, the bishop of Rome sent thither one of his priestes, which should only be præfect, but not president. Of which thing there is an example in Gregorie: at the consecration of Constanstius bishop of Millain after the death of Laurence. Howbeit I do not thinke that that was a verie auncient institution: but when at the beginning for honour & good wils sake they sent one to another their Legates, to be witnesses of the consecration, and to testify their communion with them, afterward that which was voluntarie, began to be holden for necelarie. Howfoeuer it bee, it is evident that in olde time the bishop of Rome had not the power of consecrating, but in the province of his owne Patriarchie, that is to say in the Churches adjoyning to the citie, as the canon of the Nicene Synode faith. To the Consecration was annexed the sending of a Synodical Epistle, in which he was nothing about the rest. For the Patriarches were wont immediately after their consecration, by solemn writing to declare their faith, whereby they professed they themselves to be holy & catholike Counsels. So rendering an account of their Faith, they did approve themselues one to another. If the bishop of Rome had receiued of other, and not himselfe given this consecration, he had thereby bin acknowledged superior: but when he was no lesse bound to give it, than to require it of other, and to be subject to the common lawe: truely was a token of fellowship, not of dominion. Of this thing there is an example in Gregorie's Epistle to Anastasius and to Cyriacus of Constantinople, & in other places to all the Patriarches together.

7 Then follow admonitions or censures: which as in olde time bishoppes of Rome vscd toward other, so they did againe suffer them of other. Ireneus
To Salvation. Lib. 4. 378

greuouslie reprooved Victor, because he vndiscreetly for a thing of no value, troubled the Church with a pernicious distention. Victor obayed, & spurned not against it. Such a liberty was then in them among the holy bishops, that they vfed a brotherly authority towards 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 exhorteth Stephen to admonish the bishoppes 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 bin ruler over France, would not Cyprian haue sayd: Restrain them, because they be thine; but he sayth farre otherwife. This (sayth he) the brotherly fellowship, wherewith we be bound one to another requirith that we should admonish one another. And we see also with how great sharpnes of words he being otherwife 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 ouer them that were not of his owne province.

8 As concerning the calling together of Synodes, this was the office of equity Metropolitane, at certaine appointed times to assemble a Provincciall Synode. There the bishop of Rome had no authority. But a generall counsel the Emperor only might summon. For if any of the bishops had attempted it, not only they were out of his province, would not haue obeyed his calling, but also there would by and by haue risen 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 any thing should be decreed without the knowledge of the Bishop of Rome. But who doth not see that this is to be understood of those decrees as bindes the whole universall Church? Now it is no maruell, if thus much be granted both to the antiquity and honor of the city, & to the dignity of the sea, that there should be no generall decree made of religion, in the absence of the bishop of Rome, if he refuse not to be present. But what is this to the dominion ouer the whole Church? For we deny not, that he was one of the chiefes: but we will not grant, that which the Romanistes now affirm, that he had a dominion ouer all.

9 Nowe remaineth the fourth kind of power, which standeth in appeals. It is evident that he hath the chiefe power, to whose judgement fate appellation is made. Many oftentimes appelled to the bishop of Rome: and he himselfe also went about to draw the hearing of caufes to himl selfe: but he was alway laughed to scorn, when he passed his owne boundes. I will speake nothing of the East and of Grecia: but it is certaine that the bishopps of France stoutly withstood him, when he seemed to take to himselfe an empire ouer them. In Afırica there was long debate about that matter. For where at the Meleuitane Councell, at which Augustine was presente, they were excommunicate that appelled beyonde the sea, the bishop of Rome travailed to bring to passe, that that decree might be amended. He sent his legates to shew that that privilege was gien to him by the Nicene Council: Ccc 4 The
The Legates brought forth the acts of the Nicene Council, which they had fetched out of the storehouse of their own Church. The Africans withstood it; and denied that the bishops of Rome ought to be credited in their own cause; and said that therefor they would send to Constantine, & into other cities of Grecia, where copies were to be had that were less suspicious. It was found, that therein was no such thing written, as the Romans had pretended. So was that decree confirmed, which took the chief hearing of causes from the bishop of Rome: In which doing they lewd shamefences of the Bishoppe 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 falsehood. But yet greater and more shamefence was their wickednes, that added a forged Epistle to the Council, wherein I wote not what bishop of Carthage, condemning the arrogation of Aurelius his predecessor, for that he was so bold to withdraw himself from the obedience of the see Apostolike, and yeelding himselfe and his Church, humbly craueth pardon. These be the goodly monumentes of antiquitie, wherupon the maiestie of the see of Rome is founded, while they so childishlie lie, under the pretence of Antiquity, very blinde men may finde it out by groping. Aurelius (sayth he) put it vp with decentli boldeness, and stubbornness, rebelled against Christ, and saint Peter, & therefore to be condemned with curse. What sayd Augustine? But what said so many fathers that were present at the Mileuitane Councell? But what neede is it to spende many wordes in confuting that foolish writing, which the Romanists themselves, if they haue 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 excepcion: Valefle paraduruence they appell to the see of Rome. What may a man do to these beasts, which are so voyd of common reason, that they except only thing out of the law, for whose cause every man feeth the law was made? For the Counsell when it condemneth appell beyond the sea, forbiddeth only this, that none should appell to Rome. Here the good expostor excepteth Rome out of the common lawe.

But (to determine this question at once) one history shall make plain what maner of jurisdiction the bishop of Rome had in olde time. Donat of the black houses had accused Cecilian bishop of Carthage. The man accused was condemned, his cause not heard. For when he knew that the bishops had eaipired against him, he would not appeare. Then the matter came to the Emperor Constantine. He, forasmuch as he willed to have the matter ended by ecclesiastical judgement, committed the hearing of it to Melciades bishop of Rome. To whom he adioynd fellowe commissioners in many bishops of Italy, France and Spaine. If that belonged to the ordinary jurisdiction of the see of Rome, to hear an appell in an ecclesiastical cause: why doth he suffer other to be joyned with him at the will of the Emperor? Yea why did he himself take the judgement vpon him rather by the Emperours commandament, than by his owne office? But let vs heare what hapned afterwaerd. There Cecilian got the victory. Donat of the blacke houses was condemned for calender: he appelleth: Constantine comitted the judgement of
of the appell to the bishop or Orleancse He fole as judge, to pronounce what
he thought, after his bishop of Rome. If the sea of Rome hath the chief power
without appellation: why doth Melicades suffer himselfe to receive so great a
name, that the bishop of Orleancse should be preferred above him? And what
Emperour doth this? Even Constantine of whom they boasted that he employed
not only all his endeavours but in a manner all the riches of the empire to increase
the dignity of their sea. We see therefore howe, howe farre the bishoppe of
Rome was at that time by all means from that supreme dominion, which he
affirment to be given unto him by Christ over al Churches, and which he
lyingly faith that he hath in all ages possifled by the consent of the whole
world.

11 I knowe howe many epiftles there bee, howe many writings and de-
crees, where in the bishops doe giue much, and boldly challenge much vnto
it. But this alfo al men that haue but a verie little wit & learning do know, that
the moft part of thofe are fonfumerie, that by the firft taft of them a man
may foone finde out of what flop they came. For what man of founde wit &
fober, will thinke that that goodly interpretation is Anacletus his owne,
which is in Gratian reported vnder the name of Anacletus: that is, that Ce-
phous is a head? The Romaniftes doe at this day abuse for defence of their
fee, manylua fuffories, which Gratian hath patched together without judgement:
and yet till in fo great light they will fell such fmockes, whereby in olde
time they were wont to mocke out the ignorant in darkenesse. But I wil
to beftowe much labour in confuting thofe things, which do openly conf-
trute themselves by reafon of their vnauthoury follied. I grant that there re-
maine alfo true epiftles of the old bishops, wherein they fet forth the honor
of their fee with glorious titles: of which farre are some epiftles of Leo. For
vide epif. 85.
that man, as he was learned and eloquent, fo was he alfo above measure de-
sorous of glorie and dominion: but whether the Churches then beleued his
remitonic when hee so advanced himfelfe, that in deede is it that is in
controversie. But it appeareth that many offended with his ambition, did
also withstand his greedy desire. Sometimes he appointed in his fteepe the
Bishop of Theflalonica throughout Grecia and other countries adjoyning:
sometime hee appointed the bishop of Orleancse, or some other throughout
France, So he appointed Hormifdas bishop of Hifpals to be his vicar in Spain
but euery where he excepted, that hee giue out fuch appoitnements vpon
this condition, that the Metropolitans may haue their ancient priviliges re-
maine safe and whole. But Leo himselfe declareth, that this is one of their
priviliges, that if any doubt happen about any matter, the Metropolitan
Epif. 86.
should first be asked his advice. Therefore those appoitnements of vicars in
his fteepe were vpon this condition, that neither any bishop should be letted
in his ordinary iurifdiction, nor any Metropolitan in being judge of Appelles,

nor any provincial Counsell in ordering of their Churches. What was
this elfe but to abftain from all iurifdiction: but to entermedle to the appea-
sing of discordes, only so farre as the lawe and nature of the communion of
the Church suffitheth?

12 In Gregories time that antient order was already much changed
For when the Empire was shaken, and torne in pecees, when Fraunce and
Spaine.
Spaine were afflicted with many overthrowes received, Slauonia wafted, I-taly vexed, and Affrica in a manner destroyed with continual calamities, that in fo great a shaking of ciuitie affaires, at leaft the integrity of faith might remaine, or yet not vitally perish, all the bishops from eoch part did the rather sayne themselves to the bishop of Rome. The whereby it came to passe, that not onely the dignity, but also the power of that see greatly encreased. Howebeit I do 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 being an unbridled dominion, that one man might beare rule over other after his owne will. But the sea of Rome had this reverence, that it might with her authoritie subdue & repreffe the lowde and obstinate that could not by the other bishops be kept within their duetic. For Gregory doth oftentimes diligently testifie this, that he doth no lesse faithfully preferre to other men their rightes, than he requireth his own of them. Neither doe I (sayth he) pricked on by ambition, plucke from any man that which is his right: but I desire in all thinges to honour my brethren. There is no saying in his writings wherein he doth more prouudely boaft of the largeness of his Supremacie, than this: I knowe not what bishoppe is not subject to the see Apostolike when he is founde in faulte. But he by and by adioyneth, Where fault requireth not all according to the order of humility are equall. He giueth to himselfe power to correct them that haue offended: if all doe their duetic, he maketh him selfe equall with the rest. But he himselfe giueth him selfe this power: and they affiected to it that would: and other that liked it not, might freely gainsay it, which it is well knowne that the most part of them did. Befeide that he speakest there of the Primate of Constantinople: which when hee was condemned by the provincialis Synode, refueld the whole judgemente. His fellowe bishoppes informed the Emperor of this stubbornnesse of him. The Emperor willde Gregorie to be judge of the cause. We see therefore that he both attempteth nothing, whereby he may brake the ordinary jurisdiction, and the same thing that he doth for the helping of other, he doth not but by the commandement of the Emperor.

This therefore was then all the power of the bishop of Rome, to fette him selfe against obstinate & unnamd heads, whiche there needed any extraordinary remedy: & that to helpe and not to hinder other bishops. Therefore he taketh no more to him selfe over all other, than in an other place he granteth to all other over him selfe, when he confesseth that hee is ready to be corrected of all, to be amended of all. So in an other place hee doth in duee commande the bishoppe of Aquileia to come to Rome, to pleade his cause in a controversie of faith that was risen betwenee him and other: but hee doth not commande him of his owne power, but because the Emperor had so commanded. Neither dooth hee giue warning that hee alone shall bee judge, but promised that hee will assemble a Synode by whome the whole matter may be judged. But although there was yet such moderation, that the power of the see of Rome had her certaine bounds, which it might not passe, & the bishop of Rome him selfe was no more aboue than under other: yet it appeareth how much Gregory disliked such state. For he nowe and then
then complaineth, that under color of bishoprike hee was brought backe to the world: and that he was more entangled with earthly cares, than euer he had ferued them while he was a lay man: that he was in that honor oppresed with tumult of worldly affaires. In an other place: so great burdens (faith he) of busines do holde me downe, that my minde can nothing at all be rai-

fed vp to thinges above. I am shakien with many wavses of causes: and after those leisures of rest I am tostled with tempestes of troubleome life, so that I may rightly say, I am come into the depth of the sea, and the tempeft hath drowned me. Hereby gather, what hee would haue saide, if hee had happened to be in these times. Although hee fulfilled not the office of a Pastor, yet he was doing it. He abintayed from the gouernment of the ciuil Empire, and confest himselfe to be subject to the Emperour as other were. He did not thrush himselfe into the cure of other Churches, but being compelled by necessitie. And yet he thinketh himselfe to be in a maze, because hee cannot applie himselfe altogether onely to the office of a bishop.

14. At that time the bishop of Constantinople strived with the bishoppe of Rome for the Supremacie, as it is alreadie saide. For after that the seate of the Empire was established at Constantinople, the maistrie of the Empire seemed to require that that Church also should have the second place of honor after the Church of Rome. And truly at the beginning, nothing more auailed to cause the Supremacie to be given to Rome, but because the head of Empire was there at that time. There is in Gratian a writing vnnder the name of Pope Lucinus, where he faith, these cities were no otherwise diuided, where Metropolitans and Primates ought to sit, than by the reason of the ciuill gouernment that was before. There is also an other vnnder the name of Pope Clement, where he faith, the Patriarches were ordeined in those cities that had had the cheefe Flamines in them. Which, although it be false, yet is taken out of a truth. For it is certaine, that, to the end there should be made as little change as might be, the provinces were diuided according to the statute of things that then were: and that Primates and Metropolitans were set in those cities that excelled the other in honors and power. Therefore in the Counsell at Taurinum it was decreed, these Cities which in ciuill gouernment were the cheefe cities of euclie province, should be the cheefe seas of Bishops. And if it happened the honour of the ciuill gouernment to be removed from one citie to another, then the right of the Metropolitane citie should therewithall be removed therithe. But Innocentius bishop of Rome, when he saue the auncient dignitie of his citie to growe in decay, after that the seate of the Empire was removed to Constantinople, fearing the abatement of his sea, made a contrary lawe: wherein he denieth it to be necessarie that the ecclesiasticall mother citie should be changed as the Imperial mother citie shiue. But the authority of a Synode ought of right to be preferred above one mans sentence. Allso we ought to suppose Innocentius himselue in his owne caufe. Howsoever it be, yet by his owne prouision he sheweth, from the beginning it was so ordered, that the Metropolitane cities should be disposed according to the outward order of the Empire.

15. According to this auncient ordination, it was decreed in the firste coun-
counsel at Constantinople, that the Bishop of the City should have the privileges of honor next after the Bishop of Rome, because it was a new Rome. But a long time after, when a like decree was made at Chalcedon, Leo stoutly cried out against it. And he not only gave himself leave to esteem as nothing that which six hundred Bishops or more had decreed: but also bitterly taunted them, for that they took from other seas that honour which they were so bold as to give to the Church of Constantinople. I beseech you, what other thing could move a man to trouble the world for so small a matter, but mere ambition? He faith that that ought to be inviolable, which the Nicene Synode hath once decreed. As though forsooth the Christian faith were endangered, if one Church be preferred before another; or as though Patriarchies were there divided to any other ends, but for policies. But we know that policies received, yea required diverse changes, according to the diuerse of times. Therefore it is sone that Leo pretended, that the honour, which by the authoritie of the Nicene Synode was given to the sea of Alexandria, ought not to be given to the sea of Constantinople. For common reason telleth this, if it was such a decree, as might be taken away according to the respect of times. Yea none of the Bishops of the East stood it, but the thing most 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 diminished, It was their part to withstand it, not Leo which remained safe in his own place. But when all they holde their peace, yea assent unto it; and onely the Bishop of Rome resifteth; it is eafe to judge, what moueith him that is, he foresaw that which not long after happened, that it woulde come to passe, that the glory of old 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 degree of the counsell was confirmed. Therefore his successors, when they saw themselves overcome, quietly gave over theiritness; for they suffered that he should bee accompanied the seconde Patriarch.

But within a little after, John which in Gregories time ruled the Church of Constantinople, brake foorth so farre that he called himselfe the vnienfall Patriarch. Here Gregorie, least hee should in a very good cause faile to defende his owne see, did constantly sett himselfe against him. And truely both the pride and madness of John was intolerable, which desired to make the boundes of his bishopricke egall with the bondes 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, whatsoever take it upon him. Yea and also in one place hee is angrie with Eulolius Bishop of Alexandria, which had honoured him with such a title. Behold (faith he) in the preface of the Epistle which he directed to my self that haue forbidden it, yee haue cared to imprinte the worde of proude calling, in naming mee vnienfall Pope, which, I pray that your holiness will no more doe because that is withdrawn from you, which is giuen to an other more than reason requireth. I count it no honour, wherein I see the honour of my brethren to bee diminished. For my honour is the honour of the vnienfall
fall Church, and the sounde strength of my bretheren. But if your holines call mee the vniterfall Pope, it denieth it selfe to be that which it confesseth me to be wholy. Truely Gregorie floode in a good and honest caufe. But John holpen by the fauour of Maurice the Emperor, could neuer bee remoued from his purpose. Cyriacus also his successor neuer suffered himselfe to bee intreated in that behalfe.

17 At the last Phocas, which when Maurice was slaine, was set in his place (I wote not for that cause being more friendly to the Romanes, but because he was there crowned without strife) granted to Boniface the third that which Gregorie neuer required, that Rome shoule be the head of all Churches. After this manner was the controuerse ended. And yet this beneift of the Emperour, could not so much have profited the sea of Rome, vnlesse other thinges also had afterward happened. For Grecia and all A- sia were within a little after cut off from the communion of Rome. France so much reuerenced him, that it obeyed no further than it listed. But it was then first brought into bondage when Pipine vritped the kingdome. For when Zacharie Bishop of Rome had beene his helper to the breach of his faith, and to robberie, that thrusting out the lawfull king, hee might violently enter vpnpn the kingdome as laid open for a pray; he receiued this reward that the sea of Rome should have iurisdiction over the Churches of France: As robbers are wonted in parting to deuide the commo spoile: so these good men ordered the matter betweene themselves, that Pipine shoule haue the earthly and ciuill dominion, spoiling the true king: and Zacharie shoule bee made head of all bishops and haue the spirituall power: which, when at the beginning it was weake, (as it is wont to be in newe thinges) was afterward confirmed by the authoritie of Charles, in manner for a like cause. For hee was also indebted to the bishop of Rome, for that by his endeuour hee had attainted to the honour of the Empire. But although it bee credible, that Churches eache where were before that time much deformed, yet it is certayne that the olde forme of the Church was then first vterly defaced in France and Germanie. There remaine yet in the records of the courte of Parife breefe notes of these times, which, where they inreace of the matters of the Church, make mention of the covenant both of Pipine and of Charles with the bishop of Rome. Thereby we may gather that then was an alteration made of the old estate.

18 Since that time, when thinges di'd eche where daily fall from worse to worse, the tyrannie of the sea of Rome was nowe and then also established and increased, and that partly by the ignorance, and partly by the slouthisness of the bishops. For when one man tooke all thinges upon him, and without measure proceeded more and more to aduaunce himselfe againste lawe and right: the Bishops did not with such zede as they ought, endeavour themselves to restraine his lust, & though they wanted not courage,yet they were desitute of true learning and knowledge: so that they were nothing fit to attempt to great a matter. Therefore we see what and howe Monstrous anywholy desilting of all holy things, and a scarrering abrode of the whole order of the Church, was in Bernardes time. He complaineth that there re-
monians, robbers of God, keepers of concubines, committers of incest, &c. such monsters, to obtaine or retaine ecclesiastical honours by the Apostolike authortie: and that fraude and vndermining, and violence were grewe in force. He saith that that maner of judging which then was vse, was abominable, and vnseemely, not onely for the Church, but also for a judicall 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 caue, when they deuide the spoyles of wafaring men. Fewe (saith he) do look vnsto the mouth of the lawgiver, but vnto his hands. But not without cause. For these 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, weel done! The life of the poore is fowen in the streetes of the rich:fluer glittereth in the mire: men run to it from all places: not the poore, but the stranger taketh it vp, or he peraduenture that runneth fastest before. But this 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 durt say it, there are rather the Pastors of diuels, than of hope. Forsooth Peter did thus, Paul played thus. Thy court is more accustomed to receive men good than to make them good. For the ill do not there profit, but the good do decay. Now as for the abuses of appeals that he reheareseth, no godly man can reade them without great horror. At the last he thus concludes of that vnbridled greedinesse of the sea of Rome in the vfurping of jurisdiction: I speake the murmour and common complaint of the Churches. They crieth out that they bee mangled and dismembred. There are either none or few that do not either bewaile or feare this plaghe. Askest thou what plaghe? The Abbots are plucked from the bishops, the bishops from the Archebishops, &c. It is maruellous if this may be excused. In so doing ye proue that ye haue fulnesse of power, but not of righetousnesse. Ye do this, because ye can do it: but whether ye also ought to do it, is a question. Ye are set to preserue, not to enuie to every man his honour and 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 knowe in howe great forrowe and mourning this calamitie held on all the godly.

19 But nowe, albeit that wee graunt to the Bishop of Rome at this day that preeminence and largenesse of jurisdiction, which that sea had in the meane times, as in the times of Leo and of Gregorie: what is that to the present state of the Papacie? I doe not yet speake of the earthly dominion, nor of the ciuile 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 vniuersall bishop of the whole worlde. And the bishops themselves, when they speake of their owne authoritie, doe with greater stoutnesse of countenance, pronounce that to them belongeth the power to commaund, and other are bound to the necessitie to obey, that so all their decrees are to bee holden as confirmed with the diuine voice of Peter: that the provinciall Synodes,
are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will, and may call them to their sea that have bene ordered els where. Innumerable of that force are in Gratians pack, which I do not now rehearse, lest I should be too tedious to you, Readers. But this is the summe of them, that only the Bishop of Rome hath the Supreme hearing and determining of all ecclesiasticall causes, whether it be in judging and defining of doctrines, or in making of lawes, or in enacting of discipline, or in executing of judgments: It were also long and superfluos to rehearse the privileges that they take to themselves in restorations, as they call them. But, (which is most intolerable of all other) they leave no judgement in earth to restraine and bridle their outragious lust, if they abuse so immeasurable power. It is lawefull for no man (say they) to reuoke the judgement of that (ca., because of the Supremacie of the Church of Rome. Again, the judge shalbe judged neither by the emperor, nor by kinges, nor by all the Clergie, nor of the people. That is in deed no impietiously done, that one man maketh himselfe judge of all men, and suffereth himselfe to obey the judgement of no man. But what if he vie tyranny over the people of God? If he scatter abroad, and waft the kingdom of Christ? If he trouble the whole Church; if he turn the office of Pastor into roberie? Yea though he be neuer so mischievous, he sayeth that he is not bounde to yelde accompte. For these be the baynges of the bishops: God will was to determine the causes of other men by men, but he hath without question refered the bishop of this sea to his owne judgement. Again, The doinges of subiectes are judged of vs but ours of God onely.

20 And that such decrees might have the more weight, they have fally thrift in the names of the olde bishops, as though things had bene so ordained from the beginning: whereas it is most certaine, that it is new and lately forged whatsoever y bishop of Rome giueth to himselfe more than we have rehearsed to be giuen him by the ancient Councells. Yea they are come to so great shamelesnesse, that they haue set foorth a writing vnder the name of Anafhasius Patriarch of Constantinople, wherein he testifieth that it was decreed by the olde rules, that nothing should be done even in the furthest 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 aduertary and inquirer of honour and dignitie thereof? But verily it behoved that these Anti-christes should be carried on to so great madnesse and blindnesse, that their lewdnes might be plaine for al men to see, at least so many as wil open their eyes. But the decreall epithiles heaped together by Gregorie the ix. againe the Clementines, and Extravagants of Martine, doe yet more openly and with fuller mouth ech where breath foorth their outragious fierceenesse and as it were the tyrannie of barbarous kinges: But these be the oracles, by which the Romanitites will hauie their papacie to bee weyed. Hereupon arose those notable principles, which at this daye haue euery where in the papacie the force of oracles: that the Pope canne not errr: that the Pope is aboue the Councelles: that the Pope is the vnuerfall bishop.
Of the outward means bishof of all bishops, and the Supreme heade of the Church in earth: I passe over the much abuder follyes, which the foolish Canonistes babble in their schooles: to which yet the Romish diuines do not onely affent, but doe also clap their hands at them, to flatter their idole.

21 I will not deale with them by extremitie of right. Some other man would against this their so great insolence set the laying of Cyprian, Which be vied among the Bishops, at whose counsell he farte as cheefe. None of vs calleth himselfe Bishop of Bishops, or with tyrannous feare compelleth his fellowe bishoppes to necessefti to obey. He would object that, which a little afterwarde was decreed at Carthage. That none shoulde be called prince Priests, or cheefe bishop. He would gather many testimonies out of Historie, Canons out of Synodes, and many lentes out of the bookes of olde writers, by which the bishop of Rome shoulde be brought downe into the fellowship of the rest. But I passe over all these, leaft I should seeme too precifely to preffe them. But let the biffone patrones of the see of Rome aunswere mee, with what face they dare defende the title of vniverfall Bishop, which they fee fo oft to be condemned with curse by Gregorie. If Gregories testimonie ought to be of force, they doe thereby declare: Antichrift is there Bishop, because they make him vniverfall. The name also of heade was no more visiall. For thus he faith in one place: Peter is the cheefe member in the body, John, Andrewe and James the heads of particular peoples: yet they all are members of the Church vnder one heade: yea the holy ones before the lawe, the holy ones vnder the lawe, and the holy ones vnder grace, are set among members, altogether making vp the body of the Lord: and no man ever willed to haue himselfe called vniverfall. But whereas the bishoppes of Rome taketh vpon himselfe the power of commanding, yt thinges smally agreeth with that which Gregorie faith in another place. For whereas Eulollvs bishop of Alexandria, had faide that hee was commannde by him, hee aunswered in this wife, I pray yee, take away this woe de of commanding fro my hearing. For I knowe what I am, and what ye bee. In place, ye be to me brethren: in manneres ye be to mee fathers. Therefore I commannde not but I care to tell you these thinges that I thought profitable. Whereas hee so extendeth his jurisdition without ende, he doth therein great and haynous wrong, not onely to the other bishops, but also to all particular Churches, which he so teareth and plucketh in pieces, that he may build his seat of their ruins. But whereas he exempteth himselfe from all judgementes, and will so raigne after the manner of tyrantes, that he accounteth his owne onely lust for lawe, that verily is so haynous, and so farre from ecclesiastical order, that it may in no wise be borne: for it ytterly abhorreth not onely from all feeling of godliness, but also from all humanitie.

22 But that I be not compelled to goe through and examine all thinges particularly, I doe againe appeale to them, that will at this day be accompted the biffone and most faithfull patrones of the see of Rome, whether they be not ashamed to defiance the present state of the Papacie: which it is certain to be an hundred times more corrupite, than it was in the times of Gregorie and Bernard: which state yet did then so much displeasse those holy men.
men. Gregorie eche where complaineth, that he is too much diversly
drawn away with foraine busines; that he is under the colour of bishoprike,
brought backe to the world; wherein he suffereth so many cares of the world
as he never remembrith that he suffered when he was a lay man: that he is
pressed dowe with tumult of worldly affaires, that his mind is nothing rai-
sed vp to things aboue; that he is shaken with many waues of caufes, & toffed
with tempestes of troublesome life: so that he may worthily say, I am come
into the depth of the sea. Truely among those earthly busineses, he might
yet teache the people with Sermons, privately admonishe and correct such
as it behoved, order the Church, giue counsell to his fellowe bishops &
exhort them to their dutie: beside these things there remained some time to
write: and yet hee lamenteth his calamitie, that hee is drowned in the de-
pest sea. If the governement of that time was a sea: what is to be sayed of
the papacie at this time? For what likenesse haue they together? Here be
no preachings, no care of discipline, no zace to the Churches, no spirituall
doing, finally nothing but the worlde. Yet this maze is praisyed, as though
there could nothing be founde more orderly and better framed. But what
complaints doeth Bernarde pour out, what groanes doth he vter, when he
looketh upon the faults of his age: What then would he do, if he behelde
this our age of iron, and worse if any be worse than iron? What obstinate
wickednesse is this, notonely stiffly to defende as holy & divine, that which
all the holy men haue with one mouth condemned; but also to abuse their
testimoni to the defence of the papacie, which it is certaine that they ne-
ever knewe of? Howbeit of Bernarde's time I confesse, that then the corrup-
tion of all things was so greate, that it was not much unlike our time. But
they are without all shame, that fetch any pretence for it, out of that mean
age, that is, the time of Leo, Gregorie, and such other. For they doe like as
it one, to stabillie the Monarchie of Empouers, 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
aristeth of freshe a newe strife for them, when wee 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 privileges of dignitie. Admit therefore all
these things to be true, (which yet we haue alreadie wrung from them) that
Peter was by the mouth of Christ appointed head of the vniterfall church:
and that he left the honour that was giuen him, in the see of Rome: that
the same was stabillied by the authoritie of the auncient Church, and con-
formed with long continuance; that the Supreme power hath beeene alway
by one content giuen of all men to the bishop of Rome, that he hath beeene
the judge of all both caufes and men, and himselfe subject to the judgement
of none: let them haue also more, if they will: yet I aunswere in one worde,
that none of these things auaille, vnlesse there bee at Rome a Church and
a bishop. This they must needs graunt mee, 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 haue the see Aposto-
like at Rome? Then let them therfore me a true and laufull Apostleship. Will

D d d
they have 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 in deepe, and have it of in their mouth. Truely the Church is known by her certain marks: and bishoplike is a name of office. I speake not here of the people: but of the government it selfe, which ought continually to shone in the Church. Where is the ministerie in their Church, such as Chriftes institution requireth? Let vs call to remembrance that which hath before been spoken of the office of Priests and of a bishop. If wee shal bring the office of Cardinals to be condemned by that rule, wee shall confesse that they are nothing lesse than Priests. As for the chiefe bishop him selfe, I woulde faine knowe what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to teach the people with the worde of God: another and the next point to that is, to minister the sacraments: the thirde is to admonish and exhort, yea and to correct them that offend, and to holde the people together in holy discipline. What of these things doeth he? yea, what doeth he faine himselfe to doe? Let them tell therefore, by what meanes they would have him to bee counted a bishop, that doeth not with his little finger, no not once so much as in outwarde shewe, touche 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, dooth nevertheless receive the honor and title. But in judging of a bishop respect is had to Chriftes commandement, which alway ought to be of force in the Church. Therefore let the Romanistes looke me this knot. I deny that their hee bishop is y chief of bishops, nor as much as he is no bishop. They must needs prove this last point to be false, if they will have the victorie in the first. But how say they to this, that he not only 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 maners? What shall I say, or what shall I saie vsaide? where shall I make an ende? This I say: that whereas the world is at this day, stuffed with so many perteuse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence, or at least beene there confirmed. Neither is there any other cause, why the bishops are carried with so great rage against the doctrine of the Gospel newly springing vp againe, why they bend all their strengthes to oppresse it, why they kindle vp kings and princes to cruecie, but because they see that their whole kingdom decayeth and falleth downe, so soone as the Gospel of Chrift commeth in place. Leo was cruele: Clement was bloudie: Paul is a fierce murtherer. But nature hath not so much movd them to fight against the true, as for that this was their onely meane to maintain their power. Therefore fith they cannot be safe, till they have driven away Chrift, they trauaille in this cause, as if they did fight for their religion and countreys, & for their owne lustes. What then? Shal that be to vs the see Apostolike, where wee see nothing but horrible Apostasie? Shal he be Chriftes vicar, which by persecuted the Gospel with furious enterprizes, doth openly professe himselfe to bee Antichrist? Shal he bee Peteres succour, that rangeth with sworde
sword and fire, to destroy all that ever Peter hath builded? Shall he be hald of the Church that cutting of and dismembering the Church from Christ the only true head thereof, doth in it selfe plucke and teare it in pieces. Admitte verily that in the olde time Rome was the mother of all Churches: yet since it hath begunne to be the state of Antichrift, it hath ceased to be that which it was.

25 We seeme to be too much euill speakers and railers, when we call the bishop of Rome Antichrift. 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 doe wrongfully wret against the bishoppe of Rome, these wordes of Paul that are spoken to an other intent, I will breefly shewe, that they can not be otherwise understanded, but of the Papacie. Paul writeth, that Antichrift 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 kingdome shall consist in hautines of speech, and blasphemies of God. Hereupon we gather, that it is rather a tyrannie ouer soules, than ouer bodies, that is raised vp against the spiritual kingdome of Christ. Then, that it is sicch, as doth not abolish the name of Christ and the Church: but rather should abuse the pretence of Christ, and lurke vnder the title of the Church, as vnder a disguisted viscer. But although all the heresies and sectes that have bin from the beginning, belong to the kingdom of Antichrist: yet wheras Paul prophesieth, that there shall come a departing, by this description he signifieth, that that state of abomination shall then bee raised vp, when a certaine vniterfall departing shall possesse the Church: howsoever many members of the Church here and there continue in the true vnty of faith. But where he addeth, that in his time he began in a mysticke to fet vp the worke of iniquitie, which howould afterward shewe openly: thereby we understand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now wheras he doth set out Antichrist by this marke, y he should plucke away from God his due honor, to take it to himselfe: this is the chiefc token that we ought to followe in seeking out of Antichrist, specially where such pride proceedeth euen to the publike dissipacion of the Church. Suth therefore it is certain, that the bishop of Rome hath shamelesly conveyed away to himselfe that which was the chiefc proper thing to God alone and Christ: it is not to be doubted but that he is the captain and standerdbearer of the wicked and abominaole kingdome.

26 Now let the Romanists go, and object antiquitie against vs: As if in so great alteration of all things, the honor of the Sea might stand where there is no sea. Eusbibius telleteth, how GOD, that there might be place for his vengeance, removed the Churc that was at Hierusalem to Pella. That which we heare to have beene once done, might be other done. Therefore foto binde the honour of supremacie to a place, that hee which is in deede the most hatefull enemie of Christe, the hyest aduersarie of the Gospel, the greatest waster and destroyer of the Church, the most cruel slaughterman and butcher of the saintes, shoulde nevertheless be accounted the vicar of Christ, the successor of Peter, the chiefc bishop of the Church, only because
he occupieth the sea that was once the chiefeft of all: that verily is too much to be scorned and foolish. I speake not, how great difference there is between the popes chaunceerie, and a well framed order of the Church, Howbeit this one thing may well take away all doute of this question. For no man that hath his right wit, will thinke the bishoprie enclosed in leades & bulles: much lesse in that schoole of fraudes and deceites, in which thinges the Popes spirittuall government consisteth. Therefore it was very well sayd by a certaine man, that that Church of Rome which is boasted of, is long ago turned into a court which only is now seen at Rome. Neither do I here accuse the faults of men: but I shewe that the Papacie itself is directly contrary to the true order of a Church.

27 But if we come to the persons of men, it is well enough known what maner of vicars of Christ we shall finde. Iulius forsooth, and Leo, & Clement and Paul, shall be pillars of the christian faith, and the chiefe expostors of religion, which never knewe any other thing of Christ, than that which he had learned in Lucians schoole. But why doe I recken vp three or fouer Popes? as though it were doutfull, what manner of forme of religion the Popes with their whole college of Cardinals haue since long agoe professed, and at this day do professe. For first this is the principall atticle of that secret Diuinitie that reigneth among them, That there is no God: the seconde, That all thinges that are written and taught concerning Christ, are lies and deceites: the thirde, That the doctrine of the life to come, and of the lafte resurrection, and meere fables. They doe not all thinke so: and fewe of them speake so. I grant. But this hath long ago begun to be the ordinarie religion of Popes. Whereas this is verie well knowne to all that knowe Rome, yet the Romish Diuines eceive not to boaste, that by Christes privilege it is proued, that the Pope can not erre, because it was sayde to Peter: I haue prayed for thee, that thy faith shoule not faynte. What, I pray you, win they by mocking so shamelesly, but that the whole world may understand, that they are come to that extremity of wickednesse, that they neither feare God, nor stonde in awe men?

28 But let vs imagine, that the vngodlines of those Popes whome I haue spoken of, is hidden, because they haue neither published it by preaching, nor by writings: but only haue bewrayed it at their table, and in their chamber, or at least within walles of houses. But if they will haue this privilege to bee of force, which they pretende, they must needs wipe Iohn the xxij. out of the number of Popes, who openly affirmed, that soules are mortal, and that they die together with the bodies vntill the day of resurrection. And, that you may perceiue that the whole Sea with her principall stayes was then wholly fallen: none of all the Cardinals withfoode so great a madness, but the schoole of Parife mowde the king of Fraunce to compell him to recante it. The king for bad his subiectes to communicate with him, vngle he did out of hande repent: and the same, as the manner it, he proclaimed by a heralde. The Pope compellde by this necessitie, abiered his errour. This example makest that I neede not to dispute any more with my adversaries about this that they say, that the Sea of Rome and the bishops thereof, can not err, in the faith, because it was saide to Peter, I haue prayed for thee, that thy faith
may not faint. Truely, hee fell with so soule a kinde of falfe 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 bishopric. Howbeit this is also of it felie to childlifh, that it needeth no aunfwere. For if they will drawe to Peters successfours whatsoever was spoken to Peter, it shall followe that they are all Sathan, forasmuch as the Lorde faide this also to Peter: Go behind, thou Satan, because thou art an offence to mee. For it shalbe as ease for vs to turne backe this latter saying against them, as it shalbe for them to obiect the other against vs.

29 But I lift not to strive with them in playing the soule. Therefore I retorne theither from whence I made digression. So to binte the place, and Christ, and the holy Ghost, and the Church together, that whooeuer sit in that place, although he be the duell, yet he must be judget vicar of Christ, and the head of the Church, because it was once the seat of Peter: I say this is not onely wicked and flauderous to Christ, but also too great an absurditie and against common reason. It is alreadie long ago since the bishops of Rome are either without al religion, or the greatest enemies of religion. Therefore they are no more made the vicars of Christ, by reason of this seat which they occupie, than an idol, when it is set in the temple of God, is to be taken for God. Nowe if their maners be to be judged vpon, let the Popes themselves aunswere for themselves what one thing at all there is in them, wherein they may be known for bishops. First, whereas there is such life at Rome, they not onely winking at it, but also as it were with secreete countenance allowing it, this is vterly vnmeet for bishops, whose dutie is with severitie of discipline to reftaine the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselues, with their own houshold, with almost the whole college of Cardinall, with the whole flock of their clergie, are so giuen forth to all wickednesse, filthinesse, vncleannessse, to all kindes of lewde & mischievous doings, that they reembre rather monsters than men: therein truely they bewray themselves to be nothing leffe than bishops. And yet they need not to feare left I shoule further disclose their filthines. For both I am serue to do in so flinking mire, and I must fauour chaft eares, and I thinke that I haue alreadie enough & more proued that which I went about: that is, that although Rome had in olde time beene the head of Churches, yet at this day shee is not worthie to be judged one of the smallesst toes of the Churches seете.

30 As concerning the Cardinall, (as they call them) I can not tell howe it is come to passe, that they be so sodenely rifen vp to so great dignitie. This name in Gregories time belonged to bishops only. For so oft as he maketh mention of Cardinall, he meaneth it not of them of the Church of Rome, but of any other: so that briefely, a Cardinall Priest is nothing else but a bishop. In the writers before that age I finde not this name at al. But I see that they were then leffe than bishops, whome they bee nowe farre above. This saying of Augustine is well known: Although according to the names of honoure, which the vfe of the Church hath alreadie obtained, bishoprick is greater than priesthood, yet in many things Augustine is leffe than Hierome.
Here in deedes he maketh difference betwene a priest of the Church of Rome and other: but he indifferently setteth them all behinde the bishops. And that was so long obscured, that in the Council at Carthage, when there were pretent two legates of the See of Rome, the one a bishop, the other a priest, the priest was thrust backe into the laft place. But not to followe too old examples, there remaineth a Counsel holden under Gregorie at Rome, at which the priests were in the lowest place, & subscribed severally by the same, as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present & ynder the bishop at ministring of doctrine & of the sacraments. Now the cafe is so changed, that they are become the cousins of kings & Emperors. And it is no dout but they growe vp by little and little together with their head, til they were advaunced to this hi top of dignitie. But this also I thought good to touch shortly by the way, that the readers might the better understand, that the See of Rome, such as it is at this day, doth much differ from that auncient one, ynder pretence whereof it doth now maintaine and defend itselfe. But of what forsoever they were in olde time, forasmuch as they haue nowe nothing of the true & lawfull office in the Church, they retaine onely a deceitful colour and vaine visiour: yea forasmuch as they haue all thinges utterly contrarie, it was necessarie that that should happen to them, which Gregorie writeth so oft. I say it (faith he) weeping: I give warning of it, groning: that if 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 faith of such: Ye haue gone backe out of the way, and haue made many to stumble in the law. Therefore ye haue made voide the covenant of Leui, faith ye Lorde. Therefore behold, I haue given you out of estimation, and vile to all the people. Nowe I leave it to all the godly to thinke of what is that supreme height of the Hierarchie of Rome, whereunto the Papifts with abominable shamelesse sticke not to make subject the very worde of God, which ought to haue beene honourable and holy both to heaven and earth, men and Angels.

The viii. Chapter.

Of the power of the Church as so working the articles of Faith, and with how unbridled licentiousnes is hath in the Papacie bin wrested to corrupt all purenesse of Doctrine.

Now followeth the thirde place of the power of the Church, which partly consisteth in all the bishops, and partly in the Councelles, and those either pro vinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in jurisdiction, or in making of lawes, Doctrine hath two partes, the authorticte to teache articles of doctrine, and the expounding of them. Before that wee beginne to discourse of every one of these in specialtie, wee will that the godly readers be warned, that whatsoeuer is taught concerning the power of the Church, they must remember to apply it to that ende, whereunto (as Paul testifieth) it was gien: that is, to edification, and not
Therefore whatsoever authority or dignity the holy Ghost in the scripture giueth either to the priests or to the Prophets, or to the Apostles, or to the successors of the Apostles, all that is given, not properly to the men themselves, but to the ministerie over which they are appointed, or (to speak it more plainly in one word) whereof the ministerie is committed to them. For if we go through them all in order, we shall not finde that they had any authority to teach or to answere, but in the name and worde of the Lorde. For when they are called to the office, it is also enjoyed them, that they should bring nothing of themselves, but speake out of the mouth of the Lorde. And he himselfe doeth not bring them forth to be heard of y people, before he have giuen them instructions what they ought to speake, to the entent that they should speake nothing beside his word. Moses himselfe, his prince of all the Prophets, was to be heard above the rest: but he was first instructed with his commandements, 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 & in his servant Moses. Also the authority of his priests should not grow in contempt, it was established with most grievous penalties. But therewithal the Lord the wth vpon what condition they were to be heard, when he saith that he hath made his covenant with Leui, the law of truth should be in his mouth. And a little after he addeth: The lips of the priest shal keepe knowledge; and they shall require the law at his mouth because he is the angel of God. Therefore if the priest will be heard, let him shewe himselfe the messenger of God: y is, let him faithfully report the commandements that he receiveth 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 Prophets generally had, is very well described in Ezechiel: Thou sonne of man (saith 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 y is commanded to hear out of the mouth of the Lorde, is he not forbidden to invent any thing of himselfe? But what is to declare from the Lorde, but fo to speake as he may boldly boast, that it is not his owne, but the Lords word. 

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he hath brought. The selfe same thing is in Hieremue, in other wordes, Let
the Prophet (saith he,) with whome is a dreame, tel a dreame: & let him that
hath my word speake my word true. Certainly he appointeth a lawe to the
all. And that is such, that he permitteth not any to teach more than he is co-
manded. And after he calleth it chaffe, all that is not come from himselfe
only. Therefore none of the Prophets themselves opened his mouth, but as
the Lord told him the wordes before. Whereupon these sayings are so oft
found among them: the wordes of the Lord, the burden of the Lord, so sayth
the Lord, the mouth of the Lord hath spoken. And worthily. For Esai cried
out that he had defiled lips. Jeremuc confessesthat he coulde not speake, be-
cause he was a child: What could procede from the defiled mouth of the
one, and the fool. fh mouth of the other, but vncleane & vnwise, if they had
spoken their owne speech: But his lips were holy & pure, when they began to
be the instrumens of the holy Ghost. When the Prophets are bound with
this religion, that they deliver nothing, but that which they have received,
then they be garnished with notable power and excellent titles. For when
the Lord testifieth, that hee hath set them ouer 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.

4 Now if you looke to the Apostles: they are in deede commended &
many and notable titles, that they are the light of the world, and the fale of
the earth, that they are to be heard in stead of Christ, that whatsoever they
bine or loose in earth shalbe bound or loosed in heauen. But in their very
name they fwe howe much is permitted them in their office: that is,
if they be Apostles, that they should not prate whatsoever they list: but hold
faithfully report his commandements from whom they are sent. And the
words of Christ are plaine enough, in which he hath determined their em-
basillage: when he commanded them to go & teach all nations, all those things
that he had commanded. Yea & he himselfe also received this law, & laid it
upon himselfe, that it should be lawful for no man to refuse it. My doctrine
(faith he) is not mine, but his that sent me, my fathers. He that was alway the
only & eternall counsellor of the Father, & he that was appointed by the
Father the Lord and Schoolemaster of all men, yet because he executed the
ministerie of teaching, prescribed by his owne example to all ministers what
rule they ought to follow in teaching. Therefore the power of the church is
not infinitt, but subject to the word of the Lord, & as it were enclosed in it.

5 But fith this hath from the beginning bin of force in the church, & at
this day ought to be in force, that the servants of God should teach nothing
which they have not learned of him; yet according to the diversitie of times
they had divers orders of learning. But that order which is now, much dif-
ferent fhom those that were before. First if it be true which Christ faith, that
none hath seene the Father, but the Sonne, and he to whom it hath pleased
the Sonne to shew him: it behoved verily that they should be alway dire-
cted by that eternal wisdom of the Father, which would come to thy knowledge
of God. For how should they either haue comprehended in mind, or voted
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 wife but beholding him in the Son as in a glasse. When I say this, I mean that God did never by any other meane disclose him selfe to men but by the Son, that is, his only wisdom, light & truth. Out of this fountaine did Adam, Noe, Abraham, Isaac, Jacob, and the other draw all the knowledge that they had of heauenly doctrine. Out of the same fountaine haue also all the Prophets themselves drawn all the heauenly Oracles that they vterted. For verily this wisdom hath alway disclosed it selfe by more wayes than one. To the Patriarchs he vset secret revelations: but therewithall to confirm their mindes, he adjoyned such signes, that it could not be doubtfull to the, that it was God that spake. The Patriarchs conuerced over from hand to hande to posterity, which they had receiued. For the Lord left it with them to this extent, that they should so spread it abroad. But the children & childrens children, by God secretly informing them, did know 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, and that all the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the lawe, when the priests are commanded to teach out of the mouth of the Lord, the meaning is, that they should teach nothing strange or differing from that kinde 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 Lorde published new oracles to be added to the lawe: but yet not so new, but that they came out of the law, and had respect vnto it: For, as touching doctrine, they were onely expostors of the law, and added nothing vnto it, but prophecies of things to come. Those excepted, they vterted nothing else but a pure exposition of the law. Because it pleased the Lorde that there should be a plainer and larger doctrine, why weake consciences might be the better satisfied: he commanded that the prophecies also should be put in writing, & accounted part of his worde. And here vnto were added the histories, which are alfo the workes of the Prophets, but made by the ending of the holy Ghost. I reken the Pfalms among the prophecies, because that which we attribute to the prophecies is alfo common to the Pfalms. Therefore that whole body compacted of the law, prophecies, pfalms and histories, was the word of the Lord to the olde people, by rule whereof the priests and teachers then vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swaure either to the right hand or to the left: because all their office was enclosed within these boundes, that they should answer the people out of the mouth of God. Which is gathered of a notable place of Malachie, where he biddeth them to be mindefull of the law, & to give heedde to it, even to the preaching of the Gospell. For thereby hee biddeth them all newe founde doctrines, and graunteh them no leaue to swaure newe so little out of the way which Moses had faithfully shewed them. And this is the reason why Davids so honorably setethe out the excellencie of the lawe, and rehearseh so many prayses of it: that is, that the Jews should couet no forein thing without it, bet within in it
was all perfection enclosed.

7 But when at last the wisdom of God was openly showed in the flesh, that same Wisdom with full mouth declared unto all that ever can with mans wit be comprehended, or ought to be thought concerning the heavenly Father. Now therefore, since Christ the Sonne of high counsels hath offended, we have a perfect brightnes of the truth of God, such as the clearest eye is wont to be at midaight, when the light was before but dimme. For verily the Prophet meant not to speake of any meane thing, when he wrote that GOD in olde time spake duterfully and many wayes to the fathers by the Propheties: 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 he did before, speake sometime and some time by other, nor will add Propheties to Prophecies, or revelations to revelations, but that he hath so fulfilled all the partes of teaching in the Sonne: that they must have this of him for the last and eternall testimonie. After which for all this time of the newe Testament wherein Christ hath appeared to vs with his preaching of his Gospell even to the day of judgement, is expressed by the last hour, the last times, the last dayes; to the ende verily that contented with the perfection of the doctrine of Christ, we should learne neither to faine vs any newe beside it, or receive it fained of other. Therefore not without cause the Father hath by singular prerogatium ordained the Sonne to be our Teacher: commanding him, and not any man, to be heard. He did in deede in few wordes set out his Schoolemastership vnto vs, when he sayd, Hear e him: but in which there is more weight & force than men commonly thinke. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him only, and commaunde vs to looke for all the doctrine of salvation at him alone, to hang vpon him alone, to cleave to him alone, finally (as the very wordes do found) to harken to the voyce of him alone. And truly what ought there nowe to be either looked for or defined at the hande of man, when the very wordes of life hath familiarly and openly disclosed himselfe vnto vs? Yea but it is meete that the mouthes of all men be shut, after that hee, in whom the heavenly Father willed to have all the treasures of knowledge & wifedom to be hidden, hath once spoken, and so spoken as became both the wifedom of God (which is in no part vnperfect) and Messiah at whose hand the revelation of all things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

8 Let this therefore be a steadfast principle: y there is to be had no other word of God, whereunto place should be given in the Church, than y which is contained first in the law and the Prophets, and then in the writings of the Apostles: and that there is no other maner of teaching rightly, but according to the prescription and rule of that word. Hereupon also we gather, that there was no other thing graunted to the Apostles, but that which 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 SpRITE of Christ going before them, and after a certaine maner ending 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 forged, but all those things that he had commanded them. And nothing could be more plainly spoken, than that which he saith in another place, but be not ye called masters, for only one is your master, Christ. Then, to emprint this more deeply in their minds, 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 master, therefore the spirit of truth is promised them by whom they should be directed to the true understanding of all things. For the same restraining is to be diligently noted, where this office is assigned to the holy Ghost, to put them in mind of all those things that he before taught the by mouth.

9 Therefore Peter who was very well taught how much he might lawfully doe, leaueth nothing either to himselfe or other, but to distribute the doctrine delivered of God. Let him that speaketh (faith hee) speake as the words of God, that is to say, not doubtingly, as they are wont to tremble whose owne conscience misgiveth them, but with sure confidence, which becommeth the servant of God furnished with assured instructions. What other thing is this, but to forbid all inventions of men's minds, from what heade souer they haue proceeded, that the pure word of God may be heard and learned in the Church of the faithful? to take away the ordinances or rather the faynd deuises of all men, of what degree souer they be, that the decrees of God only may remaine in force? There be those spirittuall armures, mightie through God to cast downe holde: by which the faithfull servants of God may throw downe counsell, and all heigh that advanceth it selfe against the knowledge of God, and may leade all knowledge captive to obey Christ. Lo this is the soueraine power, wherewith it behaueth the Pastors of the Church to bee endued, by what name souer they bee called, that is, that by the word of God they may with confidence be bold to do all things: may compelle all the strength, glorie, wisdom and height of the world to yeld and obey to his maeftie: being upheld by his power, may commaund all even from the hieft to the lowest: may build vp the house of Christ and pull downe the house of Satan: may feede the sheape & drine away ye wolves: may instruct and exhort the willing to learn: may reprooue, rebuke and subdue the rebellious & stubborn: may hinde, and loose: finally may thunder & lighten, if neede be: but all things in the word of God. Howbeit there is, as I haue said this difference betweene the Apostles and their successors; yt 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 haue none other office, but to teach that which is set forth and written in ye holy Scriptures. We determine therefore, yt this is not now left to faithfull ministers, yt they may coine any new doctrine, but yt they ought simple to cleauce to the doctrine, whereunto the Lorde hath made all men without exception subject. When I say this, my meaning is not onely to shewe what is lawfull for all particular men, but also what is lawfull for the whole universall Church. Nowe as touching all particular mens: Paul verily was ordeyned by the Lorde Apostle to the Corinthians; but hee denieth that hee
Of the outwarde meanes

2, Cor. 1, 14. hath dominion ouer their faith. Who nowe dare take a dominion vpon him selfe, which Paul tefftifth that it belonged not to him? If hee had acknowledged himselfe to haue this libertie of teaching, that what soever the Pastor teacht the hee may therein of right require to be beleeved: he would not haue taught y Corinthians this discipline, that while two or three Prophets speake, the rest shoulde judge, and if it were revealed to any that sake, the first should hold his peace. For so he spared none, whose authoritie he made not subject to the judgement of the worde of God. But, will some man say, of the whole vniverse? for Church the case is otherwise. I answeare that in an other place Paul meeteth with this doubt also, where he sayth, that Faith is by hearing, and hearing by the worde of God. Truely if Faith hang of the word of God onely, hath respect vnto and refeth vpon it alone, what place is there now left to y word of the whole world? For herein no man may doute that hath well knowne what Faith is, for Faith ought to bee stayed vpon such assurednes, whereby it may stand incytible against Sathan, and all the engines of the hell, and against the whole world. This assurednes were shall no where find but in the only worde of God. Again, it is a general rule which wee heere ought to haue respect vnto: that God doth therefore take few men the power to set forth a new doctrine, that he only may be our scholemaster in heauenly learning, as he only is true which can neither ly nor deceiue. This rule be-longeth no lefte to the whole Church than to every one of the faithful.

10 But if this power of the Church, which we haue spoken of, bee compared with that power, whereof the spirituall tyrante, that haue falsely called themselues Bishops and Prelates of Religion, haue in certaine ages past boasted themselues among the people of God, the agreement shalbe no better than Christ hath with Belial. Yet it is not in this place my purpose to declare in what sort and with how wicked meanes they haue exercised their tyranny: I will but reheare the doctrine, which at this day they defende, first with writings, & then with sword and fire. Because they take it for a thing confessed, that a general Councel is the true image of the Church, when they haue taken this principle, they doe without dout determine, that such councels are immediately governed of the holy Ghost, & that therefore they cannot erre. But whereas they themselves doe rule the councils, yea and make them, they doe in deed chalenge to themselfes whatsoever they affirme to be due to the Councells. Theryfore they will haue our Faith to stand and fal at their will, whatsoever they shall determine on the one side or the other, may bee stablished and certain to our minds: so that if they allow any thing we must allow the same without doutinge; if they condemne any thing we must also hold it for condemned. In the mean time after their own lust, & defying the word of God, they coyne doctrines, to which afterward they require by this rule to haue faith giuen. For they also say that he is no Christian, that doth not certainly confente to all their doctrines as well affirmatiiue as negatiiue: if not with expressed yet with unexpressed 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 howe much that maketh for them which they alleage of the Church. The Church (say they) hath not...
table promises, that it shall never be forsaken of Christ her spouse, but that it shall be guided by his Spirit into all truth. But of the promises which they are wont to allege, many are given no less 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 give you an other Comforter, namely, the Spirit of truth; yet he made the promise not only to the whole number of the twelve, but also to every one of them: yea to the other disciples likewise, either those that he had already received, or those that should afterwards be added to them. But when they expound such promises full of singular comfort, as though they were given 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 ought to receive thereby to encourage them? Yet I do not here deny, but that the whole fellowship of the faithful, furnished with manifold diversities of gifts, is endued with much larger and more plentiful treasure of the heavenly wisdom, than each one severally: neither is it my meaning, that this is spoken in common to the faithful, as though they were all alike endued with the Spirit of understanding and doctrine: but because it is not to be granted, to the adversaries of Christ, that they should for the defence of an evil cause wrest the Scripture to a wrong sense. But, omitting this, I simply confess that which is true, that the Lord is perpetually present with his, and ruleth them with his Spirit. And that this Spirit is not the Spirit of error, ignorance, lying or darknesse: but of sure revelation, wisdom, truth, and light, of whom they not deceitfully may learn those things that are given 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 lose the first fruition and a certaine taste of that Spirit: there remained nothing leeuuer to them than knowing their owne weaknesses, to hold themselves carefully within the bonds of the word of God: least, if they wander far after their owne sense, they by & by stray out of the right way, inasmuch as they be yet voyde of that Spirit, by whose only teaching truth is discerned from falsehood. For all men do confess with Paul, that they have not yet attained to the mark. Therefore they more endue them to daily profiting, than glory of perfection.

12 But they will take exception, and say that whatsoever is particularly attributed to every one of his holy ones, his same doth throughly and fully belong to the Church it selfe. Although this hath some seeming of truth, yet I deny it to be true. God doth in deed so distribute to every one of the members the gifts of his Spirit by measure, that the whole body wanteth nothing necessary, when the gifts are given in common. But the riches of the Church are alwaies such, that there ever wanteth much of that highest perfection, which our adversaries doe boast of. Yet the Church is not therefore so lesse destitute in any behalf, but that she alway hath so much as is enough. For the Lord knoweth what her necessitie requireth. But, to holde her under humiliation and godly modestie, he giueth her no more than he knoweth to be expedient.
expedient, I knowe what here also 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 and spot, and therefore in another place it is called the pillar and stay of truth. But in the first of these two places is rather taught, what Christ daily wroughteth in it, than what he hath already done. For if hee daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his: truly it is certaine that they are yet be sprinkled with some spots and wrinkles, and that there wanteth somewhat of their sanctification. But howe vaine and fabulous is it, to judge the Church already in every part holy and spotlesse, whereof all the members are spotty & very vncleanse? It is true therefore that the Church is sanctified of Christ. But only the beginning of that sanctifying is here scene; but the end and full accomplishment shalbe, when Christ the holiest of holy ones shall truly and fully fill it with his holiness. It is true also that the spots and wrinkles of it are wiped away: but so that they be daily in wiping away, vntil Christ with his comming doe veritally take away all that remaineth. For vnlesse we grant this, we must of necessitie affirme with the Pelagians, that the righteousnesse of the faithfull is perfect in this life: and with the Cathans and Donatistes we must suffer no infirmitie in the Church. The other place, as we haue else where scene, hath a sense veritally differing from that which they pretend. For when Paul hath instructed Timothee, and framed him to the true office of a Bishoppe, he sayeth that hee did it to this purpose, that hee should knowe howe hee ought to behauie himselfe in the Church. And that hee should with the greater religiuouynesse and endeuor bend himselfe thereunto, he addeth that the Church is the very piller and stay of truth. For what else doe these wordes meane, but that the truth of God is perserued in the Church, namely by the ministerie of preaching? As in an other place hee teacheth, Christ gaue Apostles, Pastors and Teachers, that we should no more be caried about with evry winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether vncte in vnityce of Faith. Whereas therefore the truth is not extinguished in the world, 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 susteined. But if this keeping standeth in the ministerie of the Prophetes & Apostles, it followeth that it hangeth wholly hereupon, if the worde of the Lorde be faithfully perserued and doe keepe his purrie.

But that the readers may better understand, vpon what point this question chiefly standeth, I will in few words declare what our adversaries require, and wherein we stand against them. Where they say that the Church cannot err, 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 whither it goeth, it can not thinke nor speake any thing but truth: that therefore it can determine any thing without or beside Goddes worde, the same is no otherwise to be esteemed than as a certaine Oracle of God. If we grant that first pointe, that the Church can not err in thinges necessarie to salvation, this is our meaning, that this is therefore because for taking all her owne wisdom, she suffereth herself to be taught of the holy Ghoft
To Salvation.

John 16. 7. and 13.

Serm. de san. 

& ador. 

Spiritu. 

Ioh. 12, 50. and 14, 10.

Ghont by the worde of God. This therefore is the difference. They set the authority of the Church without the worde of God, but we wil that it be annexed to the worde, and suffer it not to bee secured from it. And what martell is it, if the spouse and scholar of Christ bee sibiest to her husbande and schoolemater, that shee continually and earnestly hangeth of his mouth? For this is the order of a well governed house, that the wife shoule obey the authority of the husband: and this is the rule of a well ordered schoole, that the teaching of the schoolemater alone should there be heard. Wherefore let the Church not be wise of her selfe, nor thinke any thing of her selfe: but determine the ende of her wisdome where he hath made an end of speaking. After this maner she shall also distrust all the inventions of her owne reason: but in those things wherein it standeth upon the word of God, she shall wauer with no distrustfulness or doubting, but shall rest with great assure- redness and steadfast constancie. So also trusting vppon the largenesse of those promises that the hath, she shall have whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holy spirit, is alway presente with her: but therewithal she shall keepe in memorie what vs the Lord woulde haue vs to receiue of his holy spirit. The spirit (faith he) which I will send from my father shall lead ye into all truth. But how: because (faith he) he shall put you in mind of all those things that I haue tolde you. Therefore he giueth warning there is nothing more to bee looked for of his spirit, but that he should inflighten our minds to perceiue the truth of his doctrine. Therefore Chrystoforme faith excellently well. Many (faith he) do boast of the holy spirit: but they which speak their owne doe falsely pretend that they haue him. As Christ testified hee spoke not of himselfe: because he spake out of the law and the Prophets: so if any thing beside the Gospel be thrufit in vnder the title of the spirit, let vs not beleue it: because as Christ is the fulfilling of the lawe and the Prophets: so is the Spirit of the Gospel. Thefe be his wordes. Now it is eafe to gather howe wrongfully our aduersaries do, which boast of the holy Ghost to no othere end but to set forth vnder his name strange and foraine doctrines from vs worde of God: whereas hee will with vnspakeable knot be conioyned with vs word of God, and the same doth Christ profess of him when hee promiseth him to his Church. So is it truely. What fabritrie the Lord hath once prescribbed to his Church, the same he will haue to be perpetually kept. But he hath forbidden her, that she shold not adde any thing to his word, nor take any thing from it. This is the inuiolable decree of God & of the holy Ghost, which our aduersaries go about to abrogate, when they faine that the Church is ruled of the spirit without the word.

14 Here againe they murmure against vs, and say that it behoved that the Church should adde some things to the writings of the Apostles, or that they themselues shoulde afterwaerde with liuely voice supplie many things which they had not clearly enough taught, namely fith Christ laid vnto them: I haue many things to be tolde to you, which you cannot nowe beare: and that these be the ordinances, which without the scripture haue beene receiued onely in vs & maner. But what shamelesse is this? I grant the disciples were yet rude, and in a maner vnapt to learne, when the Lord faide
faide this vnto them. But were they then also holiden with such dulnes, when
they did put their doctrine in writing, that they afterward needed to supply
with liuely voice that which they had by fault of ignorance omitted in their
writings? But if they were already led by the Spiri of truth into all truthe
when they did set foorth their writings: what hinderly they have not ther-
in contained and left written a perfect knowledge of the doctrine of the gos-
pel? But go to: let vs graunt them that which they require. Only let the point
out what bee those things that it behoved to be reveale without writing.
If they dare enterprise that, I wil asilile them with Augustine's 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, whether doth he proue it? But why doe I
strive about a superfluos matter? For a very childe doth know, that in the
writings of the Apostles, which these men doe make in a manner lame and
but halfe perfect, there is the fruit of that revelation which the Lord did the
promise them.

15 What say they, did not Christe put out of controversie whatsoever
the Church teacheth and decreeth, when he commandeth him to be taken
from a heathen man and a Publicane that dare say against her? First in that
place is no mention made of doctrine, but only the authorie of the censures
is established for correcting of vices, that they which have bene admonished
or rebuked should not resift her judgemet. But omitting this, it is much mar-
uell, that these losels haue so litle frame, y they dare be proud of that place.
For what shall they get thereby, but the content of the Church is neuer to
be desplished, which never confesseth but vnto the truth of the worde of
God: The Church is to be heard, say they. Who denieth it? for asmuch as it
pronounce 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 part
therin. Neither ought I to be thought too much contentious because I stand
so earnestly vpon this point, That it is not lawfull for the Church to make a
ny newe doctrine, that is to teach and deliuer for an Oracle any more than
that which the Lord hath reveale by his word. For men of sound wi doe fee
howe great daunger there is, if so great authoritie be once graunted to men.
They fee also how wide a window is opened to the mockings and calumniations
of the wicked, if we say that y which men haue judged is to be taken for
an Oracle among Christians. Beside that, Christ speaking according to the
consideration of his owne time, giueth this name to the Synagogue, that his
disciples should afterward learne to reverence holy assembleys of the church.
So should it come to passe that every citie and village should haue egall au-
thoritie in conyng of doctines.

16 The examples which they vfe, do nothing helpe them. They say
that the Baptisme of infants proceeded not so much from the exprese com-
mandement of the scripture as from the decree of the Church. But it were
a verie miferable succour, if we were compelled to flee to the bare authori-
tie of the Church for defence of the Baptisme of infants: but it shall in an
other place sufficiently appeare that it is far otherwise. Likewise whereas they
obiect that that is no where founde in the Scripture, which was pronoun-
ced in the Nicene Synode, that the sonne is consubstantiall with the fa-
ther
To Salutation. Lib. 4.

ther: therein they do great wrong to the fathers, as though they had rashly condemned Arrian, because he would not swear to their words, when he professed all that doctrine which is comprehended in the writings of the Prophets and Apostles. This word, I grant, is not in the Scripture: but where therein is so oft affirmed, that there is but one God, again, Christ is so oft called the true and eternal God, one with the Father: what other thing do the fathers of the Nicene council when they declare that he is of one substance, but simply set out the natural sense of the Scripture? But Theodoret reporteth that Constantine spake this preface in their assembly. In disputations (faith he) of divine matters, there is a preferred doctrine of the holy Ghost: the books of the Gospels and of the Apostles, with the Oracles of the Prophets, do fully shew to the meaning of God. Therefore laying away discourse, let us take the discussions of questions out of the words of the Spirit. There was at that time no man that spake against these holy monitions. No man took exception, that the Church might add somewhat of her own; that the Spirit revealed not all things to the Apostles, or at least uttered them, not to those that came after; or any such thing. If it bee true which our adversaries would have: first, Constantine did teill, that took from the Church her authority; then, whereas none of the Bishops at that time rose vp to defend it, this was not without breach of their faith: for so they were betrayers of the right of the Church. But first Theodoret rehearsed that they willingly embraced that which the Emperor saide, it is certain that this newe doctrine was then utterly unknown.

The ix. Chapter.

Of Councils and of their authority.

Nowe, although I grant them all things concerning the Church: yet they shall thereby not much presuma for their intent. For whatsoever is faide of the Church, the same they by and by gin to the Councils, forasmuch as in their opinion those represent the Church. Yea, where they so stiffly conteinde 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 begin to discourse this question, I must needs here make protestation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the old Councils than I ought to do. For I reverence them from my heart, & with them to be had in their due honor with all men. But herein is some meanes, that is, that there be nothing withdrawn from Christ. Nowe this is the right of Christ, to bee the head in all Councils, and to have no man fellowe with him in this dignitie. But I say that then onely he is the head, when he governeth the whole assembly with his words and Spirit. Secondly, whereas I give lesse to Councils than the adversaries require, I do it not for this cause that I am afraid of the Councils, as though they did make for their side, and were against ours. For as we are abundantly furnished with the worde of the Lord to the full proofe of our own doctrine fully, and to the ouerthrow of the whole Ece. Papistrie
Papistrie that wee neede nor much to desire any other thing besides it: so if the matter require, the olde Counsels do for a great part minister vnto vs so much as may suffice for both.

2 Now let vs speake of the thing it selfe. If it bee sought of the Scriptures, what is the authoritie of Counsels: there is no plainer promiseth than in this sayning of Christ: Where two or three shalbe gathered together in my name, there I am in the middeft of them. But that doeth no leffe belong to euery particular assembly than to a generall Counsell. But the dout of the question standeth not therein: but because there is a condition added, that God will so onely be in the middeft of the Counsell, if it be gathered together in his name. Therefore although our aduertizaries do a thousand times name Counsels of Bishops, they shal little preuaile: neither shal they make vs to beleue that which they affirme, that is, that they be governed of vs holy Ghost, until they have proued that they are gathered together in the name of Christ. For it is as possible, wicked & eueul Bishopps may conspire against Christ, as good & honest Bishoppes may come together in his name. For a verie cleare prooue hereof are many decrees that have proceeded from such Counsels. But this shalbe seen hereafter. Now I do but answere in one word that Christ promiseth nothing, but to them that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which cast away the commaundement of God, wherein he forbiddest any thing to be added to his word, or taketh from it, do decrees euery thing after their owne will: which being not contented with the Oracles of the Scripture, that is to say the only rule of perfect wise, do imagine some new thing of their owne head. Surely, if Christ hath not promised he wilbe present at all Counsels, but hath adioyned a peculiar marke, whereby to make true & lawful Counsells different from other: it is meete that we should not neglect this difference. This is the covenant, which in old time God made with the Leuitical priests, they should teach out of his mouth. This he alwaies required of the Prophets: this lawe also wee fee to haue bin laid vpon the Apostles. Who so breake this covenant, God doeth not vouchsafe, to let them haue the honor of Priesthood, nor any authority. Let the aduertizaries vnde me this knot, if they wil make my faith bold to the decrees of men beside the worde of God.

3 For whereas they think not that truth remaineth in the Church, vnlesse it be among the Pastours: and that the Church it selfe standeth not, vnlesse it appeare in generall Counsells: that is farre from haueinge beene alwaies true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of Esaie a Church at Hierusalem, which God had not yet forsaken. But of the pastours he faith thus: The watchmen are al blinde, neither know they any thing. They are al dumm dogs, neither are they able to barke. They lay along & sleepe, & loute sleeping: & the Pastors themselues knowe nothing, nor do vnderstand; and they do altogether loke backe vnto their owne ways. After the same maner Osee sayeth: The watchman of Ephraim with God, the snare of the souler, hatred in the house of God. Where joyning them with God by way of mockeage, he teacheth that their pretence of the priesthood is vaine. The Church also endured vnto the time.
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Let us hear what he sayeth of the Pastors. From the Prophet even to the priest, every one followeth lying. Again: The Prophets do prophesie a lye in my name, when I have not sent them, nor commanded them. And least we should be too long in reciting his words, let those things be read that he hath written in the whole xxiii. and xl. chapters. At that time on the other side Ezechiel did no more gently incey against the same men. The conspiracies (faith he) of the Prophets in the mids of her as a roaring lyon, and that violently taketh his pray. Her priests have broken my law, and have defiled my holy things, and have made no difference betweene holy and profane: & the rest that he adiouneth to suche effect. Like complaints are euery where in the Prophets, so that nothing is oft found in them.

But perhaps it might be that that was so among the Iewes: but our age is free from so great an euil. 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 old people false Prophets, so shal there also be among you false teachers, flying bringing in sectes of perdition. See you not how he sayeth, that there is danger to com, not by men of the common people, but by them that shall boast themselves with the title of teachers and Pastors? Morover howe oft hath it bin forespoken by Chrift and his Apostles, that there shoulde verey great dauners hang over the Church by the Pastors? Yea, Paul plainly sheweth, that Antichrist shall sit in no other place than in the temple of God. Whereby hee signifieth, that the horrible calamitie of which he there speakeh, that come from no where else but from them shal sit in stede of Pastors in Iy church. And in another place he sheweth, that the beginnings of so great a mischief are euery alredy nere at hand. For when he speakeh to the bishops of Ephesus, I knowe (faith he) that after my departure there shall enter into you ravenous wolves not sparing the flocke. And they shallbe of your owne selues, that shall speake peruers things, to leade away discipiles 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: wee are admonished by the examples in a maner of all ages, that neither the truest is alway nourished in the bosome of the pastors, nor the sectes of the Church doeth hang vpon their state. They ought in deede to have beene the gouernors & keepers of the peace & sectes of the Church, for perseruation whereof, they are ordained: but it is one thing for a man to performe that which he ought, and another thing to owe that which he perfourmeth not.

Yet let no man take these our wordes in such part, as though I woulde euery where and rashly without any choice diminish the authority of Pastors. I do but onely admonish that euery among Pastors themselves there is a choice to be had, that wee should not immediately thinke them to be Pastors that are so called. But the Pope with all his flocke of bishops, vpon none other reason, but because they are called Pastors, shaking away the obedience of the worde of God, do tumble & toffe all things after their owne lust: and in the meane time they travaile to persuade, that they cannot bee
of the outward means

deflute of the light of truth, that the spirit of God perpetually abideth in them, yea the Church consisteth in them & dieth with them. As though there be now no judgements of the Lord, whereby he may punish the world at this day with the same kind of punishment, wherewith sometime he took vengeance of the unthankfulness of the old people, that is, to strike the Pastors with blindness & amafe 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 worde of God. For the enemies of Hieremie did thus prepare themselves against the truth: Come, & we will imagine imaginations against Hieremie: forasmuch as the law shall not perish from the Priest, nor counsel from the wise man, nor the word from the Prophet.

6 Hereby it is saie to the wise men to that other objection concerning general counsels. It cannot be denied but that the Jews had a true Church in the time of the Prophets. But if there had then bene a generall council gathered together of the priests, what maner face of the Church had there appeared? We heare what God faith, not to one or two of them but to y whole order: The priests shall be astonished, and the prophets shall be made afraid. Againe, the law shall perish from the priest, and counsell from the Elders.

Ezech. 7. 26. Againe, Night shall be to you in stead of a vision, and darkenesse in stead of prophecy; and the sunne shall fall downe upon the Prophets, and bee darkened vpon these dayes &c. Well if such had then bene gathered together in one, what Spirit shoulde have gouerned in that assemble: of that thing we have a notable example in that counsell which Achab called together. There were present foure hundred Prophets. But, because they were come together of no other minde but to flatter the wicked king: therefore Satan was sent of the Lord to be a lying spirit in the mouth of them all. There by all their voices the truth 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, so much as pertained to the outward shewe? For if there had not then bene a Church at Hierusalem, Christ would never haue communicate with their sacrifices & other ceremonies. There was made a solemnse summoning of them together: the hier bishop fate as chief: the whole order of priests fate by him: yet Christ was there condemned, & his doctrine driven away. This doing is a proofe, that the Church was not enclosed in that counsel. But there is no perill that any such thing should happen to vs. Who hath giuen vs assurance thereof? For it is not without fault of sluggisnesse, to be too careless in so great a matter. But where the Holy Ghost doth with expresse words prophesie by his 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 is it in no wise to be granted, that the Church consisteth in the companie of Pastours, for whome the Lord hath no where vnderstaken that they shall perpetually be good, but he hath pronounced that they shall sometime be cuill. But when he
he warneth vs of the danger, he doth it to this endent to make vs the water.

8 What then wilt thou say: Shall the councells haue no authoritie in determining? Ye forsooth. For neither do I here argue that all councells are to be condemned, or all their actes to be repelled, or (as the saying is) to be defaced with one blotte. But (thou wilt say to mee) thou bringeft them all into subiection, that it may bee free for every man to receiue or refuse that which the councells have determined. Not so. But so oft as the decree of any councell is brought forth, I would have it first to be diligently weyed, at what time it was holden, for what cause it was holden, what manner of men were present and then the very thing that is intreated of, to be examined by the rule of the Scripture: and that in such sort as the determination of the councell may haue 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 Augustin prescribeth in the third booke against Maximinus. For when he minded briefly to put to silence this heretike contending about the Decrees of councells: Neither (faith he) ought I to object against thee the Synode of Nice, nor thou against mee the Synode of Ariminum, as to the endent 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 thrive matter with matter, cause with cause, reason with reason. So should it come to passe, that councells shoule haue the maistersie that they ought: but in the meanest reason the Scripture shoule be alone in the hier place, that there might be nothing that should not be subject to the rule thereof. So these olde Synodes, as of Nice, of Constantinople, the first of Ephesus, of Chalcedon, and such other, which were holden for confessing of errors, wee willingly embrace and reverence as holy, so much as belongeth to the doctrines of faith: for they conteine nothing but the pure and naturall expostion of Scripture, which the holy fathers with spirituall wisdome applied to the subduing of the enemies of religion that then rofe vp. In some of the later councells also, we see to appeare a true zeale of godliness, and plaine tokens of wit, learning, and wisdome. But as things are wont commonly to growe to worse, wee may see by the latter councells, how much the Church hath nowe and then degenerate from the purenesse of that golden age. And I doubt not but that in these corrueter ages also, councells haue had some bishops of the better sort. But in these the same happened which the Senatoris themselves complained to be not well done in making of ordinances of the senate of Rome. For while the sentences are numbred, not weyed, it is of necessitie that oftentimes the better parte is overcomne of the greater. Truely they brought forth many wicked sentences. Neither is it here needefull to gather the speciall examples, either because it should be too long, or because other haue done it so diligently that there cannot much be added.

9 Now, what neede I to rehearste Councells disagreeing with councells? And it is no cause that any should murmur against mee, and say, that of those councells that disagree the one is not lawfull. For, howe shall we judge that? By this, if I be not deceived, that wee shall judge by the Scriptures.
that the decrees thereof are not agreeable with true doctrine. For this is the
only certain lawe to discerne them by. It is nowe about nine hundred
years ago, since the Synode of Constantinople gathered together under
Leo the Emperor, judged that images set vp in Churches should be over-
thrown, and broken in pieces. A little afterward, the council of Nice, which
Irene the Empresse assembled in spite of him, decreed that they should be
restored. Whether of these two that we acknowledge for a lawfull council?
The latter which gave images a place in Churches, hath prevailed among
the people. But Augustine faith that that cannot be done without most pre-
sent peril of idolatrie. Epiphanius which was before in time, speakeath much
more sharply: for he faith that it is wickednesse and abomination to have
images seen in a Church of Christians. Would they that so speake, allowe
that council, if they were alive at this day? But if both the historians tell
truth, and the vertue acts be belieued, not onely images themselfes, but
also the worshipping of them was there received. But it is evident that such
a decree came from Satan. How say you to this, that in depraving and rea-
ring the Scripture, they shew that they made a mocking flocke of it? Which
thing I haue before sufficiently made open. Howsoever it be, wee shall no
otherwise be able to discerne betweene contrarie and 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 wee 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 co-
demned. This thing holy men haue judged none otherwise but by the scrip-
ture: whome wee so follow in judging: that the worde of God which gate
light to them doeth also nowe giue light to vs. Now let the Romanists goe
and boast, as they are wont, that the Holy Ghoft is fastened and bound to
their counsels.

10 Howbeit there is also somewhat which a man may well thinke to bee
wanting in those auncient and purer counsels: either because they that then
were at them, seeing 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 &
more earnest matters: or for that simply, as being men they might bee de-
ceiued with vnskilfulness: or for that they were sometime carried head-
long with too much affection. Of this last point ( which seemeth the har-
dest of all) there was a plaine example in the Nicene Synode, the dignitie
whereof hath by content of all men, as it was worthie, bene received with
most hie reverence. For when the principal article of our faith was there in
daunger, Arrius the enimie was present in readiness, 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 error of Arrius; this notwith-
standing, they carelesse of so great daungers, yea, as it were hauing forgot-
ten gravitie, modestie and all humanitie, leaving the battail that they had
in hand, as if they had come thither of purpose to doe Arrius a pleasure, be-
gan to wounde themselues with inwarde dissentions, and to turne against
themselves the stile that should have been bent against Arrius. There were
heard
heard foule objections of crimes, there were scattered bookes of accusations and there would have bin no end made of contentions, vntill they had with mutual wounds one destroyed another, vnlesse Emperor Constantine had prevented it, which professing that the examining of their life was a matter aboute his knowledge, and chastised such intemperance rather with praise than with rebuking. Howe many wayes is it credible that the other coun-
celles also failed, which followed afterwarde? Neither doeth this matter neede long proofe. For if a man reade oure the acts of the counsellers, hee shall note therein many infirmities: though I speake of nothing more greeuous.

11 And Leo bishoppe of Rome sticketh not to charge with ambition and vaunquisht rashnesse, the Synode of Chaleedon, which yet he confesseth to be founde in doctrines. He doth in deedes not deny that it was a lawfull Syn-
node; but he openly affirmeth, that it might erre. Some man peradventure will think me fonde, for that I use my selfe in theweing such errores: forasmuch as our adversaries do confess, that counsellers may erre in those things that are not necessarie to saltuation. But this labour is not yet superfluous. For although because they are cœpelled, they do in deedes confess it in word: yet when they thrust vnto vs the determination of all counsellors in every mat-
ter whatsoever it be, for an oracle of the holy Ghost, they do therein require more than they take at the beginning. In so doing what do they affirm, but that counsellors can not erre: or if they erre, yet it is not lawfull for us to see the true, or not to sooth their errores? And I intende nothing else, but that it may thereby be gathered that the holy Ghost, so governed the godly and holy Synodes, that in the mean time hee suffered somewhat to happen to them by the nature of men, leaft wee shoulde too much trouble to men. This is a much better sentence, than that of Gregorie Nazianzene, he ne-
uer saw a good end of any counsell. For he that affirmeth that all without ex-
ception ended ill, doth not leave them much authoritie. It is nowe nothing-
needfull to make mention seuerally of prouinciall counsellors: forasmuch as it is easie to judge by the generall, how much authoritie they ought to have to make newe articles of faith and to receive what kinde of doctrine focrue it pleaseth them.

12 But our Romanistes, when they see that in defence of their cause all helpe of reason doth faile them, doe resort to that extreme & miserable shift: that although the men themselfes be blockish in witt and counsell, 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 uppon themselfes, no more than Iosua had, which was both a Prophete of the Lorde, and an excellent pastor. But let vs here with what wordes he is set by the Lorde into his office. Let not (fayth he) the volume of this lawe depart from thy mouth: but thou shalt studie vspon vs dayes and nightes. Thou shalt neither bowe to the right hande nor to the left: then shalt thou direct thy way & understand it. They therefore shalbe to vs spiritual rulers which shal not bow from the law of the Lord, neither to the one side nor to the other. But if the doctrine of all pastors whatsoever they bee, is to be received without any doubting, to what purpose was it that wee

Isa 2,17.

E e 4

shoulde
should so oft and so earnestly be admonished not to harken to the speech of false prophets. Hear not (saith he by Hieremias the words of the prophets that prophesie to you. For they teach you vanity, and not out of the mouth of the Lord. Again, Beware you of false prophets; that come unto you in sheepes clothing, but inwardly are ravening wolves. And John should in vain exhort vs, that we should prove the spirits, whether they be of God. From which judgement the very Angels are not exempted, much leffe Satan with all his lies, What is to be said of this saying, if the blinde lead the blind, they shall both fall into the ditch? Doth it not sufficiently declare, yit it is of great importance what manner of prophets be heard, and that not all are rashly to be heard? Wherefore there is no reason that they should make vs afraine with their titles, thereby to draw vs into partaking of their blindness: forasmuch as we see on the other side, that the Lord had a singular care to fray vs away from suffering our selves to be led with other mens errour, under what visor of name soever it lurketh. For if the answer of Christ be true, then all blinde guides, whether they be called fathers of the Church, or prelates, or bishops, can doe nothing but drawe their partners into the same headlong downe fall. Wherefore let no names of counseels, pastors, bishoppes, (which may as well be falsely pretendted as truely vsed) hinder vs, but that being taught by lessons both of wordes and examples, we may examine all spirits of all men by the rule of the worde of God, that wee may proue whether they be of God or no.

13 Forasmuch as we have proued that there is not given to the Church a power to set vp a newe doctrine, nowe let vs speake of the power which they attribute vnto it in expounding of Scripture. Truely we do willingly graunt, that if there happen debate about any doctrine, there is no better nor surer remedy therein, as a Synode of true bishops assemble together, where the doctrin in controversie may be disscussed. For such a determination, whereunto yt pastors of Churches shall agree in common together, calling upon the Spirit of Christ, shall have much greater force, than if euerie one severally shoulde conceiue it at home, and so teach it to the people, or if a fewe private men should make it. Againe, when bishoppes are gathered in one, they doe the more commodiously take aduise in common, what and in what forme they ought to teach, least diuersitie should brecde offence. Thirdly Paul pre-scribeth this order in discerning of doctrines: For whereas he gueeth to euery feuerall Church a power to discern, he sheweth what is the order of doing in weightier causes: that is, that the Churches should take vpon them a common triall of the matter together. And so doth the very seeling of godlinesse instruct vs, that if any man trouble the Church with an unwonted doctrine, and the matter proccede so farre that there bee peril of greater dissension, the Churches should first meete together, and examine the question propounded: at least, after iust discoursing had, bring forth a determination taken out of the Scripture, such as may both take away douting out of ye peoples & stop the mouthes of wicked and greedy men, ye they may not be so hardy to proceed any further. So when Arrius was riven, the Nicean Sinode was gathered together, which with the authoritie thereof both did breake the wicked endeavours of the yngodly man, and restored peace to the Churches which:
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which he had vexed, and defended the eternal godhead of Christ, against his blasphemous doctrine. When afterwarde Eunomius & Macedonius stirred vp newe troubles, their madnesse was resifted with like remedie by the Synode of Constantinople. In the Council at Ephesus the wickednes of Nestorius was banished. Finally this hath beene from the beginning the ordinarie meane in the Church to preferue vitii, so oft as Satan began to worke any thing. But let vs remember, that not in all ages of 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 seconde Synode, where the heretie of Eutiches prevaile, the man of holy memory Flavianus was banished with certaine other godly men; and many such mischeues committed: even because Dioscorus a seditious man & of a very naughtie nature, was there the cheefe, and not the spirite of the Lorde. But there was not the Church. I grant. For this I determine yteterly that y trueth doeth not therefore die in the Church, although it be oppressed of one counsell: but that the Lorde meruellously prefuereth it, that it may againe in due time rife vp, and get the overhande. But I denye that this is perpetuall, that that is a true and certaine expostion of scripture which hath beene receiued by consentes of a counsell.

14 But the Romanists shoote 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 abuse this colour to call it an expostion of the scripture whatsoeuer is decreed in the councells. Of purgatorie, of the intercession of saintes, of auricular confession, and such other there cannot be founde one syllable in the scriptures. But because all these things have 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 expostion of scripture. And not that onely: But if a counsell decree any thing, though scripture crieth out against it, yet it shal beare the name of an expostion thereof. Christ commandeth all to drinke of the cup, which hee receieth in the Supper. The counsell of Constance forbad that it shoulde not be giuen to the lay peopke, but willed that the priest one ly shoulde drinke of it. That which so directly fighethe against the institution of Christ, they will haue to bee taken for an expostion of it. Paul calleth the forbidding of marriage, the hypocrisie of diuels: And the holy Ghost in an other place pronounceith that marriage is in all men holy and honourable. Whereas they haue afterwarde forbidden priests to marrie, they require to haue that taken for the true & natural expostion of the Scripture, when nothing can be imagined more against it: If any dare once open his mouth to the contrarie, hee shalbe judged an heretike: because the determination of the Church is without appellation: and to doubt of her expostion, that it is not true, is a hainous offence. Why shoulde I inuoy against so great shamelesnesse? For the very shewing of it is an overcomning of it. As for that which they teach of the power to allowe the scripture, I warningly passe it ouer. For in such sorte to make the Oracles of God subiect to the judgement of men, that they sholde therefore be offorce because they haue pleased men, is a blasphemie vnworthie to bee rehearsed: and I haue Ecc 5.

before
before touched the same matter already. Yet I will ask them one thing: If the authoritie of the scripture be founded upon the allowance of the Church, what councils decree will they allegge of that matter? I think they have none. Why then did Arrius suffer himselfe to be overcom at Nice with testimonies brought out of the Gospel of John? For after these mens saying, it was free for him to have refused them, forasmuch as there had no allowance of a general council gone before. They allegge the old rolle, which is called the Canon, which they say to have proceeded from the judgement of the church. But I ask them againe, in what counsell that Canon was set forth. Here they must needs be dumme. Howbeit I desire further to knowe, what manner of Canon they thinke that was. For I see that the same was not very certainely agreed among the olde writers. And if that which Hierome sayth ought to be of force, the bookes of Machabees, Tobie, Ecclesiasticus & such other shall be thrust among the Apocrypha: which those canons doe in no wise suffer to be done.

The x. Chapter.

Of the power in making of Laws: where in the Pope and his have used a most cruelly tyrannic and butchery upon soules.

Nowe followeth the seconde parte, which they will haue to conside in making of lawes, out of which spring haue flowed innumerable traditons of men, even so many shares to strangle poore soules. For they haue had no more conscience than had the Scribes and Pharisees to lay burdens upon other mens shoulders, which they themselves would not touch with one finger. I haue in another place taught howe cruelly a butcherie is that which they commaunde concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse confusions. I leave vs spoken howe they corrupt the worchippe of God, and do spoile God himselfe of his right, which is the onely lawmaker. This power is nowe to be intreated of, whether the Church may binde confiences with her lawes. In which discourse the order of policie is not touched, but this only is intended, that God bee rightly worshipped according to the rule which himselfe hath prescribed, & that the spiritual libertie which hath regard unto God, maye remaine safe vnto vs. We haue made that all those decrees bee called traditions of men, whatsoever they bee that haue concerning the worshipping of God proceeded from men beside his words. Against these doe we striue, nor 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 striuing is, that the immeasurable and barbarous Empire may bee restrained, which they vnspoke vpon soules, that would bee counted pastors of the Church, but in very deede are most cruel butchers. For they say that the lawes which they make are spiritual, and pertaining to the soule, and they affirme them to bee necessarie to eternall life. But if (as I even nowe touched) the kingdome of Christ is invaded, so the libertie by him gien to the confiences of
of the faithfull is vtherly oppressed and throwen abroade. I speake not nowe with how great vnGodlineffe they stablish the obsteuing of their lawes, while out of it they teach men to seke both forgiuennesse of sinnes, and righteou-
ness, and salvation, while they set in it the whole summe of religion & god-
lineffe. This one thing I earnestly holde, that there ought no necessitie to be laide vpon consciences in those thinges wherein they are made free by Chrift, and vnlineffe they bee made free, as we haue before taught, they can not reft with God. They must acknowledge one onely king Chrift their de-
luerer, and be governed by one lawe of libertie, eu'n the holy worde of the 
Gospell, if they will keepe still the grace which they haue once obteyned in 
Chrift: they must be holden with no bondage, and bound with no bonds.

2 These Solons do indeede faime their constitutions are lawes of libertie, a sweete yoke, a light burden: but who can not fee that they bee meere lies? They themselves indeede doe feele no heuinesse of their owne lawes, which calting away the feare of God, doe carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of 
their salvation, are farre from thinking themselves free so long as they bee 
intangled with these snares. We fee with how great wearineffe Paul did deale 
in this behalfe, that he durst not so much as in any one thing lay vpon men 
any shame at all, and that not without cause. Truely he forelawe with howe 
great a wounde confciences shoulde be stricken, if they shoulde bee charged 
with a necessitie of those things whereof the Lord had left them libertie. On 
the other side the constitutions are almost innumerable, which these men 
haue most greuously stablished with threatenning of eterna death, which they 
most seuerely require as necessarie to salvation. And among those there are 
many most hard to bee kept, but all of them (if the whole multitude of them 
be laid together) are impossible: so great is the heape. Howe then shall it bee 
possible, that they vpon whom so great a weight of difficulty lieth, shoulde 
not be vexed in perperitie with extreme anguiflie & terror? Therefore my 
purpose is here to impure such constitutions, as tende 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 doe not fittly enouegh put difference betweene the outward courte (as 
they call it) and the court of confcienc. Moreover this increaseth the diffi-
cultie, that Paul reacheth that the magistrate ought to be obeyed, not one-
ly for feare of punishment, but for confciences sake. Wherevpon followeth, 
that confciences are also bound with the politike lawes. But if it were so, then 
all should fall that we haue spoken in the last chapter and intende nowe to 
speake concerning the spirittuall government. For the losing of this knot, first 
it is good to learn what is confcienc. The definition is to be gathered of the 
proper deriuation of the word. For, as when men doe with mind and un-
derstanding conceiue the knowledge of things, they are thereby faide 
confciere, to knowe, whereupon is derived the name of science knowledge: so when they 
haue a feeling of Gods judgement as a witnesse adioyned with them which 
doeth not suffer them to hide their sinnes, but that they bee brought ac-
cused to the judgement feare of God, that same feeling is called confcienc.

For
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For it is a certaine meane betwenee God and man: because it suffereth not man to suppresseth which he knoweth, but pursueth him so farre it bring him to guiltines. This is it that Paul meaneth when he teacheth that conscience doeth together witnesse with men, when their thoughtes doe accuse or acquit them in the judgement of God. A simple knowledge might remayne in man as inclosed. Therefore this feeling which presenteth man to the judgement of God, is as it were a keeper toyed to man, to make and watche all his secretes, that nothing should remaine burned in darkenesse. Wherevpon also commeth that olde proverbe, conscience is a thousande witnesse. For the same reason also Peter hath set the examination of a good conscience, for quietnesse of minde, when wee being perswaded of the grace of Christ, doe without feare present our selues to God. And the author of the Epistle to the Hebrewes, writeth thefe wordes, to haue no more conscience of sinne, in stead of, to be delivered or acquitted, that sinne may no more accuse vs.

Therefore as workes 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 writeth that charitie is the fulfilling of the lawe, out of a pure conscience, & faith not fained. Afterwarde also in the same chapter hee teacheth howe much it differeth from understanding, saying that some had suffered shipwrecke from the faith, because they had fortaken good conscience. For in these words he signifieth, that it is a liuely affection to worshippe God, and a sincere desire to live godly and holy.

Sometime indeede it is referred also to men, as in Luke, when the same Paul testifieth, that he intreued himselfe that he might walke with a good conscience towards God and men. But this was therefore saide, because the fruiteres of good conscience doe flowe, and come euon to men. But in speaking properly, it hath respect to God onely, as he haue already saide. Herevpon commeth that a lawe is saide to binde conscience, which simplicy bindeth a man, without regard of men, or not hauing any consideration of them. As for example, God commaundeth not onely to keepe the minde chaste and pure from all lust, but also forbiddest all manner of filthinesse of wordes and outwarde wantonnesse what soever it bee. To the keeping of this lawe my conscience is subiect, although there liued not one man in the world. So hee that behaueth himselfe intemperately, doth not onely sinne in this that he giateth euill example to his brethren, but he hath his conscience bounde with guiltinesse before God. In things that are of themselves meane, there is another consideration. For wee ought to absteine from them, if they breede any offence, but the conscience still being free. So Paul speaketh off the consecrate to idoles. If any (faith hee) make doubt, touch it not, for consciences sake. I say for conscience, not thine owne, but the others. A faithfull man shoulde sinne, which being first warned should notethelesse eate of such flesh. But howesoeuer in respect of his brother, it be neceffarie for him to absteine, as it is prescribed of God, yet hee cometh not to keepe still the libertie of conscience. Wee see howe 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 vs with a religion, as though the obsetting of them were of itselfe necessary, then wee say that that is layd vpon conscience which was not lawfull to be layd vpon 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 worlde was wrapped in a most thickne mist of ignorance, yet this small sparcle of light remained, they acknowledged a mans conscience to be aboue all judgements of men. Howbeit the same thing that they did with one worde confesse, they did afterward in deede overthrowe: yet it was Goddes will that there should then also remaine some testimonie of Christian libertie, which might deliver consciences from the tyranny of men. But difficulty is not yet dissolved, which ariseth out of the wordes of Paul. For if we must obey Princes not onely for penalties sake, but also for conscience, it seemeth thereupon to follow that Princes lawes have also dominion over conscience. If this be true, then the same also ought to be said of the lawes of the Church. I answere that first here we must put a difference betwene the generaltie & specialtie. For though all special lawes do not touch the conscience, yet we are bounde by the generall commandement of God, which commendeth vnto vs the authority of magistrates. And vpon this point standeth the disputation of Paul that magistrates are to be honored because they are ordained of God. In the meane time he teacheth not that those lawes that are prescribed by them, do belong to the inwarde government of the soule: whereas he teacheth both the worshipping of God and the spirituall rule of liuing righteously, above all the ordinances of men whatsoever they be. An other thing also is worthy to be noted, (which yet hangeth vpon the former,) that laws 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 themselves binde conscience, because the whole necessitie of keeping them is referred to the generall ende, but consiteth not in the thinges commanded. From this sort do farre differ both those that prescrib a newe forme of the worshipping of God, and those that appoint necessitie in thinges that be at libertie.

6. But such are those that at this day be called Ecclesiastical constitutions in the Papacie, which are thrust in, in stead of the true and necessarie worshipping of God. And as they be innumerable: so are there infinite bondes to catch and snare soules. But although in the declaration of the lawe we have somewhat touched them: yet because this place was fitter to encrease fully of them, I will now traualie to gather together the whole summe in the best order that I can. And because we haue already discoursed so much as seemed to be sufficient, concerning the tyranny which the false bishops doe take vpon them selves, in libertie to teach whatsoever they list, I will now omitt all that part: and I will here tarry only vpon declaring the power, which they say they haue, to make lawes. Our false bishops therefore do burden consciences with new lawes, under this pretence, that they are ordained of the Lord spirittuall lawmakers, since the government of the Church is committed vnto them. Therefore they affirme that whatso euer they commande and prescrib, ought necessarily to be obserued of the Christian people: and that he
that breaketh it, is guilty of double disobedience, for he is rebellious both to God and to the Church. Certainly, if they were true bishops, I would in this behalf grant to them some authority, not so much as they require, but so much as is requisite to the well ordering of the policy of the Church. Nowe if they are nothing lesse than that which they wold 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 beeene else where considered, let vs grant them at this present, that whatsoever power true bishops haue, y same rightly belongeth to them also: yet I deny that they be therefore appointed lawmakers over the faithfull, that may of themselves prescribe a rule to live by, or compell to their ordinances the people committted unto them. When I say this, I meane, that it is not lawfull for them, to deliuer to the Church to be obserued of necessity, which they have deuided of themselves without the word of God. Forasmuch as that authority both was unknowne to the Apostles, and so oft taken away from the ministers of y Church by the Lords own mouth: I maruel who haue bin so bolde to take it vpon them, and at this day are so bolde to defend it, beside the example of the Apostles, and against the manifest prohibition of God.

7 As touching that that pertaineth to the perfect rule of well living, the Lord hath so conteined al y in his law, that he hath left nothing for men that they might add to that sum. And this he did first for this purpose, because the whole vertue of living standeth in this point, if all wrokes be governed by his will as by a rule, he should be holden of vs the only maister and director of life; then, to declare y he requireth of vs nothing more than obedience. For this reason James faith: he that judgeth his brother judgeth y law: he that judgeth the law, is not an OBSERVER of the law, but a judge. But there is one only lawmaker, that can both faue & destroy. We heare that God doth claime this one thing as proper to himself, to rule vs with the government & lawes of his woorde. And the same thing was spoken before of Esay, although somewhat more darkly: the Lord is our king, y Lord is our lawmaker, the Lord is our judge, he shall faue vs. Truely in both thefe places is shewed, that hee that hath power over the soul, hath the judgement of life & death. Yea Iames 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 faue & destroy, as those words of Esay expresse, and to be the king, and judge, and lawmaker & Saviour. Therefore Peter, when he admonished the Pastors of their duetie, exhorteth them to feede the flocke, not as vying a Lordship over the Clergy, by which word Clergy he signifieth the inheritance of God, y is to say the faithful people. This if we rightly wye, that it is not lawfull, that that should be transferred to man, which God maketh his owne only: we shall understand that so all the power is cut off whatsoever it be that they chalenge, which advance themselves to command anything in the Church without the word of God.

8 Nowe, forasmuch as the whole cause hangeth thereupon, that if God be the only 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 claimeeth that to himselfe alone.
The first is, that his will may be to a perfect rule of all righteousness & holiness: and that so in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the maner is sought howe to worship him rightly and well) he onely may have authoritie ouer our soules, whom wee ought to obey, and yppon whose becke wee ought to hang. These two reasons being well marked, it shall be easie to judge, what ordinances of me are contrarie to the worde of God. Of that sort be al those which are faine to belong to the true worshipping of God, and to the obseruing whereof con- sciences are bounde, as though they were necessarie to be obserued. Let vs therefore remember that all lawes of men ought to bee weyed with this balance, if wee will have a sure tryall that may never suffer vs to erre. The first of these reasons Paul in the Epistle to the Colossians vieth in contending against the false Apostles that attempted to oppresse the Churches with new burdens. The seconde reason he more vieth with the Galatians in the like cafe. This therefore he trauellth to prove in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully and fully instructed vs how hee ought to bee worshipped. To prove the same in the first Chapter, hee faith that in the Gospels is contained all wifdome, whereby the man of God may be made perfect in Christ. In the beginning of the seconde chapter hee faith, that all the treasures of wisdom and understanding are hidden in Christ. Thereupon he afterward concludes, let the faithfull 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 condemneth all Ethelothreis kias, that is to say, all faine worships, which men deuise to themselves, or receive of other, and whatsoever per- cepts they dare of themselves giue concerning the worshipping of God. We haue therefore, all those ordinances are wicked, in obseruing whereof the worshipping of God is faine to bee. As for places in the Galatians where he earnestly affirmeth all con- sciences, which ought to be ruled of God onely, ought not to be intangled with snares, they are open enough, specially in the fifth chapter. Therefore let it be sufficient to haue but noted them.

9 But because the whole matter shal better be made open by examples, before that we go any further, it is good also to apply this doctrine to our own times. We say that the constitutions which they call Ecclefaisticall, wherewith the Pope and his doe burden the Church, are pernicious, and wicked: our aduersaries defende that they bee holy and available to saluation. There be two kinds of them: for some concerne Ceremonies and rites, other some pertaine more to discipline. Is there then a just cause to move vs to impugne them both? Truly a juster than we would. First doe not the authors themselves clearly define, the very worshipping of God is contained in the? To what purpose do they apply their Ceremonies, but that God should be worshipped by them? And that commeth to passe not by the onely error of the ignorant multitude: but by their allowance that have the place of teaching. I doe not touch the grosse abominations, wherewith they have gone about to ouerthrowe all godlineffe. But it should not be imagined among them to bee so hainous an offence, to haue flayed in any of the leaft pettie tradi-
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traditions, vnlesse they did make the worshipting of God subject to their fai
ned devises. What doe wee then offende, if this day wee cannot beare
that, which Paul taught to bee intolerable, that the lawful order of the wor
shipping of God should be reduced to the will of men: specially when
they command men to worship according to the elements of this world,
which Paul taught to be against Christ? Againe it is not unknownen, with
howe precie necessitie they bind confidences to keepe whatsoeuer they
comand: Here when wee criе out to the contrariе, we have alone cause
with Paul, which in no wise suffereth faithfull confidences to be brought in
to bondage of men.

10 Moreover this worst of all is added, that when religion hath once
begun to bee defined with such vaine inventions, there euer followeth after
that peruerseesse an other abominable frowardenesse, whereof Christ re
proched the Pharisees, that the commandement of God is made voide for
the traditions of men. I will not use mine owne wordes in fighting against
our lawemakers at these dayes. Let them haue the victorie, if they can by
any meane purge thēselues from this accusation of Christ. But howe shoule
they excuse them, when among them it is thought infinitely more haynous,
to have omitted auricular confession when the time of yeare commeth ab
out, than to have continued a most wicked life a whole yeare together? to
have infected their tongue with a little tasting of flehe on a Friday, than to
have defiled their body with whoredome all the dayes of the weake? to haue
put their hand to an honest worke vpon a day confecrate to 1. 2ot not what
petie Saintes, than to have continually exercised their members in moste
wicked offences, for a Priest to bee coupled with one lawfull marriage, than
to be entangled with a thousande adulteries? not to haue performed a vow
ed pilgrimage, than to breake faith in all promises? not to haue wasted som
what vpon monstrous and no lēss superfluous and vnprofitable excessifie
gorgiousnesse of temples, than to haue failed to helpe the extreme necessi
ties of the poore? to have passed by an idole without honour, than to haue
dispitefully intreated all kinde of men? not to haue mủbled vp at certaine
houres a great number of words without understanding, than never to haue
concepted a true prayer in their heart? What is to make voide the command
ement of God for the traditions of men, if this bee not: when com-
mending the keeping of Gods commandements but coldly and as it were
lightly by the way, they doe no lēss earnestly and busily exact the obeying
of their own, than if they contayedn in the the whole pith of godlines: when
rencang the transgressing of Gods lawe, with light penalties of satisfacti
ons, they punishe the verie least offence of one of their owne decees with
no lesse paine than with prisonment, banishment, fire or sworde. Being not
so sharpe and harde to intreate against the despisers of God, they percieue
the despisers of them selves with vnappeasable hearted to the extremiteit:
and doe so instruct all those, whose simplicitie they holde captiuie, that they
would with more contented mind see the whole lawe of God ouerthrown,
than one small title: (as they call it) in the commandements of his church
to be broken. First in this pointe is greevous offence committed, that for
small matters, and such as (if it shoulde bee tried by Gods judgement) are
To Salvation.

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at libertie, one man despiseth, judgeth and casteth away an other. But nowe as though that were not cull enough, those trifling elements of the worlde (as Paul calleth them in his writing to the Galatians) are weyed of more value than the heavenly Oracles of God. And he that is in a maner acquired in adulterie, is judged in meate: he that hath leave to vse a harlot, is forbid den to have a wife. This profite 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 faults, which we disallow in the same ordinances. First, because they presume for the most part unprofit able, and sometime also fond observations: then, because godly consciences are oppressed with the infinite multitude of them, & being rouled backe into a certain Lewishnes, they so cleave to shadowes, they cannot attain to Christ. Wheras I calle them fond and unprofitable, I know that will not seeme credible to the wisedome of the flesh, which so well liketh them, that it thinketh the church to be viteler deformed when they be taken away. But this is it Paul writeth of, to have a resemblance of wisedome in counterfaite worshipping, in humilitie, and in this that they thinke that with their sharpenesse they be able to tame their fleth. This is truly a most wholesome admonition, such as ought neuer to slip away from vs. Mens traditios (faith he) do deceite vnder the shew of wisdom, whence have they this colour? because they are famed of men, and therefore the wit of man doth therein acknow his owne, and acknowledging it doth more gladly embrace it, than any thing were it neuer so good, that hee 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 men pressed downe to the ground. Laft of all, because they seeme to tend to this end to restrain the daintiness of the fleth, and to subdue it by rigor of abstinence, therefore they are thought to be wisely used. But what faith Paul to these things? doth hee not shake off those visitors, lest the simple should be deceived with false pretence? Because he judged this enough for confutation of them, that he had saide that they were the inventions of men, hee paffeth over all these things without confutation, as though he esteemed them for nothing. Yea, because he knew that all fained worships in the Church were condemned, & are so much more suspicous to the faithfull as they more delight the wit of man: because he knew that that fained image of outarde 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 hee willed that the very same things should be to the faithfull in stead of a confutation of mens traditions, by fauour of which they were commended among the ignorant.

12 So at this day not only the vnlearned common people, but every man as hee is most puffed vp with worldly wisedome, so is hee most maruoufely delighted with beholding of Ceremonies. But hypocrites and foolish women thinke that there can be nothing used more glorious nor better. But they which doe more deeply searche, and more truly weigh according to the rule of godlinesse, of what value so many and such Ceremonies are, do understiid first they are trifles, because they have no profit: the, that they are deceits,
They will denie that good things are corrupted with such forein erorrs: forasmuch as in this behalfe a man may no leffe offend in the very works also commanded of God. But this hath more hainoufenes, that so much honor is gien to works rashly fained by the will of man, that they are thought to be things deserying eternal life. For the workes commanded of God haue reward therefore, because the lawmaker himselfe in respect of obedience accepteth them. Therefore they receive not their value of their own worthines, or of their owne deserying, but because God so much esteemeth our obedience toward him. I speake here of the perfection of workes which is commanded of God, and is not performed of men. For therefore the very workes of the law which we do, haue no thanke but of the free goodnes of God, because in the our obedience is weake & lame. But because we do not here dispute, of what value workes are without Christ, therefore let vs passe ouer that question. I come backe againe to that which properly belongeth to this present argument, that whatsoever commenfation workes haue in them, they haue it in respect of the obedience, which only the Lord doth look vpon, as he testifieth by the Prophet: I gaue not commandement of sacrifices and burnt offringes, but only that ye shoulde with hearing, heare my voyce. But of sained workes he speake in an other place, sayinge: Ye wey your fulcr and not in bread. Againe, they worship me in vaine with the præceptes of men. This therefore they can by no waies excuse, that they suffer the silly people to secke in those outward trifles the righteoufnes whereby they may fteand against God, & uphold thetheselues before the heauenly judgement fcat. Moreouer, is not this a fault worthy to be inuyed against, that they shewe forth Ceremonies not vnderstan ded as it were a stage play, or a magickall enchantment? For it is certain that al ceremonies are corrupt & hurtful, vntles men be by the directed to Christ. But the Ceremonies are vndervnder the Papacy, are feuered from doctrine, that they may the more hold men in signes without all signification. Finally (such a cunning craftman is the belly) it appeareth that many of them haue bin inuented by couetous sacrficing priefe, to be fnares to catch mony. But what beginning fouer they haue, they are all so giuen forth in common for filthy gaine, that we must needes cutte off a great parte of them, if we will bring to passe that there be not a prophane market, and full of facrilege vfed in the Church.

16 Although I seem not to teach a continual doctrine concerning the ordinations of me, because this speacking is altogether applied to our owne time: yet there is nothing spoken that shall not be profitable for all times. For so oft as this superftition creepeth in, that men will worship God with their owne fainèd dedusses, whatsoever the lawes be that are made to that purpose, they do by & by degenerate to those grosse abuses. For if Lord threateneth not this curse to one or twa ages, but to all ages of the world, that hee will strike them with blindenesse and amased dulnesse that worshippe him with the doctrines of men. This blinding continually maketh that they flee from no kind of abjuridty, which defying so many warnings of God, do wilfully wrap them selves in those deadly fnares. But if, setting aside circumstances, you will haue simply shewed what be the mens traditions of all ages, which it is mete to be refccted of the Church, and to be disallowed of all the godly, that same shall be
shall be a sure and plaine 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 binde consciences with religion, as though they gave commandement of things necessary to salvation. If to the one or both of these there be adjoyned other faults: as, that with their multitude they darken the brightnesse of the Gospel: that they nothing edifie, but be rather vnprofitable and trifling occupations than true exercises of godlines: that they be laide abroad to fillinnesse and vnhonnest gains: that they be too hard to be kept: that they be defiled with euill superstition: these shall bee helps that we may the more easily finde how much euill is in them.

17 I heare they that answer 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 erre: and that the authoritie thereof remayneth with them. When this is obtained, it therewithall followeth, that their traditions are the revelations of the holy Ghost, which cannot bee despised but wickedly & with the contempt of God. And that they should not feeme to haue attempted any thing without great authoritie, they will haue it beleued 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 Counsell, they did by the decree of the Counsell commande the Gentiles to abstaine from things offered to idols, from blood and strangling. We haue already in an other place declared, howe falsely for boasting of them selues they lyingly usurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truly looke vpvn that which we ought principally to care for, and which chiefly is for our behoofe, that is, what manner of Church Christ will haue, that we may fashion and frame our selues to the rule thereof: it shall easilie be euident 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 lawes. For dooth not that lawe which was once prescrib'd to the Church, remayne eternall? What I commande thee, that thou shalt keepe that thou maist doe it. Thou shalt not adde any thing nor take any thing from it. And in an other place: Adde not to the worde of the Lord, nor minish any thing: least he peraduenture reproue thee, & thou be found a lyer. Sith they can not denye that this was spoken to the Church, what do they else but report the stubbornenes of that Church, which they boast to haue bin so bold as after such prohibitions neuertheless to adde & mingle of her owne with the doctrine of God? But God forbid that we should attent to their lies, whereby they burden the Church with so great a sclaundr: but let vs ynderstande, that the name of the Church is falsely pretended, so oft as this lust of mens raffinesse is spoken of, which can not hold it selfe with, in the prescribed bounds of God, but it wildly rongeth and runneth out into her owne inventions? There is nothing entangled, nothing darke, nothing doubtfull in these wordes, 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 preceptes concerning salvation, are entreated of. But this (say they) was spoken of the lawe onely, after which followed the prophecies and the
whole ministration of the Gospel. I grant in deed: and I add also, which are rather fulfillings of the law, than additions or diminishings. But if he lord suffred nothing to be added to or taken from the ministerie of Moses, which was (as I may so terme it) darke by reason of many doutfull enwrappings, till by his seruaunts the Prophets, and at length by his beloved Sonne, he ministrd a clearer doctrine: why should we not thinke it much more feeuerely forbidden vs, that we shoulde add nothing to the lawe, the Prophets, the Psalmes, and the Gospel? The Lorde is not gone out of kinde from himself, which hath long ago declared, that he is with nothing so hicely offended, as when he is worshippd with the inuentions of men. Whereof came those notable sayings in the Prophets, which ought to haue continually founded in our cures: I spake no wordes to your fathers, in the day that I brought them out of Aegypt, concerning sacrifice and burnt offering. But this wordes I commanded them, saying: With hearing heare my voice: and I will bee your God, and you shalbe my people, and you shal walke in all the way that I shal command you. Again, I haue with protestinge protested vnto your fathers, Heare my voyce. And other like sayings: but this is notable about the rest. Will God haue burnt offerings & 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 resift is as the sinne of toothsayng: and not to obey is as the wickednesse of idolatrye. Therefor 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 easie to prove that it is falsly imputed to the Church.

18. After this fort wee freely inuieye against this tyranny of mens traditions, which is proudly thrust in among vs, ynder the title of the Church. For neither do we scorne the Church (as our adueraries, to bring vs in hatred, do vniustly ly vpon vs) but we giue vnto her the praisse of obedience, than which she knoweth no greater praisse. They rather are very sore wrong doers to the Church, which make her obfinate against her Lorde, while they faine that the hath proceeded further than the lawfully might do by his word of God: though I speake nothing howe it is a notable shamelesnesse joyned with as great malice, continually to crye out of the authoritie of the Church, & in the mane time dissemblingly to hide both what is commanded her by the Lord, & what obedience she oweth to the commanndement of the Lord. But if we haue a minde, as it is meete we should haue, to agree with the Church, this pertaineth rather to the purpose, to haue an eye vnto & remem ber what is commanded by the Lord both to vs and the Church, that wee should with one agreement obey him. For there is no dout but we shal very well agree with the Church, if wee do in all things shewe our selves obedient to the Lorde. But now to father vpon the Apostles, the originall of the traditions wherewith the Church hath bene hitherto oppressed, was a point of mere deceit: forasmuch as the doctrine of the Apostles trauaileth wholly to this end, that conscientes should not be burdened with new obstervationes, nor the worshipping of God be defiled in our inuentions. Moreover if there be any faultfulness in histories and ancient monumets, the Apostles not only never knewe, but also never heard of this that they attribute vnto them. Neither
Neither let them prate, that the most part of their decrees were received in vfe & in mens behaviors, which never were put in writing: euen those things forsooth, which, while Christ was yet living, they could not vnderstande, after his ascending they learned by the revelation of the holy Ghost. Of the exposition of that place we haue else where already scene. So much as is sufficient for this present cause: truely they make thefe claes worthy to be laughed at, while they faie that those great mysteries, which so long time were unknowen to the Apoftles, were partly obseruations either lewih or Gentile (of which all the one fort had bin long before published among the fewes, & all the other fort among the Gentiles) and partly foolish gesturings and vaine pettie Ceremonies, which foolish sacrifizing Priests that can neither skill of swimming nor of letters, vfe to do very trimly: yea such as children & foolees doe so aptly counterfeit it may seeme the there be no fitter ministers of such holy mysteries. If there were no histories at all: yet men that have their foeld wit might consider by the thing it selfe, that so great a heape of Ceremonies and obseruations did not suddenly burst into the Church, but by little & little crept in. For when those holier Bishops, which were next in time to the Apoftles, had ordaine some things that belonged to order & discipline, afterward there followed men, some after other, not discreet enough, and too curious and greedy: of which the later that every one was, so he more striued with his predecessors in foolish enious counterfeitings, not to give place in inventing of new things. And because there was peril leaft their deuises would shortly grow out of vfe, by which they coueted to gette praife among their posterity, they were much more rigorous in exact calling vpon the keeping of them. This wrongfull zeale hath breede vs a great part of these Ceremonies which they set out vnto vs for Apoštolike. And all these histories doe testify.

19 Leave in making a register of them we should be too tedious, we will be content with one example. In the ministring of the Lords supper, there was in the Apoſtles example great simplicity. The next succeffors, to garnish the dignity of the mysterie, added somewhat that was not to be difallowed. But afterward there came those foolish counterfeiters, which with now and then patching of pieces together, haue made vs this apparell of the pritf which we fee in the Maffe, those ornamentes of the altar, those gesturings, and the whole furniture of vnprofitable things. But they obiect, that this in olde time was the perfusion, that those things which were with one content done in the vnuerfall Church, came from the Apoſtles themselves, whereof they cite Augustine for witneffe. But I will bring a solution from no other where than out of the wordes of Augustine himselfe. Those things (sayth hee) that are kept in the whole worlde, we may vnderstande to haue beene ordained either of the Apoſtles themselves, or of the generall Councelles, whose authoritative is most healthfull in the Church: as, that the Lordes passion, and resurrection, and his ascending into heaven, and the comming of the holy Ghost, are celebrate with yearely solemnitie: and whatsoever like thing be founde, that is kept of the whole Church, which way foever it be spreade abroad. When hee rekeoneth vppe so fewe examples, who doeth not see that he meant to impuote to authours worthy of credit and reverence, the
obseruations that then were vfed, even none but those simple, rare, and sober ones, with which it was profitable that the order of the Church should be kept together? But how far doth this differ from that which the Romish maisters would enforce men to graunt, that there is no petie Ceremony among them that ought not to be judged Apostolike.

20 That it be not too long, I wil bring forth only one example. If any man ask them, whence they have their holy water: they by and by anfwer, from the Apostles. As though the histories do not attribute this inventions to I won not what Bishop of Rome, which truly, if he had called the Apostles to coun-cell, would never have defiled Baptifme with a strange and vnfitte signe. Al-beit I doe not thinke it like to be true, that the beginning of that halowing is fo old as it is there written. For, that which Augustine fayth, that certaine Churches in his time did thun that solemne following of Christs example in washing of fecte, leaft that vlace shoulde seeme to pertaine to Baptifme, le-crely fheweth that there was then no kinde of washing that had any likenes with Baptifme. Whatsoever it be, I wil not graunt that this proceeded from an Apostolike Spirit, that Baptifme, when it is with a daily signe brought in-to remembrance, shoult after a certaine maner be repeated. And I pauie not vpon this, the felfe fame Augustine in another place aatribeth other things also to the Apostles. For though he hath nothing but conicfures, judgement ought not vpon them to be giuen of fo great a matter. Finally, admit that we grant them alfo, that those things which her heartheth came from the time of the Apostles: Yet there is greaete difference betwenee instituting some ex-ercife of Godlineffe, which the Faithfull with a free conscience may vfe, or if the ufe of it shall not be profitable for them, they may forbear it: & making a law that may fgnore confences with bondage. But now, from what author foever they proceeded, fith we fee that they are flidden into fo great abuse, nothing withfandeth, but that we may without offence of him abolish them: forasmuch as they were never fo commended, that they must be perpetually immowable.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (lay they) and the elders of the first Church, made a decree beside the commandement of Chrift, wher-in they commanded all the Gentiles to abstaine from things offred to idols, from strangeld, and from bloud. If that was lawfull for them, why is it not al-so lawfull for their successors, to follow their fame so oft as occasion so requireth? I would to God, they did both in all other things and in this thing follow the. For I denie that the Apostles did there institute or decree any newe thing, which is easie to be proued by a strong reason. For whereas Peter in that coun-cell pronounceth, that God is tempted, if a yoke be layd vpon the necke of the disciples: hee doth himselfe overthrow his owne sentence, if he afterward content to haue any yoke layd vpon them. But there is a yoke layde, if the Apostles do decree of their owne autorticke that the Gentiles shoule be forbidden, that they shoul not touch things offred to idols, blod, & strangeld. In deed there yet remaineth a doubt, for that they doe never the leffe seeme to forbid. But this doubt shall easilly be dissolved, if a man do more necerly confider the meaning of the decree it selfe: in the order and effect were of the chiefe
chief point is, that to the Gentiles their libertie is to be left, and that they ought not to be troubled, nor accombred about the observations of the law. Hitherto it very well maketh of our side. But the exception that immediately foloweth, neither is any new law made by the Apostles, but the divine and eternall comandement of God, that charitie ought not to be broken, nor doth diminish one title of that libertie: but onely 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 Gentils shold vfe a harmlesse liberty, and wont offence of their brethren. But yet they prescribe some certaine thing: that is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they adde no new thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithfull Pastors which gouerne the Churches not yet well reformed, should commande all their people, till the weake with whom they liue 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, superflitio aside, are by themselves indifferent: yet when there is added offence of brethren, they can not be done without a fault. But the times are such, that the faithfull can not shewe such a sight to the weake brethren, but that they shall sore wound their consciences. Who, but a cauiller, will say that so they make a newe lawe, whereas, it is certaine that they doe onely prevent offences, which are expressly enough forbbiden of the Lorde? And no more can it be sayd of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to call vpon the lawe of God concerning the auoyding of offence: as if they had sayde: It is the Lorde's commandement that ye offende not a weake brother. Yee can not eate thinges offered to images, strangled and bloud, but that the weake brethren shalbe offended. Therefore we commande you in the word of the Lord, that ye eate not with offence. And that the Apostles had respect to the same thing, Paul himselfe is a very good witnesse, which writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meates that are offered to Idols, we knowe that the Idol is nothing. But some with conscience of the Idol, doe eate 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 weake. He that shal haue well weyed these things, shal not afterward be deceiued with such a false colour as they make, that pretende the Apostles for defence of their tyrannie, as though the Apostles had begunne w their decree to breake the libertie of the Church. But, that they may not be able to escape, but be driuen euun with their owne confessio to allowe this solution, lette them aunfwere me, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and diffentions, which the Apostles meant to provide for, and they know that the lawe was to be weyed by the ende thereof. Forasymuch 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 confess by the transgrieving of this lawe is nothing.
nothing but a breaking of charity, do they not therewith acknowledge, that it is not a forged addition to the law of God, but a natural and simple appli-
cance to the times and manners whereunto it was directed.

23 But although such lawes be a hundred times vnjust and inurious 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 rubieest we should beare the hard commandementes of our gouve-
nours, which it is not our partes to refuse. But here also the Lorde very well
resisteth them with the truth of his word, and deliuereth vs out of such bond-
dage into the liberty, which he hath purchaseth for vs with his holy blonde,
the benefit whereof he hath more than once confirmed with his wordes. For
that is not here onely intended (as they maliciously faigne) y weshould suffer
some greuius oppression in our body, but that our consciences being spoiled
of their liberty that is of the benefit of the bloud of Christ, should bee seri-
ously and tormentedly. Howbeit let vs passe over this also, as though it made little
to the matter, But of how great importance do we thinke it is, that the Lords
kingdom is taken away from him, which he claimeth to himself with so great
severity? But it is taken away so oft as he is worshippeth with the lawes of
mens intentions, whereas he will be holden for the onely lawemaker of his
owne worship. And leaft any man should thinke it to be a matter of nothing,
let vs heare how much the Lord esteemeth it. Because (sayth he) this people
hath feared me with the commandement and doctrine of men: behold I will
astonish them with a great and wondrous miracle. For wisdom shal perish
from the wise men thereof, & understanding shal depart from the elders. In an
other place, They worship me in vaine, teaching doctrine, the commandementes
of men. And truly whereas the children of Israel did defile themselves with
many idolatries, y caufe of all that evil is ascribed to this vncleane mix-
ture, y trespassing the commandementes of God, they have forges newe
worshipinges. And therefore the holy hystric reherseth y the new strangers
y had bin transplanted by the king of Bablon to inhabitate Samaria, were torn
in peeces & consumed of wilde beastes, 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 ceased not to take vengeance of the defiling of his worship,
for that men did thrust in deuises strange from his word. Whereupon it is af-
fterward sayd, that they being made afraide with that punishment, receiued
the Ceremonies prescribed in the lawe: but because they did not yet purely
worship the true God, it is twise repeated that they did fear him & did not
fear him. Whereupon we gather, y the part of reverence which is gien to
him, consisteth in this, while in worshipping him wee simply follow what he com-
mandeth with mingling none of our intentions. And therefore the
godly kings are oftentimes prayst, because they did according to all the
commandementes, and declined not to the right hande nor to the left. I
go yet further: although in some fained worshipping there do not openly ap-
pear vngodlines, yet it is severely condemned of the holy Ghost, so forne
as men depart from the commande ment of God. The Altar of Achaiz, the pa-
tern whereof was brought out of Samaria, might have seemed to encrease y
garnishment of the temple, whereas his devise was to offer Sacrifices thereon to God onely, whereas the statute was at none other cause but for that the inventions of men in the worshipping of God are vnclenee corruptions. And howe much more clearly the will of God is opened vnto vs, so much the leffe excusable is our frowardnesse to attempt any thing. And therefore with this circumstance the crime of Manasses is enforced, for that hee builded a newe altar in Jerusalem, of which God had pronounced I wil there sett my name, because the authoritie of God is nowe as it were of set purpose refused.

24 Many doe maruell why God so sharply threateneth that he wil do things to be wondred at to the people of whomhe was worshipped with v 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 wisdome, to hange vpon the onely mouth of God, they would therewithall see, that it is no felender reason why God so abhorreth such peruerse services, that are done to him according to the luft of mans wit. For although they that obey such lawes for the worshipping of God, have a certaine sheue of humilitie in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselves doe keepe. This is the reason why Paul willeth vs so diligently to beware, that we be not deceived by the traditions of men, and that which he calleth ethelothreskian, that is, Wilworship invented of men beside the dreine of God. This is verily true, both our owne wisdome, & all mens wisdome must be foolish vnto vs, that we may suffer him alone to be wife. Which way they keepe not which do study with pettie obseruations fained by the will of men to commend themselves vnto him, and do thrust vnto him as it were against his will a tranfgressing obedience towarde him, which is indeede giuen to men. As it hath ben done both in many ages heretofore, and in thy time within our owne remembrance, & is also at this day done in those places where the authorite of the creature is more esteemed than of the creator: where religion (if yet the same be worthy to be called religion) is defyled with more & more vnfauorie superstitions, than euer was any Paynime wickednes. For what could the wit of men breed but all things carnall and foolish and such as truly remeble their authors?

25 Whereas also the Patrons of superstitions alledge, that Samuel sacrificed in Ramatha, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine seconde altar to set against the one onely altar: but because the place was not yet appointed for the arke of covenent, he appointed the towne where he dwelld for sacrifices, as the most convenient place. Truly the minde of the holy prophet was not to make any Invocation in holy things, whereas God had so straitly forbidden anything to be added or minified. As for thy example of Menhoah, I say it was an extraordinary and singular case. He being a private man offered sacrifice to God & not without the allowance of God: verily because he interpolated it not of a rash motion of his own mind, but by a heavenly instinct: But how much thy Lord abhorreth those things thy men devise of themselves?
to worship him withall, an other not inferior to Gideon is a notable example, whose Ephod turned to destruction not only to him and his family, but to the whole people. Finally every newe founde inaction, where with men content to worship God, is nothing else but a desiring of true holines.

26 Why then (say they) did Christ will that those intolerable burdens should be borne, which the Scribes and Pharisees bounde upon men? But why in an other place did the same Christ will that men should beware of the leauen of the Pharisees: calling leauen (as Matthew the Evangelist expoundseth) all their owne doctrine that they mingled with the purenes of the worde of God? What woulde wee haue more plaine than that we be commanded to flee and beware of all their doctrine? Whereby it is made most certain unto vs, that in <s>other place also the Lord willed not, that the confidences of his shoule be vexed with the Pharisees owne traditions. And the very wordes, if they be not wrested, sounde of no such thing. For the Lorde purposing there to enuie sharply against manners of the Pharisees, did first simple instruct them that hearde him, that although they saw nothing in their life meet for the to follow, yet they should not ceafe to doe those thinges which they taught in wordes, whyle they sat in the chaire of Moses, that is, to declare the lawe. Therefore hee meant nothing else but to proouide that the common people shoule not with the euill examples of the teachers bee brought to despise the doctrine. But forasmuch as many are nothing at all moued with reasons, but alway require authentic, I will alledge Augustines wordes, in which the verie same thing is spoken. The Lordes sheepefolde hath gouvernours, some faithfull, and some hirelinges. The gouvernours that are faithfull, are true Pastors: but heare ye, if the hirelinges also are necessarie: for many in the Church following earthly profits, do preach Christ, and by them the voice of Christ is hearde: and the sheepe doe followe, not a hireling, but the Pastor by the meanes of a hireling. Heare yee that hirelinges are shewed by the Lorde himselfe. The Scribes (sayth he) and the Pharisees sit in the chayre of Moses. Doe yee those thinges that they say, but doe not those thinges that they doe. What other thinge saide hee, but heare the voice of the Pastor by the hirelinges? For in sitting in the chaire they teach the lawe of God: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This faith Augustine.

27 But whereas many vskilleful men, when they heare that consciences are wickedly bounde and God worshipped in vaine with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is convenient also to meete with their error: Verily in this point it is easie to bee deceived, because at the first sight it doeth not by and by appeare what difference is betweene the one frothe and the other. But I will lo plainly in few words set out the whole matter, that the likenesse may deceive no man. First lest vs holde this, that if wee see in euery fellowship of men some policie to bee necessarie, that may serue to nourishe common peace and to reayne concorde: if wee see that in the doing of thinges there is alway some orderly forme, which is behoouefull for publicke honestie and for verie humanitic not to bee refusd: the
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the same ought cheevely to bee 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 wee will have the safetie of the Church well provided for, 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 diversitie in the manners of men, so great variety in minds, so great disagreement in judgementes and wits; neither is there any policie steadfast enough, vnlesse it bee established by certaine lawes, nor any orderly vsage can be observed without a certaine appointed forme: Therefore wee are so farre of from condemning the lawes that are profitable to this purpose, that we affirme that when those bee taken away, Churches are disdiluted from their finewes, and utterly deformed and scattered abroad. For this which Paul requireth, that all things bee done decently and in order, cannot bee had, vnlesse the order it selfe and comelinesse bee establisshed, with obseruations adioyned as with certaine bondes. But this onely thing is alway to bee excepted in those obseruations, 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 reposed in them.

28 We haue therefore a very good and most faithfull marke, which putteth difference betweene thesike wicked ordinaunces, by which we haue faide that true religion is darkened and consciences subverted, and the lawfull obseruations of the Church: if wee remember that the lawfull obseruations tende alway to one of these two things or to both together, that in the holy assemblie of the faithfull all things bee done comely and with such dignitie as becommeth: and that the verie common fellowshippe of men should bee kept in order as it were by certaine bondes of humanitie and moderation. For when it is once vnderfoode that the lawe is made for publike honesties fake, the superstition is nowe taken away, into which they fall that measure the worshipping of God by the intentions of men. Againe when it is knowne that it perteyneth to common vs, then that false opinion of bonde and necessitie is overthrown, which did strike a great terror into consciences, when traditions were thought necessarie to salvation. For herein is nothing required but that charitie shoulde with common ducetfull doing be nourished among vs. But it is good yet to define more plainly, 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 things, wee may by such helps be stirred vp to godlinesse: partly also that the modestie and gravitie which ought to be seen in all honest doings may therein principally appeare. In order, this is the first point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are governed may bee accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnesse may be provided for.

29 Therefore wee shall not say that comelinesse is, wherein shall bee nothing but vaine delocation such as wee see in that playerlike apparel, which...
the Papistes vse in their ceremonies, where appeareth nothing else but an
unprofitable visor of gainesse, and excelse without fruite. But wee shall accoun
that to be come to thee of gainesse which shall so bee meete for the reuerence 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 minde with howe great
modelle, religiousnesse and reuerence, they ought to handle holy things.
Nowe, that ceremonies may be exercises of godlinesse, it is necessarie that
they leade vs to the freight way to Christ. Likewise wee may not say that
order consisteth in those trilling pomps that have nothing else than a vani-
thing gaynes: but that it standeth in such an orderly framing as may take a-
way all confusion, barbarousnesse, obstinacie, and all straies and discontents.
Of the first sort are these examples in Paul: ye proфанe bankettings shoulde
not bee mingled with the holy Supper of the Lorde: that women shoulde
come abroade, but covered: and many other which wee haue in com-
mon vse: as this, that wee pray kneeling and bare headed: that wee minister
the Lords Sacramentes not uncleanly, but with some dignitie: that in the
burying of the deade we vse should haue shew: and other things that are
of the same sorte. Of the other kinde are the hours appointed for publike
prayers, Sermons, and celebrations of mysteries: as Sermons, quietnesse and
silence, places appointed, singing together of Hymnes, dayes prefixed for
celebrating of the Lords Supper, that Paul forbiddeth that women should
reach in the Church, and such like. But specially those things which conerne
discipline, as the teaching of the Catechisme, the censures of the Church,
excommunication, fastings, and such as may be reckened in the same nu-
ber. So all the constitutions of the Church, which wee receive for holy &
wholesome, wee may referre to two cheefe titles; for some pertaine to rites,
and 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 bee some men too speechfull, which admonished
with the aforesaid euils doe leave no place to lawes bee they nearer to holy:
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, yea
and altogether Gods owne. Let vs take for an example the kneeling which is
vse in time of common prayer. It is demanded, whether it bee a tradici-
on of man, which euery man may lawfully refuse or neglect. I say that it is so of
men, that it is also of God. It is of God, in respect that it is a part of that com-
linesse, the care and keeping whereof is commended vnto vs by the Apo-
file: it is of men, in respect that it specially beokeneth that which had in ge-
neraliue rather beene pointed to, than declared. By this one example wee
may judge, what is to bee thought of that whole kinde: verily because the
Lorde hath in his holy Oracles both faithfully contented and clearly
for forth both the whole summe of true rightousnesse, and all the partes
of the worshipping of his divine Maiestie, and whatsoever was necessarie
to salvation: therefore in these things hee is onely to bee hearde as our
Schoolmaster. But because in outherd discipline and Ceremonies his
will was not to prescribe each thing particularly what wee ought to followe (because hee foresawe this to hang vpon the state of times, and did not thinke one forme to bee fitte for all ages) herein wee must flee to those generall rules which hee hath given, that thereby all these things shoulde be tried which the necessitie of the Church shall require to bee commanded for order and comeliness. Finally, Forasmuch as hee hath therefore taught nothing expressly, because these things both are not necessarie to salvation, and according to the manners of every nation and age ought diversely to be applied to the edifying of the Church: therefore as the profite of the church shall require, it shall bee convenient as well to change and abrogate those that be vied, as to institute newe. I graunt indeede, that we ought not rashly, nor oft, nor for light causes to runne to innovation. But what may hurt or diffe, charitie shal best judge: which if we wil sufuer to be the gouernesse, all shall be safe.

31 Nowe it is the dutie of Christian people, to keepe such things as haue beene ordyned according to this rule, with a free conscience & without any superstition, but yet with a godly and easie redinesse to obey, not to deftine them, nor to paint them ouer 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 (wilt thou say) may there bee in so great observation and warenneffe? Yea, it shall stand excellently well when wee shall consider, that they are not stedfast and perpetually stayed lawes, but contrary to wee be bounde, but outwarde rudimes for the weakeennesse of men: which although wee doe not all neede, yet wee doe all vse them, because we are mutually one bound to another, to nourish charitie amongvs. This we may reknowledge in the examples aboue rehearsed. What? Doeth religion stande in a womans veile, that it is not lawfull to goe out of doers with her heade vncovered? Is that holy decree of his concerning silence, such as can not be broken without most hainous offence? Is there any mysterie in kneeling, or in burying of a deade carcase, that may not be omitted without sinne? No, For if a woman need, for the helping of her neighbor, to make such haste as may not suffer her to cover her head, the offendeth not if shee runne thither with her heade vncovered. And it may sometime befall that it may be no lesse convenient for her to speake, than at another time to holde her peace. And there is no caufe to the contrarie, but that he which by reason of disease cannot bow his knees may pray standing. Finally, it is better to buri a deade may speedily in time, than when they lack a winding sheete, or when there be not men present to comuey him, to tarrie till hee be vnburied. But neuer thelesse in these things there is somewhat which the maner and ordinances of the country, and finally very naturally honestie and the rule of modestie appoynteth to be done or avoided: wherein if a manwarie any thing from them, by vnwarneffe, or forgetfulnesse, there is no crime committed: but if vpon contempt, such stubbornes is to bee disallowed. Likewise the dayes themselves, which they bee, and the houres, and howe the places be builded, and what Psalmes be sung vpon which day, it maketh no matter. But it is meete that there bee both certaine daies, and appointed houres, and a place fit to receive all, if there bee regarde had of the prefer-
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uation of peace. For howe great an occasion of brawlinges shoule the confusion of these things be, if it were lawfull for euerie 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 shal pleafe all men, if things be lefte as it were in the middest to the choice of euerie man? If anie man doe care against vs, and will here in bee more wise than hee ought, let him see himselfe by what reason hee can defende his owne precifeness to the Lorde. As for vs, this saying of Paul ought to satisfie vs, that we haue not an vs to contend, nor the Churches of God.

Moreover it is with great diligence to bee induceroed, that no error creepe in, that may corrupt or obscure this pure vs. Which shal bee obtained, if all obseruations, whatsoever they shal bee, shal have a shewe of manifest profite, and if verie fewe bee receiued: but principally if there bee adioyned a faithfull doctrine of the Pastor, that may stoppe vp the way to peruerse opinions. This knowledge maketh that in all these things euery man may haue his owne libertie preferred, and neuertheless shal willingly charge his owne libertie with a certaine necessity, so farre as either this comelineffe that wee haue spoken off, or the order of Charitie shal require. Secondly, by both we our selues shoulde without any superstitio be bulhed in the obseruming of those things, and shoulde not too precisely require them of other, so as wee shoulde thinke the worshipping of God to be the better for the multitude of Ceremonies: that one Church shoulde not despife an other for the ducersitie of discipline: last of all that letting herein no perpetuall lawe to our selues, wee shoulde refer 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 somwhat to be chanched, 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 other-wise are not vnGodly nor vncomely, may according to the fit occasion of the matter, be conuenientely abrogate. For (such hath beene the blindness and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticked in Ceremonies, that they can scarceley be sufficiently purged from monstrosus superstitions, but that manie Ceremonies must be taken away, which in olde time were paraduenture ordained not without cause, and of themselves have no notable vnGodlines in them.

The xj. Chapter.

Of the jurisdiction of the Church, and the abuse thereof, such as is seen in the Papace.

Nowe remaineth the thirde part of the power of the Church, yea & the cheefe part in a well ordered state, which we haue saide to consist in jurisdiction. The whole jurisdiction of the Church pertaineth to the discipline of maners, of which we shal intreate by & by. For as much as no citie or no town can stand without Magistrate & policie: the Church of God (as I haue
I have alreadie taught, but now I am compelled to repete it againe) needeth her certaine spiritual policie: but such as is utterly seuered from the civile policie, and doth so nothing hinder or ministre it, that it rather doeth much helpe and further it. Therefore this power of jurisdiction shall in a summe be nothing else but an order framed for the preseruation of spiritual policie. To this ende from the beginning were ordeined judiciale orders in Churches, which might see examination of maners, correct vices, & exercise the office of the keys. This order Paul speakeeth of in the Epiflle to the Corinthians, when he nameth governements. Againe, to the Romanes, when hee faith: let him that ruleth, rule in carefulnes. For he speakeeth not to the magistrates, for at that time there were no Christian magistrates) but to them that were joyned with the Pastors for the spiritual governement of Church. Alfo in the Epiflle to Timothee, he maketh two sorts of Elders: some, that labor in the word: other some, that do not see the preaching of the word, and yet do rule well. By this later sort it is no doute that he meaneth them ye were appointed to loke into maners, and to the whole vfe of the keys. For this power, of which we nowe speake, hangeth wholly vpon the keys which Christ gave to the Church, in the xvij. Chap. of Matthewe: where he commandeth, that they should be sharply admonifhed in the name of whole Church, that have despisid private monitions: but if they goe forwarde in their obstinacie, he teacheth that they should be put out of the fellowship of the faithful. But these monitions and corrections cannot be without knowledge of the cause: therefore there needeth both some judgement and order. Wherefore vnselle we wil make void the promise of the keys, & take vterly away excommunication, solemn monitions, & all such things whatsoever they bee: we must needs giue to the Church some jurisdiction. Let the readers marke that that place entreateth no of the generall authortie of doctrine, as in the xvj. Chapter of Matthewe, and the xvj. of John: but that the power of the Synagogue is for the time to come transferred to the flocke of Christ. Vntill that day the Jews had their order of governing, which Christ stablisheth in his Church, and that with great penaltie, so much as concerneth the pure institution of it. For so it behoved, as much as other wise the judgement of an vnnooble and unregarded congregation might bee despisid of rash and proude men. And that it should not encomber the readers, that Christ doeth in the same wordes express the things somewhat differing one from the other, it shalbe profitable to disoleue this doubt. There be therefore two places, that speake of binding and loosing. The one is in the xvi. Chapter of Matthewe, where Christ, after that he had promised that he woulde giue to Peter the keys of the kingdom of heauen, immediatly addeth, that whatsoever he shal binde or loose in earth, shalbe confirmed in heauen. In which wordes he meaneth none other things, than hee doeth by other wordes in John, when sending his discipiles to preach, after that hee had breathed vpon them hee saide: whose finnes ye forgiue, they shalbe forgiuen: and whose ye retaine, they shalbe retained in heauen. I will bring an exposition not subtle, not enforced, not wrested: but natural, flowing, and offering it selfe. This commandement of forgiiuing and retaining finnes, & that promise of binding and loosing made to Peter, ought to bee referred to...
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no other thing but to the ministerie of the worde: which when the Lorde committed to the Apostles, he did therewith also arm them with this office of binding and loosing. For what is the finne of the Gospel, but that we all being the bondslaves 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 ad- judged to everlasting bondes? When the Lord deliuered this message to his Apostles, to be carri'd into all nations: to approue 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 shou'd come. It behould that the Apostles shou'd have a stedfaft and founde certaintie of their preaching, which they should not only execute with infinite labours, care, troubles and daungers, but also at the last seale it with their bloud. That they might(I say) knowe the same to bee not vaine nor void, but full of power and force: it behould that in so great carefulnesse, in so great hardnesse of things, and in so great daungers, they should be persuaded that they did the business of God: that when all the worlde withstood them and fought against them, they should knowe that God stood on their side: that having not Christ the authour of their doctrine present by sight in earth, they shoulde vnderstande him to be in heauen, to confirme the truth of the doctrine which he had deliuered them. It behould againe that it should also be most certainly proued by testimonie to the hearers, that that doctrine of the Gospel was not the worde of the Apostles, but of God himselfe: not a voice bred in earth, but come downe from heauen. For these things, the forgiuenesse of sinnes, the promise of everlasting life, the messege of salvation, cannot bee in the power of man. Therefore Christ hath testified, that in the preaching of the Gospel there is nothing of the Apostles, but the onely ministerie: that it was hee himselfe that spake and promised all things by their mouthes as by instruments: and therefore that the forgiuenesse 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 guien to all ages, and remaineth in force, to certifie and assure all men, that the worde of the Gospel, by what man soever it be preached, is the verie sentence of God, published at the fouraigne judgement seate, written in the booke of life, ratified, firm and fixed in heauen. Thus wee see that in those places the power of the keys is nothing but the preaching of the Gospel: and that it is not so much a power as a ministerie, if we have respect to men. For Christ hath not guien this power properly to men, but to his owne worde, whereof he hath made men ministers.

2. The other place which we haue said to bee, concerning the power of binding and loosing, is in the xvij. Chapter of Mathewes, where Christ saith: If any brother heare not the Church, let him be to thee as a heathen man or a publicane. Verily I say vnto you: whatsoever ye bind upon earth, shall be bound also in heauen: whatsoever ye loose in earth, shall be loosed. This place is not altogether like the first, but is a little otherwise to be vnderstood. But I do not so make them divers, that they haue not great affinitie together.
This first point is like in both, that either of them is a general sentence: that in both there is alway all one power of binding 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: this later place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whom she excommunicateth: not that she throweth him into perpetually urine and desperation, but because she condemneth his life and manners, and vnlesse he repenteth, doth already warn him of his damnation. She loseth whom she receiuteth into communion: because she doth make him as it were partner of the vnitie which she hath in Christ Jesus. Therefore that no man should obstinately despise the judgment of the Church, or little regard that he is condemned by the consenting voyces of the faithful: the Lord testifieth that such judgement 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 worde of GOD, whereby they may condemne the peruerse: they have the worde, whereby they may receiue the repentant into grace. And they can not erre, nor differ from the judgement of God: because they judge not but after the law of God, which is not an uncertaine or earthly opinion, but the holy wil of God, & a heavenly Oracle. Out of these two places, which I thinke I have both briefly & familiarly and truly expounded, those furious men without difference as they be carried with their owne giddinesse, go about to stablifie sometyme confession, sometyme excommunication, sometyme iurisdiction, sometyme the power to make laws, sometyme pardons. But the first place they alledge to stablifie the supremacy of the Sea of Rome: they can so well skill to fix their keys to all lockes and doores, that a man may say they have practis'd 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 maner of vnlikenesse there is of the Ecclesiastical & civill power. For the Church hath not the power of the worde to punish or restraine, no empire to commande, no prifon, no other pains which the Magistrat is wont to lay vpon men. Again, it tendeth not to this ende, that he that hath sinn'd should be punished against his will, but should with willing chaftisement profess his repentance. Therefore there is a tarme divers order: because neither doth the Church take to it selue any thing which properly belongeth to the Magistrat, nor the magistrat can execute that which the Church doth. This shalbe made plainer by an example. Is any man dronke? In a wel order'd citie prison shalbe his punishment. Hath he committed fornication? He shal haue like, or rather greater punishment. So shall both the lawes, & the magistrat, & 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 do nothing? But such can not bee 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 euil example
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 beside this as much be said of the ministerie of the word. Now therefore after their sentence, let Pastors cease to blame manifest wicked doings, let them cease to chide, to reprove, to rebuke: for there be Christian magistrates, which ought to correct these things with the lawe & with the sword. But as the Magistrate ought by punishing, & by restraining with force, to purge the Church of offences: so likewise the minister of the word for his part ought to helpe the magistrate, that there may not so many offend. So ought their workings to be conioyned that the one may be a help, not a hinderance to the other.

4 And truly if a man more merely wey the words of Christ, he shall easily perceive that in these places, is describ'd 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 not obey our monitions: which yet should be necessarie if the magistrate suceeded into the office of the Church. What is this promise: Shal we say that it is a promise of one or a fewe yeres? Verily verily I say unto you, whatsoever ye see bind in earth. Moreover Christ did here institute no newe thing, but followed the custome alwayes obscur'd in the auncient Church of his owne nation: whereby he signified that the Church cannot want the spiritual jurisdicition, which had beene from the beginning. And this hath been confirmed by the consent of all times. For when Emperors and magistrates began to profess Christ, the spiritual jurisdiction was not by and by abolished: but only so ordred, that it should diminisht nothing of the ciuile 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, whereas it is not the least part to submit himselfe to the Church, judging by the worde 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 above the Church, Therefore they, which to honor the magistrate doe spoile the Church of this power, do not onely with false exposition corrupt the sentence of Christ, but also do not slenderly condemn so many holy bishops which have beene from the time of the Apostles, that they have by false pretence visipned the honor & office of the Magistrate.

5 But on the other side it is good to see this, what was in olde time the true vse of the jurisdicition of the Church, and how great abuse is crept in, that we may know what is to be abrogated, and what is to be restored of antiquitie, if we will overthowe the kingdom of Antichrist, and fet 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 abolished. In the vse two things are to be considered: first, that this spiritual power bee alto-
altogether severed 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 pure Church. For the holy Bishops did not exercise their power with fines, or imprisonments, or other civil punishments: but they used the only word of the Lord, as they ought to do. For the seuester revenge, and as it were the vtermost thunderbolt of the Church is excommunication, which is not used but in necessitie. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the jurisdiction of the old Church was nothing els but a declaration in præst: (as I may so call it) of that which Paul teacheth concerning the spiritual power of Pastors. There is (faith he) power given to vs, whereby we may throwe downe strong holdes, whereby we may make low all height that lifteth vp itself against the knowledge of God, whereby wee may subdue all thought, & may lead it captive into the obedience of Christ, and wee haue in readiness a revenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so, least the doctrine should bee scorned, according to that which is taught ought they to be judged which professe themselves of the household of faith. But that cannot be done, vnlesse there be annoyed with the ministerie a power to call them that are to bee privately admonished, or to be more sharply corrected, and also a power to exclude them from the communion of the Supper, which can not be receiued without prophaneing of so great a mysterie. Therefore when in an other place he faith, that it belongeth not to vs to judge strangers, he maketh the children subject to the censures of the Church, which may chastise their faultes, and he secretly signifieth that there were then judicail orders in force from which none of the faithfull was free.

6 But such authority (as we haue declared) was not in the power of one man, to do euery thing according to his owne will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a citie. Cyprian, when he maketh mention by whom it was exercised in his time, saith to ioyne the whole Clergie with the Bishop. But in another place also he saith, that the verry Clergie 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 bishopprike I haue determined to do nothing without the counsell of the Clergie and confent of the people. But this was the common and vsiall manner, that the jurisdiction of the Church should be exercised by a Senate of Elders: of whom (as I haue saide) there were two fortes: For some were ordered to teaching, and other some were onely judges of maners. By little and little this institution grewe out of kinde from the first beginning of it: so that even in the time of Ambrose onely clerkes were judges in ecclesiastical judgements. Which thing he himselfe complaineth of in these wordes: The olde Synagogue (faith he) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is grown out of vs, I knowe not, vnlesse peraduenture by the flouthfulness or rather the pride of the teachers, while they alone woulde be thought to be somewhat. Wee see howe much the holy man is displeased, that any thing of the better state is decayed,
when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if hee lawe these deformed ruines that shew almost no signe of the olde building? What bewailing would he vse? First, against lawe and right, the bishop hath claimed to himselfe alone, that which was given to the whole Church. For it is like as if the Confult, driving out the Senate, should take the empire vpon himselfe alone. But as he is above the rest in honour, so in the whole assemble is more authoritie than in one man. Therefore it was too wicked a deed, that one man, removing the common power to himselfe, hath both opened an entring to tyrannous lust, and hath taken from the Church that which belonged unto her, and hath suppressed and put away the assemble ordained by the spirit of Christ.

7 But (as of one cuill alwaye groweth another) Bishops disdaining it as a thing vnworthie of their care, have committed it ouer to one to other. Hereupon are created Officers to serve that roome: I doe 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 cuill, with what face dare they call a brawling court the judgement of the church? But there are monitions, there is excommunication. So verily they mocke with God, Doeth a poore man owe a little money? he is cited: if he appeare, he is condemned. When he is condemned, if he do not satisfie it, he is monished: after the seconde monition they proceede one steppe toward excommunication: if he appeare not, he is monished to come and yeld himselfe to judgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the 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 certaine maner cherish and confirm adulteries, wantonnenesse, drunkenesse & sutch kind of mischiefous doings: & not only in the common people, but also in the clergie 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, briberies, & sacrileges that are gathered thereby, I speake not what manner of men are for the most part chosen to this office. This is enough & too much, that when the Romanistes doe boast that their jurisdiction is spirituall, it is easie to shewe that there is nothing more contrarie to the order institute of Christ, and that it hath no more likenesse to the auncient custome than darkenesse hath to light.

8 Although we have not spoken all things that might be alleged for this purpose, and those things that we have spoken of are knit vp in fewe words: yet I trust that we have so fought it out, that there is nowe no more cause why any man should doute, that the spirituall power whereof the Pope with all his kingdome proudly glorisheth, is wicked against God, and an vnjust tyranney over his people. Vnder 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 worde of God, and the
the wicked traditions wherewith they have snared them, and also the false ecclesiasticall jurisdiction which they execute by Suffraganes and Officials. For if we grant unto Christ a kingdom among vs, it is not possible but that all this kinde of dominion must immediately be overthrown and fall downe. As for the power of the worde which they also giue to themselves, because it is not exercised upon consciences, it pertaineth not to our present purpose to entreate of it. In which behalfe yet it is also to note, that they be alway like themselves, verily nothing lesse than that which they wold be taken for, that is to say, Pastors of the Church. Neither doe I blame the pecuicular faults of men, but the commo wickednes of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be maimed, verily it be gloriously set forth with wealth and proude titles. If we require the authority of Christ concerning this matter, it is no dout but that his mind was to debar the ministers of his word from ciuill dominion and earthly government, when he sayde, The kinges of the Gentils baere 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 meeete 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 things were better sette in order. But when a certayne forme was once presebbed of God, the ciuill government was left vnto him, & he was commanded to resigne the priesthood to his brother. And worthily. For it is aboe nature, that one man shold suffice to beare both burdens. And this hath in all ages bin diligently observed in the Church. And there was neuer any of the Bishops, so long as the true forme of the Church endured, that once thought of usurping the power of the worde: 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 sayth, was emprinted in the mindes of al men, that palaces pertained to the Emperour, and Churches to the Priest.

9 But since that a way hath bin devised, 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 worde was giuen them, or rather they did by usurpation take it vpon themselves. By what colour will they defende this shamelesse? Was this the dute of Bishops to wrappe themselves with judiaccall hearing of causes, with the gouvernements of cities and provinces, and through large circuits to meddle in businesse so unappertaining 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 callings away from it, yet they were scarcely able to satisfie it? But (such is their unwaresness) they sticke not to boast, that by this means 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 the holy office, that they bee aduanced to such height, that the hiest monarches may stande in feare of them: then they haue cause to quarell with Christe, which hath in such sort grievously pinched their honor. For, at least in their opinion
Of the outward means

Matthew 20:15
Luke 22:25

opinion, what could have bin spoken more dishonorably than these words: The kings of the Gentiles and princes bear rule over them, but you shall not so: And yet he laid no harder lawe vpon his seruants than he first laide and received vpon himselfe. Who (faith he) hath made me a judge or deuider among you? We see that he plainly putteeth away from himselfe the office of judging, which he would not do if it were a thing agreeing with his office; wil not the seruants suffer themselues to bee brought into that order, whereunto the Lorde hath yielded himselfe subject? *As for the other point, I woulde to God they could so proue it in experience as it is eafe to speake it. But forasmuch as the Apoftles thought it not good, to leaue the worde of God and minister at tables: thereby, because they will not bee taught, they are convinced, that it is not all one mans worke to be both a good bishop & a good prince. For if they (which according to the largenesse of the gifts wherewith they were endued, were able to satisfie mo and greater cares than any men that haue beene born since them) haue yet confessed that they cannot at once apply the ministerie both of the worde and of tables, but that they shoulde faint under the burden: howe could these that bee men of no valor in comparison of the Apoftles a hundred folde excelle the industrie of the Apoftles? Truely, to attempt it was a point of moste shamelesse and too presumptuous boldnesse: yet wee see that it hath beene attempted: but with what successe, it is evident. For it coulde not otherwise come to passe, but that for forsaking their owne office they shoulde remoue into other mens charge.

10 And it is no doubt but that of small beginning they haue by little and little grewen to so great encrease. For it was not possible that they shoulde at the first step clim vp so hie. But sometime with suttletie and crooked craftie meanes they priuily auanced themselves, so as no man coulde foresee that it woulde come to passe till it was done: sometime when occasion ferued they did by terror and threatenings wring from princes some augmentation of their power: sometime when they sawe Princes not hard laced to giue, they abused their fond and vnaduisd gentleness. In olde time if any controversie happened, the godly, to escape the necessitie of going to lawe, committed the arbitrement to the bishop, because they doubted not his vertuynightnesse. With such arbitrementes the olde bishops were oftentimes encombred, 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 willes take that encumbrance vpon them. These men haue 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 divers hardie distresses, they reforted to the protection of bishops, to be saued by their faithfull succour: the bishops by marueilous suttletie, of protectours made themselves Lords. Yea, and it cannot be denied that they haue gotten the possession of a greate parte by violent seditious partakings. As for the Princes, that willingly gauing jurisdiction to bishops, they were by divers affections moued thereunto. But admitting that their gentlenes had some thewe of godliness: yet with this their wrongfull liberalitie they did not vere well:
well provide for the profit of the Church, whose ancient and true discipline they have so corrupted, yea (to say truth) have utterly abolished. But those bishops have abused such goodnes of princes to their own commodity, have by the covenants of this one example enough, and too much testified they are not bishops. For if they had any scruple of an Apostolike spirite, they would without doubt have answered out of the mouth of Paul: The weapons of our warfare are not carnal, but spiritual. But they being raised with blind gree-.

dines, have destroyed both themselves, their successors, and the Church.

11. At length the bishop of Rome not contented with meaner lordships, first laid hand upon kingdoms, & afterward upon the very empire. And that he may with some color whatsoever it be retain possession gotten by mere robberie, he sometime bostheth that he hath it by the law of God, he sometime pretendeth the gift of Constantine, sometime some other title. First I answer with Bernard: Admit that he do by any other reason whatsoever, claim this unto him, yet he hath it not by Apostolike right. For Peter could not give which he had not: but he gave to his successors y which he had; the care of churches. But when the Lord and maister faith, that he is not appointed judge between two, a servant and scholar ought not to thinke scorn if he be not judge of all men. But Bernard speaketh of ciuill judgementes. For he addeth: Therefore your power is in crimes, not in possessions: because for those & not for these ye have receiv'd the keys of the kingdom of heaven. For which secteth thou the greater dignity to forgive sinnes, or to divide landes? There is no comparison. These base and earthly things haue Kings and Princes of the earth their judges. Why do ye invade the bounds of other? &c. Againe, Thou art made a superior: (he speaketh to Pope Eugenius) but wherunto? Not to beare lordship, I thinke. Therfore how much fouer we thinke of our felues, let vs remember that there is a ministrerie layde vpon vs, not a lordship giuen vs. Learne that thou haft need of a weede hooke not of a scepter, that thou maist do the worke of a Prophet. Againe, it is plaine: Lordship is forbidden to the Apostles. Go thou therefore, & presume to vsurpe to thy selfe either being a Lord, an Apostleship or being an Apostle, a Lordship. And by & by after: the form of an Apostleship is this, Lordship is forbidden them, ministrerie is bounden them. Whereas these things are spoken of a man, yt it is ensentent to all men that the very truth speaketh them, yea where as the very thing it selfe is manifest without all wordes: yet the Bishoppe of Rome was not ashamed in the Council at Orlaerne 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 meanly practised in the histories of those times neede not to be taught how much this is not only fabulous, but also to be laughed at. But to passe over histories, Gregoric himselfe is both a sufficient & most full witnesse hereof. For so oft as he speaketh of the Emperor, he calleth him most noble Lord, and himselfe his unworthy seruant. Againe in another place: But let not our Lord by the earthly power be the sooner angry with the priests: but with excellent consideration, for his sake whose seruantes they be, let him so rule over them, that hee also giue them due reverence. We see howe in common subjection he woude
be accounted as one of the people. For he there pleadeth not any other man's cause, but his owne. In an other place, I truete in the almyghty God, that he will give a long life to our godly Lorde, and will dispose vs under your hande according to his mercie. Neither have I therefore alledged these things, for that it is my purpose throughly to discusse this question concerning the gift of Constantine: but onely that the Readers shoulde see by the way how childishly the Romanists doe lie, when they goe about to challenge an earthly Empire to their bishop. And so much the more fowle is y shamelesnes of Augustine Steuchus, which in such a dispered cause hath beene so bolde to sell his travaile and tongue to the bishop of Rome. Valla (as it was not hard for a man learned and of a sharp wit) had stronglie 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. Steuchus hurft in, and scattered slinking trifles to oppresse the clear light. And truely he doth no leffe coldly handle the cause of his master, than if some merie conceited fellowe faining himselfe to do the same, would in deede take Valla partie. But verily it is a worthie cause, for which the Pope shoule hyre such patrones for mony: and no leffe worthie are those hyred 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 pased five hundred yeres, since y bishops yet remained in subietion of the Princes, neither was the Pope created without the authoritie of the Emperour, The Emperour Henry the foureth of that name, a light and rash man, and of no forecaft, of great boldnes and disholture life, gaue first occasion to Gregorie the seuenth to alter this order. For when he had in his court the bishoprikes of all Germany partly to bee sold, & partly laide open for spoile: Hildebrand, which had receiued displeasure at his hand, caught hold of a goodly colour to revenge himselfe. But because he seemed to pursue an honest & a godly cause, he was furthered in the favor of many. And Henry was otherwise, by reason of his insolent manner of gouerning, hated of the most part of Princes. At the length Hildebrad, which called himselfe Gregorie the seuenth, as hee was a filthie & naughty man, bewrayed the malice of his heart: which was the cause that hee was forsaken of many that had confpired with him. But he thus much preuailed, y his succeessors might freely without punishment not onely shake off the yoke, but also bring Emperors in subietion to them. Hereunto was added y from thence foorth there were many Emperors liker to Henry than to Iulius Cesar: whom it was no hard thing to subdue, while they fate at home careless of all things & slothfull, when they had most neede with vertue & lawfull meanes to represse the greedines of the bishops. Thus wee see with what colour that fame godly gift of Constantine is shadowed, whereby the Pope faineth that the Empire of the West was deluered into him.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to inuade other mens dominions: & the very citie it selfe, which before was free, within a hundred & thirtie yeres, or there about they brought into their subietion, til they grew to y fame power which they haue at this day: & for the obtaining or encreasing wherof,
whereof they have so troubled Christendom by the space of two hundred years, (for they beganne before that they tooke to them the dominion of the Citie) that they have almost destroyed it. In the olde time when vnder Gregorie the keepers of the goods of church, did take possession of the landes which they reckened to belong to the Church, and after the maner of seasing to the use of the Prince did set titles upon them for tok of claimes, Gregorie assembling a councell of bishopes, inteying fore against that prophane maner, asked whether they did not judge that Clerke accursed which did of his owne will by writing of any title attempt to enter upon any possession. They all pronounced, accursed. If to clame a piece of ground by writing of a title be in a Clarke an offence worthy of accusing: when whole two hundred yeres together Popes do practice nothing else but bar:els, shedding of bloodes, destructions of armies, sackinges of some cities, racing of other, overthrowes of nations, wastinges of kingdomes, onely that they might catch holde of other mens possessions: what surfinges can be enough to punishe such examples? Truely it is very plaine that they seek nothing lesse than the glory of Christ. For if they of their owne will doe wholly resigne at the secular power that they haue, therin is no daunger to the glory of God, no danger to founde doctrine, no daunger to the laffettie of the Church, but they are caried blinde and headlong with only greedinesse of dominion because they thinke nothing safe, vnles they may beare rule with rigorousnes (as the Pro- Ephet faith) and with power.

To jurisdiction is annexed immunitie, which the Romish Cleargie tooke to themselves. For they thinke it against their dignittie, if they anwer in personall causes before a temporall judge; and therein they thinke both the libertie and dignittie of the Church to consist, if they be exempt from common judgementes and lawes. But the olde bishopes, which otherwise were most rigorous in defending the right of the Church, judged themselves and their order to bee nothing hurt, if they were subiect to them. And the godlie Emperorous, without gainesaying of any man, did alwaye cal Clarukes to their judgement feats so oft as need required. For thus saith Constantine in his Epistle to the Nicomedians: If any of the bishopes shall vndiscreetly disorder him selfe, his boldnes shall be restrained by the execution of the minifter of God, that is by my execution. And Valentinian faith: good bishopes do not speake against the power of the Emperor, but doe sincerly both keepe the commandements of God the great king, and also obey our lawes. At that time all men were perswaded of this without controuersie. But Ecclesiasticall causes were referred to the judgement of the Bishop. As if any Clarke had offered nothing against the lawes but only was accused by the Canons: he was not cited to common judgement feats, but in cause had bishop for his judge. Likewise if there were a questio of Faith in controuersie, or such a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is it to be understood, which Ambrose wrieth to Valentinian: Your father of honourable memorie, not onely aunswered in wordes, but also decreed by lawes, that in a cause of Faith he ought to be judge that is neither vniue in office nor vniue in right. Again: If we haue regard to the Scriptures or olde examples, who is there that canne denie that
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? Again: I would have come, O Emperor, to your consistory, if either the bishops or the people would haveuffered 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 \(\ddot{y}\) temporal court where profane causes are pleaded. Worthy do all men praise his constancie in this behalfe. And yet in a good cause he proceedeth but thus farre, that if it come to violence and strong hand, he faith that hee will give place. Willingly (faith he) will not forsake the place committed vnto me; but when I am enforced, I knowe not how to resift: for our armour are prayers and tears. Let vs note the singular modestie and wisdom of the holy man, ioyned with stoutnes of courage and boldnesse. Iustina the Emperours mother, because shee could not drawe 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 he was called to the palace to pleade his cause. Therefore hee denieth the Emperour to be a competente judge of so great a controverfie, Which manner of doing both the necessitie of that time, and the continuall nature of the matter required. For hee judged that hee ought rather to die, than such an example should by his content be giuen to potenterie: & yet if violence be offered, he thinketh not of resiftance. For he denieth it to be bishoplike, to defende the faith and right of \(\ddot{y}\) church with armes. But in other causes hee heueth himselfe ready to doe whatsoever the Emperour shall commaund him. If hee demand tribut, (faith hee) wee denieth it not: the landes of the Church doe pay tribute. If hee aske landes, hee hath power to claime them, none of vs resifteth. After the same manner also speaketh Gregorie. I am not ignorant (faith hee) of the minde of our most noble soueraigne Lorde, that hee vseth not to intermeddle in causes pertaining to Priestes, lest hee shoulde in any thing be burdened with our sinnes. Hee doeth not generally exclude the Emperour from judging of Priestes: but he faith that there bee certaine causes, which hee ought to leaue to the judgement of the Church.

16 And by this verie exception the holy men sought nothing else, but that Princes leave zealous of religion shoulde not with tyrannous violence and wilfulness interrupt the Church in doing her office. For neither did they disallowe, if princes sometime did vs their authoritie in Ecclesiastical matters, so that it were done to preserue the order of the Church, not to trouble it, to stablishe discipline, not to dissolve it. For such the Church hath not the power of compelling, nor ought to require it (I speake of ciuill constraining:) it is the office of Godly kings and princes to maintaine religion on with lawes, proclamations, and judicall proceedings. After this maner, when the Emperour Maurice had commanded certaine bishops that they shoulde receive their felowe Bishoppes that were their neighbours and driven out by the barbarous nations: Gregorie confirmeth that commande-ment, and exhorteth them to obey it. And when he himselfe is admonisht by the same Emperour to come to attonement with John the Bishop of Constantinople, hee doeth in deed render a reason why hee ought not
To Salvation.

Lib. 4.

To be blamed; yet he doth not boast of immunity from the secular court, but rather promises he will be obedient, so far as his conscience will give him leave: and therewith he layeth this, that Maurice did as became a godly Prince, when he gave such commandements to the Priests.

The xii. Chapter.

Of the discipline of the Church, whereof the chief use is in the censures and excommunication.

The discipline of the Church, the entreating whereof we have differed into this place, is briefly to be declared, that we may at length passe over to the rest. But that name for the most part hanceth upon the power of the keies and spirittuall jurisdiction. That this may be the more easilly understood, let vs divide the Church into two principal degrees, that is to say, the Clergy, and the people. Clerkes I call by the vsual name those that execute publique ministry in the Church. First wee will speake of common discipline, to which all ought to be subject: then wee will come to the Clergy, which beside common discipline, haue a special discipline by themselves. But because many for hatred of discipline do abhorre the very name thereof, let them heare this: If no fellowship, yea no house though it haue but a small householde, can be kept in right state without discipline, the same is much more necessary in the church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth salvation is the foule of the Church, so discipline is in stead of sinewes therein: whereby it is brought to passe, that the members of the body hang together every one in his fit place. Wherefore whosoever do either desire to haue discipline taken away, or hinder the restoring thereof, whether they do it of set purpose or by vnaduitednes, verily they seek 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 adioyned private admonishments, corrections, & such other helps which sustaine doctrine and suffer it not to be idle. Discipline therefore is as it were a bridile wherewith they may be holden backe & tamed which coltishly resist against Christ: or as it were a pricke, wherewith they are not willing enough may be stirred vp: and sometyme, as a fatherly rod, wherewith they which haue more grievously fallen may be chastised mercifully and according to the mildenes of the Spirit of Christ. Sith therefore we do nowe see at hande certaine beginnings of a horrible waftnesse in the Church, because there is no care nor order to keepe the people in awe, very necessitie crieth out that there is neede of remedy. But this is the only remedy, which both Christ hath commanded, and hath alway bin vsed among the godly.

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 do not his duty, if he behaue himself licentioulesly, or liue not honestly, or haue committted 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 Priests bee watchfull to do.
Of the outwarde meanes

do this, whose office is not only to preach to the people, but in every house to admonish & exhort if at any time they do not sufficiently persuade by general doctrine: as Paul teacheth, when he rehearseth 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 teares day and night to admonish every one. For doctrine doth then obtain force & authority when the minister not only doth declare to all together what their dutie is to Christ, but also hath power & order to require the keeping thereof of whom he marketh to be either not obedient to doctrine, or slothful. If any man do either stubbornly refuse, or in going forward in his faults, do despite such admonishmentes: when he hath bin the second time admonished with witnesses called to it, Christ commandeth them to be called to the judgement of the Church, which is the assembly of Elders: and y there they should be more greatly admonished as it were by publick authority, if he reverence the Church he may submit himselfe & 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 onely of secret faults, we must make this distinction: that some sinnes be private, and some publicke or openly manifest.

Of the first sort Christ sayth to euery private man, Reprove him betweene thee and him alone. Of manifest sins Paul saith to Timothee, Reprove him before all men, that the rest may have feare. For Christ had sayde before, If thy brother have offended against thee. Which wordes (against thee) vnles thou wilt be contentious thou canst not otherwise vnderstande then vnder thine owne secret knowledge, so that there be no more prime 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 euens to publicke offence, hee did not admonishe him a parte by himselfe, but brought him forth into the sight of the Church. Therefore this shalbe the right order of doing, if in secret faults wee goe forwarde according to those degrees that Christ hath set: but in manifest faults, we immediately proceede to the Churches Solemn rebuking, if the offfense be publicke.

4 Let this also be an other distinction: that of sinnes some be defaults, other some be wicked doings, or hainous offences. To the correcting of this later sort, not only admonish ment or rebuking is to be vs'd, but also a severer remedy: as Paul sheweth which not only chastiseth with words the Corinthian that had committed inceft, but also punished him with excommunication, so soone as he was certified of his wicked deed. Now therefore we beginne better to see howe the spiritual jurisdiction of the Church, which punishteth sinnes according to the word of the Lord, is the best maintenance of health, and foundation of order, & bonde of vnitive. Therefore when the Church doth banish out of her company manifest adulterers, whoremongers, theuces, robbers, seditious persons, perjured men, false witnesses, and such other, againe, obstinate men, which being orderly admonished eu'n of small faultes, do scorne God and his judgement, she taketh nothing upon her selfe without reason, but executeth the jurisdiction given her of the Lorde. More-
Moreover, that none should despise such judgement of the Church, or lightly regard that he is condemned by the confenting voices of the faithful; the Lord hath testified, that the same is nothing else but a pronouncing of his own sentence, and that whatsoever they doe in earth is confirmed in heaven. For they haue the word of the Lord, whereby they may condemne the sowerde: they haue the word, whereby they may receiue the repentant into fauour: They I say that trust that without this bonde of discipline Churches may long stande, are deceived in opinion: vniſſe perhaps we may want that helpe which the Lord foresaw that it should be necessary for vs. And truely how great is the necceſſitie thereof, halbe better perceived by the manifolde vfe of it.

5. There be three endes which the Church hath respecte vnto in suche corrections and excommunication. The first is, that they should not, to the dishonour of God, be named among Christians, that leade a filthy and fittfull life, as though his holy Church were a conspiracie of naughtie and wicked men. For if the Church is the body of Chrift, it cannot bee defiled with such filthie and rotten members, but that some shame must come to their head. Therefore that there should not bee any such thing in the Church, whereby his holy name may be spotted with any reproch, they are to be driven out of their househould, 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, that it be not profaned by giusing it to all without choife. For it is most true, that he to whom the distribution of it is committed, if he willingly and willingly admit an unworthy man whom he might lawfully put backe, is of guiltie of Sacrilege, as if he did giue abroad the Lords body to dogges. Wherfore Chryſotome greecously inuoceth against his preſts, which while they feare the power of greate men, dare debarre no man. The bloode (faith he) shall be required at your handes. If ye feare man, hee shall laugh you to scorn: but if ye feare God, ye shall be reuerenced alio among men. Let vs not feare maces, nor purple, nor crowne: we haue here a greater power. I verily wil rather deliuer mine owne body to death, and suffer my blood to be shed, than I will be made partaker of this defiling. Therefore leafe this most holy mystery be spotted with flaunder, in the distributing thereof choife is greatly requisite: which yet cannot be had but by the jurisdiction of the Church. The second end is, leafe (as it is won to come to paffe) with the continual company of the euill, the good shoulde be corrupted. For (such is our reade inclination 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 vfe the Apostle touched, when he commanded the Corinthians to put the incestuous man out of their company. A little leauen (faith he) corrupteth the whole lump of doce. And he foresaw herein fo great danger, that hee forbade him euin from all fellowship. If any brother (faith he) among you bee named either a whoremonger, or a couetous man, or a worshipper of Idols, or a dronkarde, or an euile speaker, with such a one I grant you not leafe so much as to eate. 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 haue their owne wickedneſſe chastised, that with feeling of the rodde they may bee
be awaked, which otherwise by tender bearing with them would have become more obstinate. The same thing doth the Apostle mean where he faith thus: If any doe not obey our doctrine, mark him, and keepe no companie with him, that he may be ashamed. Again in an other place, when he wreteth that he hath deliuered the Corinthian to Satan, that his Spirit might be fauned in the day of the Lorde: that is (as I expounde it) that he went into a damnation for a time, that he might be fauned for ever. But he therefore faith that he deliuereth him to Satan, because the deuill is out of his church, as Christ is in the Church. For whereas some doe referre it to a certaine vexing of the flesh, I thinkte that to be very uncertaine.

6 When these endes be set foorth, nowe it remaineth to see howe the Church executeth this part of discipline which consisteth in jurisdiciion. First let vs keepe the diuision about for, that of sinnes some bee publike, and other some be private or more secrete. Publike are those that have not onely one or two witnesse, but are committed openly and with the offence of 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 kinde which are not without witnesse, and yet are not publike. The first kinde requireth not those degrees which Christ reheareth: but when any such thing appeareth, the Church ought to doe her dutie in calling the sinner and correcting him according to the proportion of the offence. In the seconde 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 bee noted betwene wicked doinges and defaultes. For in lighter sinnes there is not to bee vsed so great seueretie, but chastifement of wordes sufficeth, and the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more rejoyce than be forie that he was corrected. But it is meece that hainous offences bee chastised with straier remedy. For it is not enough, if hee that by doing a wicked deed of evil example hath greuously offended the Church, shoulde bee chastised onely with wordes, but he ought for a time to be deprived of the communion of the supper, till he have gien assurance of his repentance. For against the Corinthian Paul saith not onely rebuking of wordes, but diueth him out of his church, and blameth the Corinthians that it had so long born him. The old & better Church kept this order, when rightfull government flourished. For if any man had done any wicked deed wherupon was grown offence, first hee 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 victages, which were enioyed to them that had fallen, to be tokens of their repentance. When they had so done, that the Church was satisfied, then by laying on of hands hee was receiued into favor. Which receiuing is oftentimes called of Ciprian peace, who also briefly describeth this vflake. They doe penance (saith he) in a certain full timete they come to confession, and by the laying on of hands of the bishop & the Clergie they receive power to come to the communion. Howbeit the Bishop and his clerdegie had so the ruling of reconciliation, that they did therewith-
withall 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 beare it. And rightfully, sic it was evident that it was the discipline of Christ, to whom it is meete that all scepters and crownes of kings be submitted. So when Theodosius was deprived by Ambrose of power to come to the communion because of the slaughter committed at Thessalonica, he there down all the royal ornament wherewith he was clothed: he openly in the Church belied his sinne, which had crept upon him by fraud of other men: hee craeted pardon with groning 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 displeasse them, if they be judged by the Church. For sic in their court, they heare nothing else but mere flat-teries, it is more than necessary for them to be rebuked of the Lord by the mouth of the priests. But rather they ought to wish, that the priests shou'd not spare them, that the Lord may spare them. In this place I omit to speak by whose this jurisdiction is to be exercised, because it is spoken of in another place. This only I adde that that is the lawfull manner of proceeding in excommunicating a man, which Paul sheweth: if the Elders doe 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 keper: nothing should be done of a fewe by willful affection. But the whole manner of doing, beside the calling upon the name of God, ought to have such grauitie, as may resible the preface of Christ: it may be vndoubted, he there sitteth for rulcer of his owne judgement.

8 But this ought not to be passed over, that such seueritie be commeth from the Church as is joyned with the spiret of mildnes. For we must alway diligently beware as (as Paul teacheth) that he which is punished be not swallowed vp of sorrow: for so shoulde of a remedie 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 bee brought to repentance, and euil examples taken away, left either the name of Christ should bee euil spoken of, or other men be provoked to follow them: if we shal haue an eye to these things, we shall be able easily to judge how farre seueritie ought to proceede & where it ought to end. Therfore when the sinner giveth 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 exceede measure. In which behalf the immeasurable seueritie 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, & deprivacion from the holy communion sometime for seven yeares, sometime four yeares, sometime three yeares, sometime for their whole life: what other thing could follow thereof but either great hypocrisy or most great desperation? Likewise whereas 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 shal wey the matter with found judge-
Of the outward means.


Judgement shall herein perceive want of their discretion. Howbeit I do here rather disallow the publike manner, than accuse all them that used it, whereas it is certain that many of them mislifed it; but they did therefore suffer it, because they could not amende it. Truely, Cyprian declareth, how much beside his owne will he was so rigorous. Our patience (faith he) and easines and gentlenes is readie to them that come. I wish all to returne into the Church: I wish all our fellowsoldiers to be enclosed within the tentes of Christ & in the houes of God the father, I forgive all things, I dissemble many things: for zeale & 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 my selfe almost in defaults: I do with readiness and full love embrace them that returne with repentance, confessing their sinnes with humble & plaine satisfaction. Chrystophtome is somewhat harder, and yet he faith thus: If God be so kind, why will his Priest seeme so rigorous? Moreover we know what gentlenesse Augustine vsed towards the Donatistes, in so much that he sticked not to receiue into bishoprie those that had returned from schisme, even immediately after their repentance. But because a contrarie order had growe in force, they were compelled to leave their owne judgement to follow it.

9 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 extremitie of rigor, but rather according to the precept of Paul, should confirme charitable toward them; so every private man for himselfe ought to temper himselfe to this mercifulnes & gentlenes. Therefore it is not our part to wipe out of the number of the elect such as are druen out of the Church, or to dispaire of them as though they were alreadie lost. We may in deed judge them strangers from the Church, & therefore strangers from Christ: but that is only during the time they abide in diuorse. But if then also they shew a greater resemblance of stubbornnes then of gentlenes, yelet vs commit them to judgement of the Lord, hoping better of them in time to come than wee see in time present, & let vs not therefore cease to pray to God for them, & (to comprehend all in one worde) let vs not condemne to death the person it selfe, which is in the hand & judgement of God alone, but let vs rather weye by the law of the Lord of what sorte every mans workes be. Which rule while we follow, wee rather stande to the judgement of God than pronounce our owne. Let vs not take to our selves more libertie in judging, vnlesse wee will binde the power of God within boundes, & appoint a lawe to his mercie, at whose pleasure when he thinketh it good, very euil men are turned into very good, strangers are graffed & foreins are choisen into the church, And this y Lord doth, theryby to mocke out the opinion of men, & rebate their rashnes; which if it be not restrained, presumeth to take to it selfe power of judg-}

10 For where as Christ promiseth that that shall be bound in heaven, which they that be his shall bind in earth, he limiteth the power of binding, to the Censurof the church: by which they y are excommunicate, are not thrown into euerlasting ruine & damnation: but hearing their liues & maners to be condemned, they are also certified of their owne euerlasting con-
For excommunication herein differeth from accursing, that accursing taking away all pardon doth condemne a man and aiodige him to eternall destruction: excommunication rather reuenge than punisheth maner. And though the same doe also punish the man, yet it doeth so punish him, that in forewarning of his damnation to com, it doeth call him backe to salvation. If that be obtained, reconciliation & restoring to the communion is readie. But accursing is either very seldom or never in use. Therefore, although ecclesiasticall discipline, permiteth not to live familiarly, or to haue friendly conversation with them that bee excommunicate: yet wee ought to endeavour by such means as we may, that returning to amendment, they may returne to the fellowship and vnitie of the Church:as the Apostle also teacheth. Do not (faith he) 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 forthwith fall to butcherie.

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 faultes not diligently enough corrected by the Counsel of Elders, should therefore by and by departe from the Church: nor the Pastors themselves, if they cannot according to their hearts desire purge all things that need amendment, should therefore throw away the ministe-erie, or with vnwonted rigouroufnes trouble the whole Church. For it is most true which he writeth that he is free & discharged from curse, whatsoever he be that either by rebuking amendeth what he can: or what he cannot amend, excludeth, sauing the bond of peace or what he cannot exclude, sauing the bond of peace, he doth disallow with equitie, and beare with stedfastnes. He rendreth a reason thereof in another place: because all godly order & manner of ecclesiasticall discipline ought alway to haue respect unto the vnitie of the Spirit in the bond of peace: which the Apostle commaundeth to bee kept by our bearing one with another: and when it is not kept, the medicine of punishment beginneth to be not only superfuous, but also hurtfull, and therefore cesseth to be a medicine. He that (faith he) doth diligently thinke upon these things doth neither in preferuing of vnitie neglect the severitie of discipline, nor doth with immeasurablelenesse of correction breake the bond of vnitie. He graunteth in deede that not onely the Pastors ought to travaile to this point, that there may remaine no fault in the Church, but also that every man ought to his power to endeavour therunto: and he plainly declareth that he which neglecteth to monife, repute, and correct euill, although he do not favoure them, nor sinne with them, yet is gillie before the Lord. But if he be in such degree, that he may also sever them from the partaking of sacraments, and doth it not, now he sinneth not by an others euill, but by his own. Only he willeth it to be done, with v sing of discretion, which the Lord also requireth, least while the tares be in rooting out, the corne bee hurt. Hereupon he gathereth out of Cyprian, Let a man therefore mercifully correct what he can: & what he cannot, let him patiently suffer, & with love grone and lament it.

12 This he faith because of the precistens of the Donatistes, who when
they saw faults in the Churches which the bishops did in deed rebuke w
words, but not punish with excommunication, (because they thought that they could this way nothing preuail) did sharply enuey against the bishops as betrayers of discipline, and did with an vngodly schisme deuide theselves from the flocke of Christ. As the Anabaptistes doe at this day, which when they acknowledge no congregation to bee of Christ, vnlesse it do in euery point shine with angelike perfection, do vnder pretence of their zeale ouerthrowe all edification. Such (faith Augustine) not for hatred of other mens wickedneses, but for desire to maintaine their owne contentions, do couet either wholly to draw away, or at least to deuide the weake people shareed with the boasting of their name: they swelling with pride, mad with stubbornnes, traiterous with slaunders, troublesome with seditions, least it should openly appeare that they want the light of trueth, do pretend a shadow of rigorous seueritie: & those things which in scripture are commanded to be done with moderate healing for correcting of the faultes of brethren, preferring the syncrenes of loue, & keeping the vnitie of peace, they abuse to sacrilege of schisme & occasion of cutting off. So doth Satan transorme himselfe into an angell of light, when by occasion as it were of iust seueritie he persuadeth vnmercifull crueltie, coueting nothing else but to corrupt & break the bond of peace & vnitie: which bond remaining faft among Christians, all his forces are made weake to hurt, his traps of treasons are broken, & his counsels of ouerthrowing do vanish away.

13 This one thing he chieffely commendeth, that if the infection of sin haue entred into the whole multitude, then the seuer mercie of liuely discipline is neceffarie. For (faith he) the deuises of separation are vaine, and hurtful & full of sacrilege, because they are vngodly & proud, & do more trouble the weake good ones, than they amend the stout euiul ones. And which he there teache other, he himselfe also faithfully folowed. For writing to Aurelius bishop of Carthage, he complaineth that drunkennes which is so fore condemned in scriptures, doth range vnpunished in Afrika: & he adviseth him, that assembling a Counsell of bishops he should prouide remedie for it. He addeth by and by after: These things (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching than by commanding, more by admonishing than by threatening. For so must we deale with a multitude of sinners, but seueritie is to be exercised vpon the sinnes of fewe. Yet he doeth not meane that Bishops shoulde therefore winke or hold their peace at publike faults, because they cannot seuerely 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 than destruciton to the body. And therefore at length he concludes thus: Wherefore both this commandement of the Apostle is in no wise to be negleected, to seuer euiul, when it may be don without peril of breaking of peace: & this is also to be kept, y bearing one with another, we should endeouer to prouide vnitie 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, y according to the necessity of times the Pastors should exhort the people either to fasting, or to common suppli-
supplications, or to other exercises of humility, repentance, & faith, of which things there is neither time, nor measure, nor forme 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 vsed of the olde church even from ye verie Apostles. Howbeit the Apostles themselves were not the first authors of them, but they tooke example out of the law & the Prophets. For wee see that there so oft as any weightie businesse happened, the people were called togither, common prayers enioyned, & fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, & they forefawe that it should be profitable. Likewise is to be thought of other exercises, wherewith 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 holde, that so oft as there happeneth any controversie of religion, which must bee determined eithe by a Synode or by ecclesiastical judgement, so oft as they be about choosing of a minister, finally, so oft as any hard matter or of great importance is in doing againe, when there appeare tokens of the wrath of God, as pestilence, & warre, & famine: this is a holy ordinance & profitable for all ages, that the Pastors should exhort the people to common fasting, & to extraordinarie prayers. If any man doe not allow the testimonies which may be alledged 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 praiers I think there will scarcely any be founde that will move any question. Therefore let vs say somewhat of fasting: because many when they understand not what profit it hath, do judge it not to necessarie: some alfo 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 confess our guiltinesse before him. The first end hath so oft so often place in common fasting, because al men have not like estate of body, nor like health; therefore it rather agreeeth with private fasting. The second end is common to both, for as well the whole Church as every one of the faithful hath neede of such preparation to prayer. The third also is likevise common. For it shall sometime befall that God shall strike some nation with warre, or pestilence, or with some calamitie. In such a common scourge the whole people must accuse themselves, and openly confess their owne guiltinesse. But if the hand of the Lord do strike any private man, he ought to do the same, either alone, or with his own familie. 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 breake out into outward testifying; and then chiefly if it turne to common disposing, that altogether in openly confessing their sinne should yelde praise of righteousness to God, and every one mutually exhort other with their example.

16 Wherefore fasting, as it is a signe of humbling, hath more often vs

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publicly, than among private men, howsoever it be common, as is already said. Therefore as touching the discipline whereof we now entreate: so oft as we must make supplication to God for any great matter, it were expedient to command fasting together with prayer. So when the Antiochians laied hands upon Paul and 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 kind of fasting they had regard to none other thing, but that they might be made furer and more vncombed to pray. Verily this wee 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 carried to prayer, and continue in it. So is that to be understood which Luke rehearseth of Anne, that shee surued the Lorde in fastinges and prayers. For he doeth 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 teacheth that the faithful 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. Again, when in the same place hee giueth a rule to married folkes, that they shoule 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 earnest intentituensesse.

17 Again, if either pestilence, or famine, or warre beginne to range abroad, or if any calamitie otherwise seem to hang over any country & people; then also it is the duty of Pastors to exhort the Church to fasting, y they may humbly beseeche the Lord to turne away his wrath. For hee giueth warning that he is prepared and in a manner armed to revenge, when hee maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with vncombed hair, with blacke array, were wont humbly to abase them selues, to procure the mercie of the judge: so when we are accused before the judgement seate of God, it behoueth both for his glory, & for common edification, and also is profitable and heaith full for vs, that we shoule in piteous array easte to escape his feueruite. And that this was vset among the people of Israel, it is easie to gather by the words of Joel. For when he commandeth a trumpet to be sounded, the congregation to be gathered together, fasting to be appointed, and the rest that follow: he speakest of thinges received in common custome. Hee had a little before said, that examination is appointed of the wicked deedses of the people, and had declared that the day of judgement was nowe at hande, and had sumonned them being accused to pleade their cause: then hee crieth out that they shoule haue to sacke cloth and ashes, to weeping and fasting: that is, that they shoule also with outwarde testifyinges throwe themselves downe before the Lord, Sacke cloth and ashes paraduenture did more agree with those times: but there is no doubt that the calling together, and weeping, and
and fasting & such like do likewise pertain also to our age, so oft as the state of our things doth so require. For sith it is a holy exercise, both to humble men, and to confess humility, why should we lesse vie it than the olde people did in like necessity? We read that not onely 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 very good helpe to the faithfull, and a profitable admonition, to stirre vppe them selues, that they should not with to great carolessesse & sluggifhnes more and more prouoke God when they are chastised with his scourges. Therefore Christ when he excuseth his Apostles for that they fast not, doth not say that fasting is abrogate: but he appointeth it to times of calamity, and joineth it with mourning. The time shall come (lafeth he) when the bridegome shall be taken away from them.

18 But that there should be no errour in the name, let vs define what fasting is. For we do not here vnderstande by it only abstinence and sparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honest sparing & sobrietie, that so 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 wee withdrawe any thing of our wotted diet, either for one day or for a certaine time, & do charge our selues with a straiter and seedeer abstinence in diet than ordinance. This consisteth in three things, in time, in qualitie of meates, and in smallnes of quantitie. I meaneth 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 vnto it. Qualitie standeth in this, that all deintinesse should be abstent, & being content with common and baser meates, we shold not stirre vp appetite with delicates. The rule of quantitie is in this, that we eate more sparingly and lesse than we be wont, only for necessity, and not also for pleasure.

19 But we must alway principally beware, that no superstition crepe vp on vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vs at all fasting than that it shoude be diligently kept, and in the meanes time be corrupted with false and hurtful opinions, whereunto the world sometime falleth, vnlesse the Pastors do with great faithfulnessse and wisedome prevent it. The first point therefore is, that they shoude alway enforce that which Joell teacheth, that they shoule cut their heartes and not their garmentes: that is, that they shoule admonishe the people, that God doth not greatly esteeme fasting of it selfe, vnlesse there be an inward affection of the hearte, a true misliking of sinne and of himselfe, true humbling, & true sorrow through the feare of God: yea that fasting is profitable for no other cause, but for that it is joyned to these as an inferiour helpe. For GOD abhorreth nothing more than when men in setting signes and an outwarde shewe in stead of innocence of heart, do labor with false color to deceuie themselfes. Therefore Elia most sharply inuoceth
against this hypocrite, that the Iewes thought that they had satisfied God, when they had onely fasted, howsoever they did nourish vngodlines and vn-
clean thoughts in their heart, is it (faith he) such a fasting which the Lord re-
quireth? and so forth as followeth. Therefore the hypocritical fasting is not
only an vnprofitable and superfluous wearying, but also a great abomination.
An other euill neere vnto this is chiefly to be taken heed of, that it be not taken
for a meritorious worke, or a forme of worshipping God. For ifth it is a thing of it selfe indifferent, & hath no value but by reason of those
endes which it ought to haue respect vnto, it is a most hurtfull superstition,
to confounde it with the worke ned of God and necessary of themselves with other respect. Such was in olde time the dotation of the Mani-
cheses: whome when Augustine confuteth, he doth plainly enough teache,
that fasting is to be judged by no other ends than those which I haue spoken
of, and is no otherwise allowed of GOD, vnlesse it be referred to the fame.
The thirde error is in deede not so vngodly, yet it is perillous: to require
the keeping of it more precifely and rigorously as it were one of the chiefe
ductes, and so to advaunce it with immeasurable praiyes, that men should
thinke they have done some excellent thing when they haue fasted. In
which behalfe I dare not altogether excuse the olde fathers, but that they
haue fowed some seedes of superstition, and giuen occasion to the tyrannie
which hath risen since. There are founde in deede sometimes in them
founde and wise sentences, of fasting, but afterward we now and then meete
with immeasurable praiyes of fasting which aduance it among the chiefe
verues.

20 And at that time the superstitious obseruing of lent was eu where grown,
in vse: because both the common people thought that they did therein
some notable servicie to God, and the Pastors did commende it for a holy fol-
lowing of Chrifi: whereas it is plaine, that Chrift did not fast to prescribe
an example to other, but that in so beginning the preaching of the Gosspell,
he might in very deede prove that it was not a doctrine of men, but descen-
ded from heauen. And it is meruellous, that so grosse an error, which is
confuted with so many and so euident reasons, could creepe into men of so
sharpe judgement. For Chrift did not fast oft (which hee must needes haue
done if he would haue set forth a lawe of yearely fasting) but onely when
he prepared himselfe to the publishing of the Gosspell. And he fasted not
after the manner of men, as it was meete that hee shoulde haue done if hee
would haue prouoked men to followe him: but rather he sheweth 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 Mofes fasted, when he receiued the lawe at the hande of the
Lorde. For fith that miracle was shewed in Mofes to stablifi the authoritie
of the Lawe, it ought not to haue beene omitted in Chrift, least the Gosspell
should seeme to giue place to the lawe. But since that time it never came in
any mans minde vnnder colour of following of Mofes to require such a forme
of fasting in the people of Israel. Neither did any of the holy Prophets and
fathers follow it, when yet they had minde and zeale enough to godly exer-
cises. For, that which is sayde of Helias, that hee passed forty daies without
mean.
meate and drinke, tended to no other ende but that the people should know that he was stirred vp to be a restorer of the lawe from which almost all Israel had departed. Therefore it was a mere wrongful zeale and ful of superstition, 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 Caffiodorus &c. hearceth out of Socrates in the ninth booke of his historie. For the Romanes (faith he) had but three weakes, but in these three there was a continual fasting, except on the Sunday and Saturday. The Saluonians and Grecians had five weakes: other had seuen: but their fasting was by deuided times. And they difagreede 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 Augustine also maketh mention in the latter Epistle to 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 confciences with pernicious bonds. The eating of fleshe was forbiddden, as though it defiled a man. There were added opinions full of facriledge one upon another, til they came to the bottome of all errors. And that no peruerse nor should be omitted, they began with a most fonde pretence of abstinence to mocke with God. For in the most exquisit deintines of fare is sought the prayse of fasting: no delicats doe then sufficce, there is never greater plenty, or diueritic or sweetnesse of meates. In such and so gorgious preparation they thinke that they sere God rightly. I speake not howe they never more fowly glutton themselves, than when they would be counted moft holy men. Briefly, they count it the greatest worshipping of God to absteyne from fleshe, and (these excepted) to flowe full of all kinde of deinties. On the other side they thinke this the extreemest vngodlinesse, & such as scarcely may be recompened with death, if a man taft neuer so little a peace of bacon or vnfaucry flesh with browne brecde. Hierome teloth, that AdNepotia even in his time were some with such follies did mock with God: which because they would not eate oyle, caused moft diemt fmeats from euery place to be brought them: yea to oppresse nature with violence, they abstinence from drinking of water, but caufed sweete and costly suppers to be made for them, which they did not drinke out of a cup, but out of a shell. Which faulte was then in a fewe, at this day it is a common fault among all rich me that they fast to no other ende but that they may banket more sumptuously and deintilie. But I will not waft many worde in a matter not doubtfull. Only this I say, that both in fasting and in all other partes of discipline, the papistes so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasion to be proud, as though there were any thing remaining among them worthy of praise.

22 There followeth another parte of discipline, which peculiarly belongeth to the clergie. That is contained in the canons which the olde Bishops haue made over themselfes and their order. As these be: y no clearke shoulde glie him selfe to hunting, to dicing, nor to banketting: that none Hhh s. should.
Of the outward meanes

should occupie vtilitie, or marchandisie: that none should be present at wanton dauncings: and such other ordinances. There were also added penalties whereby the authoritie of the canons was established, that none should break them unpunished. For this ende to every Bishope was committted the governement of his owne clergie, that they should rule their clerkes according to the canons, and holde them in their dutie. For this ende were ordeyned yearly overhearings and Synodes, that if any were negligent in his dutie, he should be admonished: if any had offended, he should be punished according to the measure of his offence. The Bishops also theselves had yearly their provincial 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 Bishope were too haarde or violent against his clergie, they might appeale to those Synodes, although there were but one that complained. The feuerest punishment was that he which had offended should bee remoued from his office, & for a time be depriued of the communion. And because the same was a continual order, they never vfed to dismiss any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Council, perteined to the Emperour only, as al so old summonings of Councils doe testifie. So long as this seueritie florished, their clerkes did require in word no more of people, than themselves did perform in example & deed. Yea they were much more rigorous to them selues then to the people. And verily so it is meete, that the people should be ruled with a gentler and looser discipline, as I may so term it: but the clerkes should vse sharper judgements amongst themselues, and should lesse beare with themselues, then with other men. How all this is grown out of vse, it is no neede to rehearse, whie at this day nothing can be imagined more vnbredled and dissolute then the clergie, and they are broken foorth 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 graunt indeede that they doe with certaine shadowes deceiue the cies of the simple: but those are such as come no noicer to the auncient manners, than the counterfeitings of an ape approcheth to which men do by reason and aduice. There is a notable place in Xenophon, where he teacheth how sulwly the Persians had swarued from ordinances of their Elders, and were fallen from the rigorous kind of life, to softnes & daintines, yet they couered this shame, saying that they diligently kept ancient visages. For when in the time of Cyrus sobrietie and temperance so far flourished that men needed not to wepe, yea and it was accompted a shame, with posteritie this continued a religious observation, that no man should drawe snottte at his nose thrombles, but it was lawfull to sucke it vp, and secede with in euin till they were rotten the skinking humours which they had gathered by gluttonous eating. So by the olde order it is vnlawfull to bring winepots to the borde: but to will in wine that they neede to be caried away drunken is tolerable. It was ordained to eate but once in a day: this good succesors have not abrogate, but they gaue leave to continue their surfeittings fro mid day to mid night. The custome was that men should make an end of their yeares journey fasting. But it was at libertie and vsedly the custome, for
for avoiding of wearinesse, to shorten their journey to two houres. Whence-uer the Papites shall pretende their bastarde rules, to shew themselves to bee like to the holy fathers: this example shall sufficiently reprove their fonde counterfeiting, that no paynter can more liuely expresse it.

23 In one thing they bee too rigorous and vnentreatable, that they giue not leave to Priests to marrie. But howe great libertie there is among them to vs whoredome vnpunished, is not needfull to bee spoken: and bea- ring them bolde vpon their stinking vnmarried life, they have hardened themselves to all wicked doings: But this forbidding doeth plainly shew, howe pestilent all their traditions are, forasmuch as it hath not onely spo- led the Church of good and fitte Pastor, but also hath brought in a hor- rible fincke of mischecues, and thrown many soules into the gulfe of de- peration. Truely whereas marriage hath beene forbidden to Priests, that fame hath beene done by wicked tyrannie, not onely against the worde of God, but also against all equitie. First to forbidde that which the Lorde had left at libertie, was by no meanes lawfull for men. Againe, that GOD hath expressly proydedd by his worde that this libertie shoulde not be bro- ken, is so evident that it needeth no long demonstration. I speake not how Paul in many places willeth a Bishopp to bee the hufbande of one wife. But what coulde bee more vehemently spoken, than where hee pronounceth by the holy Ghost, that there shal be in the last times wicked men that shal forbidde marriage: and hee calleth them not only deceivers, but diuellies? This therefore is a Prophecie, this is a holy Oracle of the holy Ghost, where- with hee willed to arme the Church aforehande against daungers, that the forbidding of marriage is the doctrine of Diuels. But they think they have gayly escaped when they wret this sentence to Montanus, the Tatrans, Enratites, and other olde heretikes. They onely (say they) condemned marriage: but wee doe not condemne it, but debarre the clercie from it, for whome wee thinke it not to bee conveniet. As though albeit this pro- phecie was first fulfilled in those aforesaid men, it might not also bee appli- ed to these: or as though this childlike fonde suttletie were worth the hear- ing, that they say that they forbidde it not, because they forbid it not to all. For it is all one as if a tyrant woulde affirme that it is not an vnjust lawe, with vnjustitce whereof one parte alone of the Citie is oppres- sed.

24 They obiect, that the Priest doeth by some marke differ from the peoplc. As though the Lorde did not also foersee this, with what ornaments Priests ought to excell. So they accuse the Apostle of troubling the order and confounding the comelinesse of the Church, which when hee portray- ed out the absolute forme of a good Bishopp duft set marriage among the other gifts which he required in him. I know how they expound this, name- ly that none is to bee choosen 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 it self, because he by & by after fetteth out of what qualities the wives of Bishops and Deacons ought to be. Paul reckneth marriage among vs vertues of a Bishop: these men teach that it is an intollerable fault in the order of clercie. And, on Gods name, not contented with this generall diipple they call
call it in their canons vncleanesse and defiling of the flesh. Let euery man thinke with himselfe out of what workesheppe these things be come: Christ vouchsafteth so to honour marriage that he willeth it to bee an image of his holy conioyning with the Church. What could be spoken more honourably to set out the dignitie of Mariage? With what face therefore shal it be called vnclean or defiled wherein thineth a likenesse of the spiritual grace of Christ?

25 But nowe when their forbidding is evidentlie figheth with the word of God, yet they finde in the scriptures wherewith to defende it. The Leuitical Priestes were bound to lie a snder from their wyues, so oft as it came to their turns to minister, that they might handle the holy things pure & vndefiled. Therefore it were vertic vnconeyly, that our holy things, fishe they be both much more noble and dayly, should be handled of married men. As though there were all one person of the minister of the Gospel, as was of the Leuitical Priesthood. For they, as figures, represented Christ, which being a mediator of God & men should with most absolute purenes reconcile Father vnto vs. But when sinners could not in every behalfe express the figure of his holinesse, yet that they might with certaine grosse draughtes yeeld a shadowe of him, they were commended to purifie themselves beyond the the manner of men, when they came to the Sanctuarie: namely because they then properly figurred Christ; for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heavenly judgement seate. For as much as the Paffors of the Church do not beare this person at this day, therefore they are vainely compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honorable among all men, but that for whoremongers and adulterers abideth the judgement of God. And the Apostles themselves did with their owne example approue that marriage is not vnmeet for the holinesse of any office be it neuer so excellent. For Paul witnesses that they did not onely kepe wyues, but also caried them about with them.

26 Againe it was a meruellous shamelesneas that they durst set out this comelines of chaftitie for a necessarie thing, to the great reproch of the old Church: which when it abounded with singular learning of God,yet excelled more in holinesse. For if they passe not vpon the Apostles, (as they are wont sometime floutely to delpise them) what I beeche you will they doe to all the olde fathers, whose it is certayne to haue not onely suffered but also allowed marriage in the order of Bishops? They forsooth did nourithe a filthie profaning of holy thinges, forasmuch as fo the mysteries of the Lord were not rightly reverenced among them. It was moued indeed in the Nycene Synode to haue unmarrie life commended: as there alway want not some superstitious men, which doe ever inuent some new thing, to bring themselfes in admiration. But what was decreed? The sentence of Paphnutius was assented to, which pronounced that a mans lying with his owne wise is chaftitie. Therefore marriage remained holic among them: neither did it turne them to any shame nor was thought to spot the ministrie.

27 Then followed times, in which too superstititious obseruation offin-
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gle life grew in force. Hereupon came those often and vnmeasurable advanced prayles of virginicitie, so faintly any other vertue was thought among the people to be compared with it. And although marriage was not condemned for vnclene, yet the dignitie thereof was so diminished, and the holiness of it obscured, that hee seemed not to aspire with a courage strong enough to perfection, that did not refrain himselfe from it. Hereupon came those canons whereby it was first forbidden that they which were come to the degree of Priesthoode should not contract marriage: then, that none should be taken into that order but vnmaried men, or such as did for sake marriage together with their wiuves. These things, because they seemed to procure reuencence to Priesthoode, were (I grant) euen from antiquitie received with great wel lking. But if the aduersaries object antiquitie against me, first I answer that this libertie remained both under the Apostles and in certaine ages after them, that Bis hops might be maried: that the Apostlesthemselves, and other Pastors of great authoritie which succeeded in their places, vfed the same without sticking at it. The example of that ancienter Church ought worthily to be of greater weight with vs, than that we should thinke that to be either vnlawefull or vncomely for vs which was then with prayse received and vfed. Secondly I say that that age which for immeasurable affection to virginicitie began to be partiaall against marriage, did not so lay vpon Priestes the laue of vnmaried life, as though it were a thing necessarie of it self: but because they preferred vnmaried men aboue the married. Finally I answer that they did not so require it that 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 decreed no more but that they shold give over the execution of their office.

28 Therefore whensoever the defenders of this newe tyranny shal seake the pretence of antiquitie to defende their vnmaried life: so oft we shall answer them with requiring them, that they restore the old chaftnesse in their Priestes: that they remoue adulterers and whoremongers: that they suffer not those in whom they suffer not honest and chaft vse of marriage bed, to run vnpunished into all kinde of lust: that they call againe the discontinued discipline, whereby all wantonnesse may be restrained: that they deliver the Church from this so wicked filthiness, wherewith it hath beneene 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 thinke that in any conditiō place is to be giuen to those canons which lay the bond of vnmaried life vpon the order of Priestes: but that the wiser forre may understand with what face our enemies doe censure holy marriage in Priestes by obiecting 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 spitefulness deface the honestie of marriage. We shalbe content with one commendation of Chryfoftom: because he, if he was a principall esteemere of virginicitie, can not be thought to have beene more lauith then other in commendation of marriage. Thus he sayth:
But sith some things are by gods goodnesse giuen vs,and other some things by his equitie denied vs: let every man (as Paul commandeth ) haue respect to the measure of grace giuen vnto him. Therefore I doe here meane nothing else, but that vowes must bee tempered to that measure which the Lorde prescribeth there in his giuing: least if thou attempt further than hee permitteth, thou throw thy selfe downe headlong with taking too much vpon thee. As for example. When those murthereers, of whome mention is made in Luke, vowed that they woulde taste of no meate till Paul were slain: although the deuife had not beeene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subject to their power. So Iephthe suffered punishment for his folly, when with headlong heart he conceived an vnadvised vowe. In which kinde vnmarried life hath the cheefe place of mad boldnesse. For sacrificing Priestes, monkes, and Nonnes, forgetting their owne weakenesse, thinke themselves able to keepe vnmarried life. But by what Oracle are they taung that they shall haue chastitie throughout all their life, to the very ende whereof they vowe it? They heare the worde of God concerning the vniuersall state of men. It is not good for man to be alone. They understande, and woulde to God they did not feele, that sinne remaining in vs is not without most sharp pricks. With what confidence dare they shake of that generall calling for all their life long; whereas the gift of continence is oftener granted for a certaine time as opportunitie requireth? In such stubbornnesse let them not looke for God to bee their helper: but let them rather remember that which is said. Thou shalt not tempt the Lorde thy God. And this is to tempe God, to endeavour against the nature put in vs by him, and to despise his present gifts as though they nothing belonged vnto vs. Which they not onely doe: but also marriage, it selfe, which God thought it not against his majestie to institute, which hee hath pronounced honourable in all men, which Christ our Lorde hath sanctified with his presence, which hee vouchsaied to honour with his first miracle, they dare call defiling, onely to aduance with maruellous commendations a certaine vnmarried life of what suffeuer it bee. As though they themselves did not shewe a cleare example in their life, that vnmarried state is one thing, and virginitie an other: which their life yet they most shamelesly call Angelike, doing herein verily too great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and somewhat else much worse and filthier. And truely here need no arguments when they are openly confuted by the thing it selfe. For wee plainly fee, with howe horrible paines the Lorde doeth commonly take vengeance of such arrogance, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secrete faultes, of which eu'n this that is already perceiued is too much. It is out of controversy that we ought to vowe nothing, that may hinder vs from serving of our vocation. As if a householder shoulede vowe, that he will leve his wife and his children and take other charges in hand; 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 shoulede not be despised, hath some difficultie if it bee not declared. Therefore thus in fewe words I expounde it. Sith God hath made
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vs Lords of all things, and hath so made them subject vnto vs that we hold vs them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable worke to God if we yeilde our selues into bondage to the outward things which ought to be a helpe vnto vs. I say this for this purpose, because many do hereby feele praise of humilitie, if they share them- selues with many observations, from which God not without cause willed vs to be free & discharged. Therefore if we will escape this danger, let vs alway remember that we ought not to departe from that order which the Lorde hath ordeine in the Christian Church.

4  Now I come to that which I did set in the thirde place: it is much material with what minde thou makest a vowe, if thou wilt haue it allowed of God. For sith the Lorde regardeth the heart, not the outwarde shewe, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him and is acceptable vnto him, and sometime heily displeaseth him. If thou so vowe the abstaining from wine, as though there were any holinesse in it, thou art superflitious: if thou haue respect to any other ende which is not eui, no man can disallowe it. But in my judgement there be foure endes, to which our vowes shall be rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, whereby wee do either testifie our thankfullnesse to God for benefites receiued: or to craue thy turning away of his wrath, wee our selues do punish our selues for the oﬀences that wee have committed. Let vs call the first sort, if you will, the exerci- ses of thanksgiving, the other of repentance. Of the first kinde we haue an example in the thirte which Iacob 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 godly kingses and capaines, when they tooke in hande righteous warre, did vowe that they would pay if they had obtained the victorie, or at least when they were oppressed with any great diﬀerse, if the Lorde had deliuered them. So are all those places in the Psalms to bee understood which speake of vowes. Such vowes may at this day also bee in vs among vs, so oft as the Lord hath deliuered vs either out of any calamity, or from a hard silkenesse, or from any other danger. For it is then not a-gainst the dutie of a godly man, to consecrate to God his vowed oﬀeration, as a solemn token of his reknowned, least he should seeme vnthankful to-warde his goodnesse. Of what sort the seconde kinde is, it shall suﬃce to shewe with one onely familiar example. If any by the vice of gluttonie bee fallen into any oﬀence, nothing withstandeth but that to chastise his intemperance hee may for a time for sake all deintie meates, and may do the same with a vowe adiouned, that hee may binde himselfe with the striater bonde. Yet I doe not so make a perpetuall lawe to them that have likewise oﬀended: but I shewe what is lawfull for them to doe, which shall thinkes such a vowe profitable for themselves. I doe therefore so make such a vowe lawfull, that in the meane time I leaue it at libertie.

5  The vowes that are applied to the time to come, partly (as we have al-readie said) do tende to this end that we may be made the water: & partly

that

Gen. 28. 10.
Psal. 22. 27.
& 56. 13. &
that as it were by certaine spurres we may be pricked forward to our duty.
Some man seeth himselfe to be so inclined to some certaine vice, that in a
thing which otherwise is not euill hee cannot temper himselfe from falling
soorthwith into an euill; hee shall doe nothing inconueniently if he doe for a
time by vowe cut off from himselfe the use of that thing. As if a man knowe
that this or that apparell of bodie is perilous vnto him, and yet enticed with
desire he earnestly couet it,what can he do better,than if in putting a bridle
vpon himselfe,that is in charging himself with necessitie of abstaining from
it, he deuier himselfe from all douting? Likewise if a man bee forgetfull or
slowe to necessarie duties of godlinesse, why may he not by taking a vowe
vpon him both awake his memorie & shake off his slothfulness? In both I
graunt that there is a forme of childish schooling:but even in this that they
are helpes of weakeenesse,they are not without profyte of the rawe & vn-
perfect. Therefore we shall say that those vowe are lawfull which haue re-
spect to one of these ends,especially in outward things,if they both be vphol-
den with the allowance of God, and do agree with our vocation, & be mea-
ured by the power of grace given vs of God.
6 Now also it is not hard to gather what is generally to be thought of
all vowe. There is one common vowe of all the faithfull,which being made
in baptism wee do conforme and as it were stablish by Catechisme and re-
ceiving of the Supper. For the Sacramentes are as charters, by which the
Lord deliuereth vs his mercie and thereby everlafting life, and we againe
on our behalves do promise him obedience. But this is the forme or verify
the forme of the vowe, that forsaking Satan we yeld vs foules into service
to God, to obey his holy commandements, and to follow the peruerse
desires of our flethes. It ought not to be doubted but that this vowe, fith it hath
testimonie of the Scripture, yea and is required of all the children of God,
is both holy and profitable to salvation. 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 fith this forme of covenentant is comprized with-
in the covenent of grace, ynder which is contained both forguenees of sins
and the Spirit of sanctification: the promise which we there make is ioyned
both with beseeching of pardon and with crauing of helpe. In judging of
particular vowe, it is necessarie to keepe in minde the three former rules,
whereby wee may safely weye of what sort euery vowe is. Neither yet
thinke that I so commend the verie same vowe which I affirme to bee holy,
that I would haue them to be daily. For though 1 dare teache no cer-
taine rule of the number or time: yet if any man obey my counfel, he shall
take vpon him none but sober and for a time. For if thou oftentimes breake
soorth into making of many vowe, all religiuoues will with verie continu-
ance growe out of estimation with thee, and thou shalt come to a bending
readinesse to fall into superstition. If thou bind thy selfe with a perpetuall
vowe, either for great paine and tediousnesse thou shalt vs do it, or beeing
weared with long continuance thou shalt at one time or other, be bolde to
breake it.
7 Now also it is plaine with how great superstition in this behalfe the
world hath in certain ages past bin possed. One man vowed y hee woulds
abstaine.
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abstaine from wine: as though abstaining from wine were of itself a worship acceptable to God. An other bound himself to fasting, another to abstaining from flesh for certaine days, in which he had with vaine opinion fained to be a singular holines aboute 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 all their journey on foot, or with their body halfe naked, that by their weeres the more merite might be gotten. These & such others, with incredible zeal whereof the world hath a while swelled, if they be examined by those rules, which we haue aboue set, shalbe founde not only vaine & trifling, but full of manifest vngodlines. For howsoever the flesh judge, God abhorreth nothing more than fained worshippings. There are beside this those pertinacious & damned opinions. Ye hypocrits when they haue such trifles think that they haue gotten no small righteousnes: they repose the summe of godlinesse in outwarde obseruations: they despise all other that are lesse carefull of such things.

8 To reckon vp all the particular forms, is nothing to purpose. But forasmuch as the monkish vowes are hadde in greater reverence, because they seeme allowed by the common judgement of the church: of those it is good to speake briefly. First leaff any shoulde by prescryption of long time defende monkery, such as it is at this day, it is to be noted that in old time there was in monasteries a far other order of living. Such as were disposed to exercise themselues to greatest seuerity and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of Lycurgus, such was at that time 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 chiefe deincties were in oyle and eiches. They abstained from all delicate diet and trimming of body. These things might seeme aboue trueth, if they were not written by witnesses that saw & proued them, as Gregory Nazianzen, Basile, and Chryfoftome. But with such introductions they prepared themselues to great offices. For, thay colleges of monks were then as it were the seedeplots of the order of ministeres of the Church, both these whom we haue now named are a prooфе plaine enough, (for they were all brought vp in monasteries and from thence called to the office of bishops) and also many other singular and excellent men in their time. And Augustine sheweth that this was alfo vfed in his time, that monasteries yeelded clerkes to the Church. For hee speakeoth thus to the monks of the Isle 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 by you, nor with flattering slothfulnesse refuse it: but with meeke heart obey to God. Neither pre ferre ye your owne quiet leasure aboue the necessities of the Church: to whom if no good men would haue ministered in her travaile, you should not haue founde howe you should have beene borne. He speakeoth there of the ministerie, by which the faithfull are spirually borne againe. Also to Aurelius: There is both occasion of falling given to themselues, and most haynous wrong done to the order of the Clergy, if forsakers of monasteries
be chosen to the soldiership of the Clergy: when even of those ye remain in the monasteries; we see to take into the Clergy none but the most approved and best. Unless perhaps as the common people say, he is an euill piper but a good fiddler: so it shall also be stedlingly sayd of vs, he is an euill monke, but a good Clerk. It is too much to be lamented, if we lift vp monks into such a rummous pride, and thinke Clerkes worthy of so great reproche, whereas sometime euem a good monke maketh not a good Clerk, if he haue sufficient cotine, and yet want necessarie learning. By these places it appeareth, that godly men were wont with the discipline of monkes to prepare themselves 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 attained to this end, or yet tended toward it, when for ye most part they were unlearned men: but such were chosen out as weremeet for it.

9 But chiefly in two places he painteth out vnto vs the forme of the olde monkerie. In the booke Of the manners of the Catholike Church, where he seteth the holinesse of that profession against the slaunders of the Manichees: & in another booke he entitled Of the work of monkes, where he inueth against certaine degenderd monkes, which beganne to corrupt that order. I will here so gather a summe of those thinges which he saith, that so near as I may I will vs his owne words. Despifing (saith he) the entisements of this world gathered into one most chaft and holy life, they spende their time together, living in prayers, readings, and disputations, not swelling with pride, not troublesome with stubbornesse, not wanne with enuiousness. None poufeleth any thing of his owne, none is burdensome to any man. They get by working with their handes those thinges wherewith both their body may be fedde, and their minde may not be hindered from God. Their worke they deliuer to them whom they call Deanes. Tho those Deanes despifing all thinges with great carefulnesse make account thereof to one whom they call Father. These fathers not onely most holy in maners, but also most excellent in godly doctrine, hye in all thinges, do with no pride provide for them whom they call children, with great authority of them in comanding, and great willingness of the other in obeying: They come together at the vefl aft time of the day, every one from his dwelling, while they be yet fasting, to heare that Father: and there meete together to every one of those fathers at least three thousand men, (he speaketh chiefly of Egypt, and of the east) then they refresh their body, so much as suffiseth for life and healthfulnesse, every man restraining his desire, not to take largely euem of those thinges that they haue present very spare & vile. So they do not only ab: stain from flesh and wine, so much that they may be able to tame their lusts, but from such thinges which doe so much more greedily provoke appetize of the belly and throte, how much they seeme to other, to be as it were cleaner, by colour whereof the filthy desire of exquisite meats, which is not in flethes, is wont to be fondly and lowly defended. Whatsoever remaineth above necessarie foodes (as there remaineth oftentimes much of the workes of their handes and pinching of their fare) is with greater care distributed to the poore, than it was gotten by them that distributeth it. For they doe in no wise travaille that they may haue abundance of these thinges, but they by all
by all meanes endeavour that that which they haue abounding may not remaine with them. Afterward when he hath rehearsed the hardnes, whereof hee himselfe had scene examples both at Millaine and els where: among these things (saith hee) no man is enforced to hard things which hee cannot beare: no man is charged with that which he refuseth: neither is hee therefore condemned of the rest, because hee 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 therrefusing of kindes of meate as uncleane, but to tame luft, and to retaine the loue of brethren. They remember, meate for the bellie, and the bellie for meates.&c.Yet many strong do abstaine for the weakes fakes. Many of them haue no neede to do thus; but because it pleaseth them to sustaine theirfelves with balcer diet and nothing sumptuous. Therefore they themfelves, which being in health do not refear, if consideration of their health compell, when they are sicke do take without any feare. Many drinke no wine, & yet they thinke not themfelves defiled with it: for they most gently cause it to be given to the fainter, and to them that cannot get the health of their bodie without it: and some which foolishly refuse it, they do brotherly admonifh that they be not with vaine superstition sooner made weaker than holier. So they diligently exercise godlines: but they knowe that the exercifing of the body pertaineth but to a short time. Charity is chiefly kept, to charitie the diet, to charitie the speech, to charitie the apparel, to charitie your countenance is fittet. They meet and confpire into one charitie. To offend it is accounted as haynous as to offende God. If any refit charitie, he is cast out and shunne. If any ofende charitie, he is not sufferd to abide one day. For as much as in these wordes, 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 entercace them her: because I faw that I should haue bene somewhat longer if I had gathered the fame things out of diuerse, how much soever I studied for briefenesse.

10 But my purpose here is not to go through this whole matter, but only by the way to point out, not only what maner of monks the old Church had, but what maner of thing the profefion of monks was at that time: so as the sound witted readers may judge by the comparison, what face they haue which alleage 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 that is at this day more seuerely requir'd. For they count it a mischief that can never be purged, if any do never so little swarde from the prescribed rule in colour or fashion of garment, in kind of meat, or in other trifling & cold ceremones. Augustine stoutly main- De opere taineth, yt it is not lawful for monks to lume idle vpon other mens. He denieth monach. there was euier in his time any such example of a wel ordered monasterie. Our men set the chiefe part of their holinesse in idlenesse. For if you take idlenes from them, where shalbe y contemplative life whereby they boast they excel all other men, & approch nere vnto Angels? Finally, Augustine re-
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quieth such a moniker, as should be nothing but an exercise & help to the duties of godlines which are commended to al Christians. What when he makest charitie the chief, yea & almoost only rule therof, do we thinke y he praiseth a conspiring, whereby a fewe men being bound together, are feuered from y whole bodie of the church? But rather he will eth them w their example to give light to other to kepee the vntrie of y church. In both these points there is so much difference of the monkerie at this present, that a man can scarcely find any thing more vntrie, I wil not say contrary. For our monkes not contented with that godlines, to the studie of which alone Christ commandeth them y are his continually to apply, doe imagine I wote not what new godlines, by meditation whereof they may be perfecter than other.

11 If they denie this, I would know of them why they vouchsafe to give to their owne order alone the title of perfection, and take away the same fro all the callings of God. Neither am I ignorant of that sophistical solution, y 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 share vnskillfull and vnware yong men, when to maintaine their privilegles, when to aduaunce their own dignitie to the reproch of other, then they boast that they are in the state of perfection. When they are so yne driven that they cannot defende this vaine arrogancie, then they flee to this starting hole, that they have not yet attained perfection, but that they are in the same state wherein they aspire vnto it above other. In the meane time that admiration among y people remaineth, as though the only monkish life were angelike, perfect, and clenched from all fault. By this pretence they make most gainful marketes, but that same moderation lieth buried in a fewe bookees. Who doth not see y this is an intollerable mockerie? But let vs so reason with them, as though they gave no more to their profession than to call it a state of attaining perfection. Verily in giving it this name, they do as by a speciell mark maketh differing from other kinds of life. And who can abide this, that so great honor should be giuen away to an ordinance that is no where by any one yfellable allowed: and that by the same all other callings of God, which are by his owne holly mouth not onely commaunded, but also commended with notable titles of praise, are by the same accounted vnworthie? And how great wrong (I beseech you) is done to God, when I wote not what new found thing is preferred above all the kinde of life ordained by himselfe, and praised by his owne testimonie?

12 But goes, let them say that it is a flander which I have before saide, that they are not contented with the rule prescrib'd of God. Yet though I holde my peace, they themselfes do more than enough accuse themselves. For they openly teach, that they take upon them more burden than Christ laid upon his: because forsooth they promise to kepee the counsels of y gospel concerning louing their enemies, not countinge of revenge, not swearing, &c. To which things Christians are not generally bounde. Herein what antiquitie wil they shewe fowth against vs? This never came in any of the old fathers mindes. They all cries out with one voice that there was no one little worde at al ytered of Christ, which ought not necessarly to be obied.

Matt. 5. 14.
without any doubting they do everywhere teach, that these very same things by name were commandments, which these good expounders strikingly say, that Christ did but counsel. But forasmuch as we have before taugh't this is a most pestilent errour, let it suffice here to haue briefly noted that the monkeyry which is at this day, is grounded upon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is given of God to the whole Church. Whatsoever is builded upon this foundation, can not be but abominable.

13 But they bring an other proofe of their perfection, which they think to be most strong for them. For the Lorde sayde to the yong man that asked him of the perfection of righteousnes, If thou wilt be perfect, sell all that thou hast and giue it to the poore. Whether they do so or no, I do not yet dispute: but graunt them that for this present. Therefore they boast that they are made perfect by forsaking all 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, vnleffe he haue charitie, is nothing? What manner of perfection is this, which if charity be absent, is brought with man to nothing? Here they must needs anfwere, that this is the chiefest in deede, but not the only worke of perfection. But here also Paul crieth against them, which stieke not to make charitie the bond of perfection, without any such forsaking. If it be certaine that betweene the master and the discipyle is no disagreement, and the one of them clearly 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 howe that saying of Christ is to be taken, if thou wilt be perfect, sell all that thou haft. Nowe, it shalbe no darke sense, if we wey (which we ought alway to marke in all the preachinges of Christ) to whom these worde be directed. A yong man asketh, by what worke hee shall enter into euerlasting life. Christ, because hee was asked of worke, sendeth him to the lawe, and rightfully: for it is the way of eternal life, if it be consider'd in itselfe, and is no otherwise vnable to bring salvation vnto vs but by our owne peruerseness. By this anwære Christ declared, that he teacheth no other rule to frame life by, than the same that had in olde time bin taught in the lawe of the Lord. So did he both giue witnessinge to the lawe of God, that it was the doctrine of perfecte righteousnes: and therewithall did meece with scoundrels, that hee should not sceme by any newe rule of life to surre the people to forsaikinge the lawe. The yong man beeinge in deede not of an euill minde, but swelling with vaine confidence, aunswered that he had from his childhoode kept all the commandementes of the lawe. It is most certaine that hee was an infinite space distant from that to which hee boasteth that he had attained. And if his boastinge had beene true, he had wanted nothing to the hieft perfection. For wee haue before shewed, that the lawe containeth in it selfe perfecte righteousnes: and the same appeareth hereby that the keeping of it is called the way of eternal salvation. That he might be taugh't to knowe howe little he had profited in that righteousness, which he had too boldely aunswered that he had fulfilled, it was profitable to shewe out a familiar fault of his. When he abounded in riches, he had his heart

fastened
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fastened upon them. Therefore because he felt no this secret wound, Christ launced him. Go (sayth he) fell all that thou haft. If he had beene so good a keeper of the lawe as he thought he was, he would not have gone away sorrowfull when he heard this worde. For who so loueth God with all his heart, whatsoeuer disagreeth with the loue of him, he not onely taketh it for dorg, but abhorreth as bringing destruction. Therefore whereas Christ commanded the courteous riche man to leaue all that he hath, it is all one, as if he should commande the ambitious man to forfakke all vlonours, the voluptuous man all delites, and the vnchaft man all the instrumentes of luff. So confciences that are touched with no feeling of generall admonition, must be called backe to the particular feeling of their owne euill. 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 yong man that floode too much in his owne concite, to feele his owne sore, that he might understand that he was yet a great way distant from perfect obedience of the lawe, which otherwise he did falsely take upon him. I grant that this place hath bin euill understanded of some of the fathers, and that thereupon grew this coueting of wilfull poverty, whereby they only were thought to be blessed, which forsaking all earthly thinges, did dedicate themselues naked to Christ. But I trust that all the good & not contentious men will be satisfieth with this my exposition, so that they shall no more dout of the meaning of Christ. Howbeit the Fathers thought nothing lefse, than to stablish such a perfection, as hath since bin tramed by the cowled Sophisters, thereby to raise vp a double Christianitie. For that doctrine full of sacrilege was not yet borne, which compareth the profecion of monkerie to Baptisme, yea and openly affirmeth, that it is a forme of seconf Baptisme. Who can dout that the Fathers with al their heart abhorred this blasphemy? Nowe as touching that last thing, which Augustine sayeth to haue bin among the olde Monkes, that is, that they applied themselves wholly to Charity: what neede I to theewe in worde that it is most far from this new profecion? The thing it selfe speaketh, that all they that goe into Monafteries, depart from the Church. For why? Doe not they seuer themselves from the lawfull fellowship of the faithful, in taking to themselues a pecural ministry and private ministration 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 old monks? They although they dwelt seuerally from other men, yet hadde not a seuerall Church: they did partake of the Sacramentes together with other: they appeared at solemnne assemblies: there they were a part of the people. These men, in erecting to themselues a private altar, what have they else done but broken the bond of vniety? For they haue both excommunicate themselues from the whole body of the Church, and haue defiſped the ordinary ministrie, whereby the Lord willed to haue peace & charity kept amog his. Therefore how many ministries there be at this day, I say there be so many assemblies of schisma- tikes, which troubling the order of the Church, are cut of from the lawfull fellowship of the faithful. And this departing should not be secret, they haue giuen
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15 These differences which I haue hitherto rehearsed betweene the old monks and the monks of our age, are not differences in maners, but in the profession it selfe. Therefore let the readers remember that I haue rather spoken, of monkery than of monks, & haue touched those faultes, not which flick in the life of a few of them, but which can not be seuered from their very order of living it selfe. But what difference is in their maners, what neede I particularly to declare? This is certaine, y there is no degree of men more defiled with all filthyneffe of vices: no where more are factions, hatredes, afectiones of parties, ambitions whetter than among them. In deed in a few monastryes they liue chaftly, if it be to be called chaftitie where lust is so farre kept downe that it be not openly euill spoken of: yet a man shall scarcely find every tenth monastery which is not rather a stewes than a holy house of chaftity. But what honest sparing is in their diet? Swine be none otherwise fatted in fities. But least they should complaine that I handle them too vngently, I go no further. Howbeit in those fewe thinges which I haue touched, whosoever knoweth the thing itselfe will confesse that there is nothing spoken accuserlike. Augustine, when according to his testimonie monks exceeded in so great chaftity, yet complaine that there were many vagabundes, which with euill craftes & deceits wiped simple men from their money, which with careing about the reliques of martyrys did vse filthy marchandisinges, yea & in steede of the reliques of martyrys did thewe forth the bones of any other dead men, & which with many fuch wicked doings inflamed the order. As he reporteth that he saw no better men than the which have profited in monastryes, so he lamenteth that he hath seene no worse men than those disprofited in monastryes. What would he say if at this day he saw all monastryes to swell, and in a maner to burst with so many and so deseireed vices? I speake nothing but y which is well knownen to all men. Yet doth not this despise pertaine to all without any exception at all. For as there was noer rule & discipline of living so holily established in monastryes, but that there remained some drones much vnlike the rest: so I doe not so y monks are at this day so run out of kinde from that holy antiquitie, but that they haue yet some good men in their flocke. But they lye hidden a fewe and scattered in that huge multitude of naughty & wicked men: and they are not only despised, but also Lewdly railed at, & sometime cruelly handled of other, which (as the Milesians proverbe is) thinke that there ought to be no place for any honest man among them.

16 By this comparison of the olde and presente monkerie, I trust I haue brought to passe that which I purposed, that it may appeare that our cowled men
men do fallly pretend the example of the first Church for defence of their profession: forasmuch as they no leefe differ from them than apes from men. In the mean time I sticke not to declare, that even in that old forme which Augustine 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 zeale. It was a goodly thing, forsoaking their goods, to be without earthly carefulnesse: but God more effectueth care to rule a householde goddily, when a holy householder being loose and free from all couerousnes, ambition, & other desires of the fleece, travaileth to this purpose to serve God in a certain vocation. It is a goodly thing to play the Philosopher in wildernesse far from the company of men: but it agreeth not with Christian gentlenesse as it were for hatred of mankind to fly into desert and solitarinesse, & therewithall to forsake those duties which the Lordc hath chiefly commaundeth. Although wee grant that there was no other euill in that profession, yet this verily was no small euill, that it brought an vunprofitable and perillous example into the Church.

17 Nowe therefore let vs see what manner of vowes they be, wherewith monkes at this day are professe into this goodly order. First, because their minde is to institute a newe and fained worshipping to deserve Gods favour: I concluded by the thinges afore spoken that whatsoever they vowe is abhominable before GOD. Secondely without any regard of Gods calling, without any his allowance, they invent for them such a kinde of lyuing as pleaseth them selues. If yee that it is a raftie and therefore an unlawful enterpris: because their conscience hath nothing whereupon it may vpholde it selfe before GOD, and whatsoever is not of faith, is sinne. Moreover when they binde themselues to many peruerse 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 prophane Ceremonies: and shall it not be lawfull for vs to say the same of monkes, which with their cowle doe put vp themselues a share of a thousande wicked superstitions? Nowe what sortes of vowes are there? They promisse to GOD perpetuall virginitie, as though they hadde bargayned with God before, that he shoulde deliuer them from neede of marriage. There is no caufe why they shoulde alleage, that they do not make this vowe but trusting upon the grace of GOD. For fith hee pronounceth that hee giueth it not to all men, it is not in vs to conceiue a confidence of a speciall giftes. Lette them that haue it, vs it. If at any time they feele themselves to be troubled of their fleexe, let them flie to this helpe by whose onely power they may resit. 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 marriage, 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 undefiled. For Paules commangeth not onely outwarde wantonesse, but also the burning of the minde, to be auoyded. This (saye they)
they) hath from furthest time of memorie beene obscured, that they which woulde dedicate themselves wholly to the Lorde, shoulde binde themselves to the vowe of continence. I graunt indeede that this manner hath also bin of auncient time receiued: but I do not graunt that that age was so free from all fault, that whatsoever was then done must bee taken for a rule. And by little and little this vnperfeafe feueritie crept in, that after a vowe made there was no roome for repentance. Which is evident by Cyprian. If virgins haue of faith dedicate themselves to God, let them continue shamefally, and chastly without any faining. So being strong and steadfast, let them looke for the rewarde of virginitie. But if they will not or can not continue, it is better that they shoulde marrie than with their delights fall into the fire. What reproches woulde they nowe spare to teare him withall, that woulde with such equitie temper the vowe of continence? Therefore they are departed farre from that auncient manner, which will not onely admit no moderation or pardon if any be found vnable to performe his vowe: but they do without all shame pronounce that hee sinneth more greciously if he remedy the intemperance of the fleith with taking a wife, than if he defile both his body and soule with whore dome.

18 But they still enforce the matter, and goe about to shewe that such a vowe was vsed in the Apostles time: because Paul faith that the widowes which haue beene once receiued into the Publike ministerie did marrie, denied their first faith. But I do not deny to them, that the widowes, which bounde themselves and their seruices to the Church, did therewithall take vppon them the bonde of continual unmarried life: not because they reposed any religion therein, as it afterward began to be vsed: but because they could not beare that office but being at their owne libertie and loose from yoke of marriage. But if, when they had once giuen their faith, they looked backe to newe marriages, what was this elles but to flake of the calling of God? Therefore it is no maruell that with such defires he faith that they wake wanton against Christ. Afterwarde to amplifie the matter hee faith, that they doe so not performe that which they haue promised to the Church, that they doe also breake and make voide their first Faith giuen in Baptisme: in which this is comprehended, that every man shoulde answere his calling. Unless perhaps you had rather under stande it thus, that having as it were lost all shame, they did from thence forth cast away all care of honestie, did giue soorth themselves to all wantonnesse and vniclai'tic, and did in licentious and desolute life resemble nothing lefse than Christian women: which sense I like very well. Therefore we answere, that those widowes which were then receiued to publike ministerie, did lay vppon them selves a bond to continue unmarried: if they afterward marrie, wee easly perceiue that that happend to them which Paul speake th of, that calling away shame they became more wanto than besemb Christiain women. That so they not onely finned, in breaking their Faith giuen to the Church, but swarowed from the common law of Godly women. But first I denye that they did professe unmarried life for any other reason, but because marriage agreed not with the ministerie which they took in hand: and I deny that they did bind themselves at al to single life, but so far as necessity of their vocatio did here.
Againe I doe not grant that they were so bounde, but that it was then also better for them to marrie, than either to be troubled with the prickinges of the fleete, or to fall into any vncleanenesse. Thirdly I say that that age is appointed of Paul, which is commonly out of danger: specially if hee com-

mandeth the onlye to be chosen, which contended with one marriage haue alreadye hewed a token of their continencie. And wee doe for no other rea-

son disallowe the vow of vnmarried life, but because it is both wrongfully tak-

en for a service of God, and it is rashly vowed of them to whome power of continence is not giuen.

19 But howe was it lawfull to drawe this place of Paul to Nunnes? For there were created deaconisses, not to delight God with singing & with muf-

bling not understonded, and live the rest of their time idle: but they should execute publike minimisation towards the poore, that they should with all studie, carnestnes and diligencie, endeavour themselves with the duties of charitie. They did not vowe unmaried life, to yeeld therby any worship to God because they abfeyned from marriage: but onely because they were thereby the more uncombed to execute their office. Finally they did not vowe it, either in the beginning of their youth, or yet in the midst of their flowing age, that they might afterwarde learne too late by experience into howe great a headlong dowe fall they had thrown themselves: but when they seemed to have passed all danger, then they vowed a no lesse safe than holy vowe. But (not to enforce their first two pointes) I say it was not lawfull to haue women received to vowe continence before the age of three score yeares: forasmuch as the Apostle admitteth onlye women of sixtie yeares: olde, and commandeth the younger to marrie and bring forth children. Therefore neither that releas made of 12. yeares, and then 20, and after-

warde of thirtie yeares, can bee any way excused: and much lesse is it tolerable, that fillie maides, before that they can by age knowe themselves, or haue any experience of themselves, are not onely trained by fraud, but con-

trayned by force and threateninges to put on those cursed snares. I will not tary vpon confuting the other two vowes. Onely this I say: beside this that they be intangled with not a fewe superstitious, (as the matter is noweadies) they seeme to be made to this purpose, y they which vow them should mocke both God & men. But leaft we should seeme too maliciously to shake vp every smal parcel, we will be content with that general confusion which is aboue let.

20 What manner of vowes be lawfull and acceptable to God, I think is sufficiently declared. Yet because sometime vnskilfull and fearefull con-

sciences, even when they mislike or disallow any vowe, do noterthelesse doubt of the binding, & are greuellously tormented, when they both dread to break their faith given to God, & on the other side they feare least they shold more sin in keeping it: where they are to be siccouerd, that they may, winde them-

selves out of this distresse. But, to take away all doubt at once: I say all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be voide to vs. For if in contractes of men those promises only do bind, in which he with whom we contract, wold haue vs bound: it is an absur-

ditie, that we should be driven to ye keeping of those things which God doth not
not require of vs; specially sith 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 be lawfull for a Christian man to doe about nothing without this assurede: if by fault of ignorance they haue taken any thing in hande, why should they not afterward give it over when they be delucred from errors? Sith vowes vnadvisedly made are such, they do not only nothing bind, but are necessarily to be vndone. Yea what if they are not onely nothing esteemed, but also are abominable in the sight of God, as is aboue shewed? It is needless to discorde any longer of a matter not needfull. This one argument seemeth to mee to bee enough to pacifie godly consciences and deliuer them from all doubt: y whatsoever works do not flow out of the pure fountaine and bee not directed to the lawfull end, are refused of God: and so refu'd that he no leffe forbidde vs to goe forward in them, than to beginne them. For hereupon followeth, that those vowes which proceede of error and superstition, are both of no value before God, and to be forsoaked of vs.

21 Moreover he that shall know this solution, shall haue wherewith he may defende against the flanders of the wicked, them that depart from monerie to some honest kind of life. They are greucousely accused of breach of faith and perjurie, because they haue broken (as it is commonly thought) the insoluble bonde wherewith they were bound to God and to the Church. But I say, there was no bond, where God doeth abrogate which man confirmed. Moreover, admitting that they were bond, when they were holden intangled with not knowing of God: and with error: nowe since they are lightened with the knowledge of the truth, I say that they are therewithal free by the grace of Christ. For if the croffe of Christ have so great effectuallnesse, that it looseth vs from the curse of the law of God, wherein we were holden bound, how much more shall it deliuer vs from forcine 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 that he looseth them from all snares which they had put upon them through superstition. Howbeit they want not yet an other defence, if they were not fit to live unmarried. For if an impossible vow be a sure destrucfiō of the soule, whom the Lord would haue saied and not destroyed, it followeth that we ought not to continue therein. But howe impossible is the vowe of continence to them that are not indued with a singular gift, wee haue already taught, and experience speaketh it though I holde my peace. For neither is it unknownen with howe great filthinesse almost all monasteries doe swarme. And if any of them doe come honest, and more shamefast than the rest; yet they are not therefore chaft because they suprress and keepe in the fault of vncharitie. So verily God doth with horrible examples take vengeance on the boldnes of men, which forgetting their owne weakenes doe against nature couet that which is denied them, and disposing the remedies which the Lorde had giuen them at hande, doe tru't that they can with stubbornesse and obstinacie overcome: 

(Entry continues with further content)
The outward meanes of the 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 himselfe with an oath to the despising of it?

The xxxiii. Chapter.

Of Sacramentes.

Besides the preaching of the Gospell, and other helpe of like force is in the Sacramentes: of which to haue some certaine doctrine taught, is much behooueful for vs, whereby we may learne both to what end they were ordained, and what is nowe the use of them. First it is mee to consider what is a Sacrament. It seemeth to mee that this shall bee a plaine and proper definition, if wee say that it is an outward signe, wherewith the Lorde sealeth to our consciences the promises of his good wil toward vs, to sustaine the weaknesse of our Faith: and we againe on our behalves doe testifie our godlinesse toward him as well before him and the Angels as before men.

We may also with more breuenesse define it otherwise: as to call it a testimonie of Godes favoure toward vs confirmed by an outward signe, with a mutual testifying of our godlinesse toward him. Whetherfouer you choose of these definitions, it differeth nothing in sense from that definition of Augustine, which teacheth that a sacrament is a visible signe of a holy thing, or a visible forme of inuisible grace: but it doeth better and more certainly expresse the thing it selfe. For whereas in that breuenesses there is some darknes, wherein many of the vnskilfuller sorte are deceived, I thought good in more words to giue a fuller sentence, that there should remaine no doubt.

2. For what reason the old writers vsed this worde in that sense, it is not hard to see. For so oft as the old tranlatter would render in latine this greek worde Mystereion mysterie, specially when divyne matters were intreated of, hee tranlated it Sacrament. So to the Ephesians, That hee might make knowne vnto vs the Sacrament of his will. Againe, if yet ye haue heard 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 Colossians, The mystery which hath bin hidden from ages & generations, but now is manifested to his Saints, to whom the Lord would make knowne the richesse of this Sacrament. &c. Againe, to Timothee, A great Sacrament of godlinesse: God is openly shewed in the flesh. He woulde not say a secrete, least he should be seene to say somewhat under the greatnessse of the things. Therefore hee hath put Sacrament in stead of Secretes, but of a holy thing. In that signification it is sometime found among the ecclesiastical writers. And it is well enough knowne, that those which in Latine are called Sacraments, in Grecce are Mysteries: which expressing of one thing in two feuerall wordes endeth all yet contention. And hereby it came to passe that it was drawne to those signes which had a reuerende representation of hie and spirituall things. Which Augustine also note he in one place.
pertaine to divine things, are called Sacramentes.

3 Nowe of this definition which wee haue set, wee understande that a Sacrament is never without a promise going before it, but rather is adjoined as a certaine addition hanging to it, to this ende that it shoule confirm and seale the promise it selfe, and make it more approoved vnto vs, yea after a certaine manner ratified. Which meane the Lorde foreseeeth to be needeful first for our ignorance and dulnes, and then for our weaknesses and yet (to speake properly) not so much to confirm his holy worde, as to stablishe vs in the Faith thereof. For the truth of God is by it selfe founde and certaine enough, and cannot from any other where receive better confirmation than from it selfe. But our Faith, as it is small and weake, vnlesse it be stayed on every side, and bee by all meanes vp held. is by and by shaken, staggereth, yea and fainteth. And herein verily the merciful Lorde according to his great tender kindenesse tempereth himselfe to our capacitie: that whereas we be natural men, which alway creeping upon the grounde and sticking fast in the flesh, doe not thinke nor so much as conceiue any spirituall thing, hee vouchfaeth even by these earthly elements to guide vs vnto himselfe, and in the flesh it selfe to set forth a mirror of spirituall things. For if we were vnbodyd, (as Chrysostome faith) he would haue giuen vs the verie same thinges naked and vnbodyd. Now because we haue foules put within bodies, he giueth spirituall thinges vnnder visible things. Not because there are such gifts planted in the natures of the things which are set forth to vs in the Sacraments; 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 word to bee, not that which being whispered without meaning and faith, with one ly noise as it were with a magicall enchantment hath power to consecrate the element: but which being preached made vs to understand what the visible signe meaneth. Therefore that which was vsially done vnder the tyrannie of the Pope, was not without a great profaning of the mysteries. For they thought it ynowe, if the Prieft, while the people stoode amasedly gazing at it without understanding, did mumble vp the forme of consecration. Yea they of fer purpose provided this, that no whit of doctrine shoulde thereof come to the people: for they spake all things in Latine before vnlearned men. Afterwarde superstition brake out to farre, that they beleued that the consecration was not formally made, vnlesse it were with a hoarse whispering founde which fewe might heare. But Augustine teacheth farre other wise of the Sacramentall worde. Let the worde (faith hee) bee added to the element, and there shal be made a Sacrament. For whences commeth this so great strength to the water, to touch the body and wash the soule, but by the worde making it? not because it is spoken, but because it is beleued. For in the verie worde it selfe the founde which paffeth is one thing, and the power which abideth is an other. This is the word of Faith which wee preach, saith the Apostle. Wherupon in the Actes of the Apostles it is faide, by faith cleansing their hearts. And Peter the Apostle saith, So baptism alfo faueth vs not the putting away of the filthines of the flesh,

Hom. 6c. & popul. Rom. 10. 8. Lib. 4. 427
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The word of faith which we preach: by which without doubt, that it may be able to cleanse, Baptiz'me alfo is halowed. You see howe it requireth preaching, whereupon faith may grow. And we neede not to trauel much in provid'ce hereof, forasmuch as it is cleare what Christ did, what he commanded vs to doe, what the Apos'tles followed, what the purer Church observed. Yea euen from the beginning of the worlde it is known, that so often as God offered any signe to the holy fathers, there was added an vnseparable knot of doctrine, without which our senses should be made ashamed with bare beholding. Therefore when wee heare mention made of the Sacramental word, let vs understand the promife, which being with a loude voice preached of the minifter, may leade the people thither as it were by the hande, whither the signe tendeth and directeth vs.

5 Neither are some to bee heard which trauel to fight against this, with a double horned argument rather little than sounde. Either (say they) wee knowe, or we knowe 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 foloweth after. If we know it not, then neither will the sacrament teach it, whose whole force standeth in the word. Where-into let this briefly be for an anwser: th[e]t the seals which are hanged at patentes and other publike instrumentes, taken by themselues are nothing, forasmuch as they should be hanged in vaine if the parchment had nothing written in it: yet they doe 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 fained by vs, which Paul himselfe vied, calling Circumcision a seal, where he purposely traueltheth to prooue, that Circumcision was not righteousnes to Abraham, but a sealing of that covenant, by faith wherof he had already beene justifie before. And what, I beseech you, is there may much offend any man, if we teach ye the promife is sealed with sacramentes, when of the promifes themselves it is evident that one is confirmed with an other? For as euery one is manifest, so is it more fit to vpholde faith. But the Sacramentes doe both bring most clear promifes, and have this peculiar more than the word, that they lively represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is wont to bee objected, between Sacraments and seals of parents: that whereas both consist of carnall elements of this worlde, those can not suffice or be meet to seal the promifes of God, which are spiritual & everlafting, as there are wont to be hanged too, for sealing of the grants of Princes concerning fading and fraile things. For a faithful man, when the sacramentes are present before his eyes, liceth not in that fleshly sight, but by those degrees of proportion, which I have spok'no, beeth with godly consideration to the he mysteries which lie hidden in the Sacramentes.

6 And fith the Lorde calleth his promisses, covenantes: and his Sacramentes, seals of covenantes: a similitude may well bee brought from the covenantes of men. What can a few killed work, if wordes were not vied: yea vnlesse they wet before? For fowes are many times killed without any more in-
inwarde or hier mysteries. What can the giving of a mans right hand doe, ifth often times handes are matched with enmities? But when wortes have gone before, by such signes the lawes of leagues are stablished, although they were first conceived, made, and decreed in wortes. Therefore Sacramentes are exercises which make the credit of the worde of God certainer vnto vs; and because we are carnall, they are deliuered vnder carnall things, that so they shoule instruct vs according to the capacitie of our dulnesse, and guide vs by the hande as schoolmasters guide children. For this reason Augustine calleth a Sacrament, a visible worde; because it reprenteth 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, where by Sacraments may be more plainly set out, as if wee call them pillers of our Faith. For as a biling standeth and resteth vpon the foundation; yet by setting vnder of pillers, it is more sorely stablished: so, Faith resteth vpon the worde of God, as vpon a foundation: but when Sacramentes are added, it staith yet more soundly vpon them as vpon pillers. Or if wee call them looking glasse, in which wee may beholde the richesse of the grace of God, which he giueth vs. For (as we have alreadie said) he doeth in them manifestly the he himselfe to vs, so much as is giuen to our dulnesse to knowe, and doeth more expressly testifie his good will and loue toward vs than by his worde.

7 Neither do they reason sittly enough to the purpose, when they laboure to prove hereby, that they are not testimonies of the grace of God, because they are also giuen to the wicked, which yet do thereby feele God no thing more favorable to them, but rather procure to themselves more grievous damnation. For by the same argument neither shoulde the Goodelle, which is heard and despised of many, be the testimonie of the grace of God: nor yet Christ himselfe, which was scene and known of many, of whom verie fewe we receiued him. The like wee may also see in patentes. For a great parte of the multitude laugheth at and scorneth that authentike seale, howsoever they know that it proceeded from the Prince to seale his will withall; some regard it no, as a thing not pertaining to them: some also abhorre it: so that considering this fo egall relation of both, that same similitude which I haue aboue 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 holy worde and in the Sacraments: but the same is not receiued but of them which receive the worde and Sacraments with sure faith, like as Christ is offred of the Father vnto faulation, to all, yet he is not acknowledged and receiued of all. Augustine in one place minding to declare the same, saide that the effectuallnesse of the worde is shewed forth in the Sacrament; not because it is spoken, but because it is believed. Therefore Paul, when hee speaketh to the faithfull, so entreateth of Sacraments that he included the communion of Christ in them, as when he faith: all ye that are baptised, haue put on Christ. Againe, we are all one bodie and one Spirit, which are baptised in Christ. But when hee speaketh of the wrongfull use of Sacramentes, he giueth no more to it than to colde and voide figures. Whereby hee signifieth, that howsoever the wicked and hypocrites with their puerilities
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 deliuer and perform that which they promise. We determine therefore that Sacraments are truely called testimonies of the grace of God, and as it were certaine scales of the good will which he beareth toward vs; which by sealing it vnto vs, doe by this meane sustaine, nourish, confirm, and encreas our faith. As for the reasons which some are wont to object against this sentence, they are too trilling and weake. 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, fledfailely, and with out withdrawing, resteth vpon the mercie of God. It had beene better for such to pray with the Apostles that the Lord would encrease their Faith, than carelessly to pretend such a perfection of faith, which never any of the sonnes of men hath obtained, nor any shall obtaine in this life. Let them answer, what manner of faith they thinke that hee had which said: I beleue the Lord, helpe my vnbelieuingnesse. For euën that faith, howsoever it was but a begon faith, was a good faith, and might bee made better when vnbelieuingnesse were taken away. But they are confuted by no certaine argument then by their owne conscience. For if they confess themselves sinners, (which whether they will or no they cannot deny) they must needs impute the fame to the imperfection of their faith.

Luke 17.5.

Mar. 9.24.

Act. 8.37.

8 But (say they) Philip aunswered the Eunuch, that he might be Bap tized, if he beleued with all his hart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Again I ask them whether they do not feele a good part of their heart voide of faith: whether they do not daily acknowledge newe encreases. The heathen man gloried that he waxed old with learning. Therefore we Christians be thrife 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 syncre minde to embrace him: not to be full with him, but with fervent affection to hunger, and thirst, and sigh toward him. This is the maner of the Scripture, to say that that is done with the whole heart, which it meaneth to be done syncrely and hartily. Of this sort are these sayings: I have in all my hart sought thee: I will confesse to thee in al my heart, and such other. As on the other side, where he rebuketh guilefull and deceitfull men, he saith to reprove them with heart and heart. Then they say further, that if faith be encreased by Sacraments, the Holy Ghost is giuen in vaine whose strength and worke it is to begin, maintaine, and make perfect faith. To whom in deed I graunte, that faith is the proper & whole worke of the Holy Ghost, by whom being enlightened wee know God and the treasure of his goodnesse, and without whose light our minde is so blind, that it can see nothing, so fenslethe, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we consider three. For first the Lord teacheth & instructeth vs with his wordes: then he strengtheneth vs with Sacraments: last of all he shineth into our minde 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 cares, & be present before our eyes, and nothing more the inwards partes.

9 Wherefore as touching the confirmation and increas of faith, I would have the reader warned (which I think: I have already in plaine words expressed) that I do as assigne that ministration to the Sacraments, not as though I thought that there is perpetually in them I wore not what secret force, by which they may of themselves be able to further or confirm faith: but because they are ordained of the Lord to this end, that they should serve to the establishing and increas of faith. But then only they do truly performe their office, when that inward schoolmaster the Spirit is come to them, with whose onely power both the heartes are peeced, and affections are moved, and the entrie is set open for the Sacramentes into our soules. If he be absent, Sacraments can do no more to our minds, than if either the brightness of the Sunne should shine upon blinde eyes, or a voyce founde to daufe cares. Therefore I do make division betweene the spirit and sacraments, that the power of working remaine with the spirit, and to the sacramentes bee left onely the ministration, yea, and the same voide and trifling without the working of the spirit: but of much effectualnesse, when hee inwardly worketh and putteth forth his force. Nowe it is plaine in what forre according to this sentence, a godly minde is confirmed in the faith by sacraments: that is to say, euyn as the eyes see by the brightness of the Sunne, and the cares are by the founde of a voyce: of which neither the eyes shoulde any whit perceive any light, vnlesse they had a sight in themselves that might naturally be enlightened: and the cares should in vaine be knocked at with any crying whatsoever it were, vnlesse they were naturally made and fitte to heare. But if it bee true, which ought at once to bee determined among vs, that what the spirit worketh in oure cyes to seeing of the light, what the hearing worketh in our cares to the perceiuing of a voyce, the same is the worke of the holy Ghost in oure heartes, both to the conceiuing, and susteining, and cherishing and stablising of faith: then both these things doe likwise followe: that the sacramentes doe nothing at all profite without the power of the holy Ghost: and that nothing withstandeth but that in heartes already taught of that schoolmaster, they may make faith both stronger and more increas of. Onely this difference there is, that the power of hearing & seeing is naturally set in our cares and eyes: but Christ before the measure of nature doth by speciall grace worke the same in our mindes.

10 Whereby those objections also, which comber some men, are dissolved: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirit of God, whom wee ought to acknowledge the onely aucthor thereof. For neither doe we in the mean time take from him either the praise of confirming or increasing it: but rather we affirme, that euyn this that he encreaseth and confirmeth faith, is nothing else but with his inward enlightening to prepare our mindes to receive that confirming which is set forth by the sacraments. But if it be yet too darkly spoken, it shalbe made very cleare by a similitude which I will bring. If thou purpose with wordes to persuade a man to doe any thing, thou wilt...
Of the outward means

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 hitherto nothing prevailed, vnlesse he likewise have a percing & sharp judgement, whereby he may wee what pith is in thy reasons; vnlesse also hee have a tractive wit and ready to harken to teaching; finally vnlesse he have conceited such an opinion of thy faithfullnesse and wisedome, as may be to him like a certaine forjudgement to cause him to subscribe. For both there are many 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 learn. On the other side let all those things be present, they will truely bring to passe that y hearer, to whom thou giest counsell, will obey the selfe same counsels which otherwise he would have laug hed to scorne. The same worke also the Spiriite worketh in vs. For least the worde should beate our eares in vaine, leat the Sacramentes shoulde strike our eyes in vaine, hee sheweth vs that it is God which speaketh therein, hee softeneth the stubborne of our heart, and frameth it to the obedience which is due to the worde of the Lorde. Finally he conueceth those outward words and Sacramentes from the eares into the soule. Therefor both the word and the Sacraments do confirme our faith, when they set before our eyes y good will of the heauenly father toward vs, by knowledge of whom both the whole faithesfaines of our faith standeth fast, & the strenght 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 bodly eyes with the beames of the sunne, so hee may enlighten our minde with Sacramentes, as with a brightnesse let meane betweneve.


Which propertie the Lord taught that there was in his outward word, when in the parable he called it seede. For as seede, if it fall vpon a deserte and untilled piece of ground, wil do nothing but die: but if it be throwen vpon arable lande well manured and tilled, it will bring forth her fruit with very good encreafe: so the word of G O D, if it light vpon a stiffe necke, it will grow barren as that which is sowne vpon sand: but if it light vpon a soule manured with the hande of the heauenly Spirite, it will be most frutesfull. But if there be like reafor of seede and of the worde: as wee say that out of seede corne both springeth and encreaseth, and groweth vpte to ripeness: why may wee not saye that faith taketh out of the worde of G O D both beginning, encreafe, and perfection? Paul very well expresseth both these things in sundry places. For when hee goeth about to put the Corinthians in remembrance how effectually God vied his travaile, he glorieth 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 mindesth to admonish them, of what force the worde of God is of it selfe being preached by man, he compareth the ministers them selves to husbandemen, whiche when they have bestowed their labour and travaile in tilling the earth, have no more to do, But what should tilling, and sowing, & watering profit, vnlesse that which is sowne should receive luclinesse by heauenly benefite? Therefore
Therefore he concludes, that both he that planteth and he that watereth are nothing: but that all things are to bee ascribed to God, which alone giveth the increase. Therefore the Apostles do in their preaching utter the power of the Spirit, so farre as God vseth the instruments ordained 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 where 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 thruifteth away Adam from the gift of immortality, he faith: Let him not cate of the fruites of life, leaft he live for euer.

What faith he? Could that fruite restore to Adam his vncorruption, from which he was now fallen? No. But this is all one as if he had saide: Leaft he should enjoy a vaine confidence if he keepe still the signe of my promise, let that be shaken away from him which might bring him some hope of immortalitie. After this manner when the Apostle exhorteth the Ephesians to remember that they were forieignes of the testaments, strangers from the fellowship of Israel, without god, without Christ, he faith, that they were not partakers of Circumcision. Whereby he doth (by figure of transmigration) signifyeth that they were excluded from the promise itself, which had not received the signe of the promise. To their other objection, that the glory of God is conteynd to creatures, to whom much power is ascribed, & that thereby it is so farre diminished, we haue in redinese to answere that we set no power in creatures: One ly this we say, that God vseth neanes and instruments, which he himselfe feeth to be expediente: that all things may serve his glory; 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 instruments he doeth distribute his blessings vnto vs: so spiritually he nouriseth faith by the Sacramentes, whose onely office is to fet his promises before our eyes to be looked vpon, yea to be pledges vnto vs of them. And as it is our dutie to fasten none of our affiance in other creatures, which by the liberalitie and bountifulnesse of God are ordained to our vs, and by the ministerie whereof he giueth vs his gifts, nor to have them in admiration, & praise them as caufes of our good, so neither ought our confidence to sticke fast in the Sacramentes, nor the glorie of God to be remoued 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 agreeeth with the signe: that is, whereby it signifieth that solene othe which the soldior maketh to his capitaine when he entreth into profession of a soldior. For as by that othe of warfare new soldiors do bind their faith to the capitaine, & professe to be his soldiers: so by our signes we professe Christ our capitaine.
and do testifie that we serue under his banner. They ad similitudes to make thereby the matter more plaine. As a gowne made the Romanes severally known from the Greeks which did wear clokes: as the verie degrees of men at Rome were disterrned by their severall signes: the degree of Senators from the degree of knightes, by purple cote & piked shoes: againe a knight from a commoner, by a ring: so wee beare our signes that may make vs severally known from prophane men. But by the things aboe saide it is euident enough that the olde writers, which gave to the signes the name of Sacraments, had no regarde how this worde was vfed among Latine writers, but for their owne purpose fained this new signification, whereby they signified onely holy signes. But if wee will search the matter more deeply, it may seeme that they haue with the same relation applied this worde to such a signification, wherewith they haue removed the name of faith to that senie wherein it is nowe vfed. For whereas faith is a trueth in performing promises: yet they haue called faith an affurredneffe, or sure persuasion which is had of the trueth itselfe. Likewise whereas a Sacrament is the soldiours part whereby he voweth himselfe to his captaine: they haue made it the capitaines parte, whereby he receiveueth soldiours into roomes of seruice. For by the Sacrament the Lorde doth promise that hee wil bee our God, and that wee shall be his people. But wee passe ouer such suttelties: 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 spirituall things. We receive in deede the similitudes which they bring of outarde tokens: but wee allowe not that that which is the last point in the sacramentes, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration those similitudes have place. But in the meantime 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, & additions to doctrine ordered to the same vfe and ende.

14 Againe we must be warned, that as these men doe weaken the force, and ytterly overturne the vfe of sacraments: so on the contrarie side there be some, which fain to sacraments I wote not what secret vertues, which are no where red to be put in them by God. By which errour the simple and vnskilfull are dangerously deceived, while they are both taught to seeke the gifts of God where they cannot be found, & are by little and little drawn away from God, to embrace mere vanitie instead of his veritie. For the Sophistical schooles have taught with great content, that the Sacramentes of the newe lawe, that is to say those which are newe in vfe in the Christian Church, do justify and giue grace, so that we do not lay a stoppe of deadly sinne. It cannot be expressed howe pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church it hath prevailed in a great part of the world. Truely it is ytterly diuertiſh. For when it promiseth righteousnes without faith, it driueth soules headlong into deſtruction: then because it feteth the cause of righteousnes from the sacraments, it bindeth the miserable mindes of men alreadie
readie of their owne accord to much bending to the earth, with this super-
stonition that they rather rest in the sight of a bodily thing than of God him-
selue. Which two things I wold to God we had not so proued in experience,
so little neede they any long prooue. But what is as sacrament taken without
faith, but the most certaine destruc[n]ion of the Church? For whereas nothing
is to be looked for thereof without the promise, &: the promise doeth no lesse
threaten wrath to the vnlawful, than it offreth grace to the faithful: he is de-
ceued that thinketh that there is any more giuen to him by the sacraments,
than that which being offred by the word of God, hee receueth by faith.
Whereupon another thing also is gathered,  the assurance of salvation han-
geth not vpon the partaking of the sacrament, as though justification con-
lisht therein: which we know to be reposed in Christ only, and to be com-
municated vnto vs no lesse by the preaching of the Gospel, than by the see-
ling of the sacrament: and that without that it cannot wholly stand. So true
is that which Augustine also writeth,  that invisib[le sanctification may be with-
out a visible signe, and againe that a visible signe may be without true sancti-
fication. For (as he also writeth in another place,) men do put on Christ som-
time vntill the receiuing of a sacrament, sometime euin vntill the sanctifica-
tion of life. And that first point may be common both to good and to euill,
but this other is proper to the good & godly.

15 Hereupon cometh that distinction if it be well vnderstanded, which
the same Augustine hath often noted, between a sacrament, and the thing
of the sacrament. For it not onely signifieth, that the signe and truth are
there contained, but that they do not so hang together, but that they may be
sacred: and that euin in the verie conioyning the thing must alway 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  sacraments
do worke in the onely elect that which they figure. Again[e, when he writeth
thus of the Iewes: When the sacramentes were common to all, the grace
was not common, which is the power of the sacramentes. 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.
Again[e, in another place of the Supper of the Lorde, We also at this day re-
ceive visible meate. But the sacrament is one thing, and the power of the sa-
crament another thing. What is this, that many receive of the altar and
dy, and in receiuing do dy? For the Lordes morsef was poifon to Iudas:
not because he received an euil thing, but because he being euill received a
good thing euilly. A lude after: The sacrament of this thing, that is of the
vnite of the bodie and blood of Christ, is somewhere prepared on the
Lordes table daily, somewhere by certaine distances of dayes: 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, whoseoeuer is partaker of it. And a litle before hee
had saide, He shall not dy which eateh: but he which partaketh to the po-
wer of the sacrament, not to the visible sacrament, which eateh within, not
without: which eateh with heart, not he which preefteth with tooth. Thus
you heare euery where, that a sacrament is so seuered from his owne truth
by the unworthiness of the receiver, there remaineth nothing but a vaine
and unprofitable figure. But if thou maist have nor a signe void of true:
but the thing, the signe, thou must conceiue by faith the word which is there
enclosed. So how much thou shalt by the sacraments profite in communica
ting of Christ, so much profite shalt thou take of them.

16 If this be somewhat darke because of the shortnes, I will set it out in
mo wordes. I say that Christ is the matter, or (if thou wilt) the substance of
all sacraments: forasmuch as in him they haue all their perfection, and do
promise nothing without him. So much leffe tolerable is the error of Peter
Lombard, which doth expressly make them causes of righteousnesse and salva
tion, whereof they be partes. Therefore bidding all causes farewell which
manks wit dooth faie to it selfe, we ought to stay in this one cause. There
dowhere how much wee be by their miniftere holpen to the nourishing, confirm
ing, and encreasing of the true knowledge of Christ in vs, and to the pos
sessing of him more fully, and to the enjoying of his riches, so much effes
tualnesse they haue with vs. But that is done when wee doe with true faith
receiue that which is there offered. Do the wicked then (wilt thou say) bring
to passe by their vnthankfulnesse, that the ordinances of God be void and
turne to nothing? I anfwer that that which I haue faide, is not fo to be ta
ken, as though the true and trueth of the sacrament did hang vpon 
state
or will of him that receiueth it. For that which God hath ordind remain
eth steadfast and keepeth still his nature, however men do varie. But sith
it is one thing to offer, another to receiue: nothing withstandeth but that
the signe halowed by the worde of God may be in deed that which it is cal
led, and kepe his owne force: and yet that there come thereby no profite
to an euil doer and wicked man. But Augustines dooth in sewe wordes well
afforde this question. If (saith he) thou receiuest carnally, it causeth not to
be spirituall: but it is not to thee. But as Augustine hath in the aforesaid pla
tes shewed that a sacrament is a thing nothing worth, if it be seuered from
the trueth thereof: so in another place he giueth warning that euin in the
vere conioyning needeth a distinction, least we sticke too much in the out
ward signe. As (saith he) to followe the letter, and to take the signes in
ceede of the thinges, is a point of a femelle weakenesse: so to expound the signes
unprofitably is a point of euill wandring error. Hee nameth two
faultes which are here to bee avoided: The one when we so take the signes
as though they were giuen in vaine, and when with abasing or diminishing
their secreete significations by our enuiousnesse, we bring to passe that they
bring vs no profite at all. The other, when in not raising our mindes be
yond the visible signe, wee giue away to the sacrament the praise of all
those good things which are nor giuen vs but of Christ onely, and that by
the Holy Ghofte, which maketh vs partakers of Christ himselfe: and in deed
by the helpe of the outward signes: which if they allure vs to Christ, when
they bee vRESTED an other way, the whole profite of them is unworthily o
uerthrown.

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 set foorth
Christ vnto vs, and in him the treasures of heavenly grace: but they auail
or profite nothing, but being receiued by faith: even as wine, or oyle, or any other liquor, though you powre it on largely, yet it will run beside and perish, vnlesse the vesseles mouth be open to receiue it, and the vesseill though it bee wettte rounde about on the outside, shall never the lesse remaine empie and voyde within. Befide this we must beware, leaft those things which haue bin written by the olde writers somewhat too gloriously to amplifie the dignitie of sacramentes, should leade vs away into an error neere to this: namely that we shoulde thinke that there is some secret power kniue and fastened to the sacramentes, that they may of them selues giue vs the graces of the holy Ghost, like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to teftifie and stablish to vs the good will of GOD towardes vs, and doe profite no further vnlesse the Holy Ghost ioyne himselfe to them, which may open our mindes and heartes, and make vs partakers of this testimonie, wherein also doe clerely appeare divers and seuerall graces of God.

For the sacramentes, as we haue abowe touched, are that thing to vs of God, which to men are messengers of joyfull things, or earnestes to stablishing of bargaines: which doe nor of themselues giue any grace, but doe tell and shew vs, and (as they be earnestes & tokens,) do ratifie vnto vs those things that are giuen vs by the liberalitie of God. The Holy Ghost (whome the sacramentes do not in common without difference bring to all 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 foorth fruite. But although wee doe nor denye that God himselfe with the most present power of his Spiritie is present with his owne institution, least the ministiration which he hath ordained of the sacramentes should be fruitless and vaine: yet we affirme that the inwarde grace of the Spiritie, as it is seuered from the outward ministerie, so ought to be severally weyed and conside red. God therefore truely performe in deede whatsoever he promiseth and figureth in signes: neither doe the signes want their effect, that the author of them may be proued true and faithfulfull. The question here is onely whether GOD worketh by his owne and by inwarde power (as they call it) or doe resigne his office to outwarde signes. But wee affirme, that whatsoever instrumentes he vs, his original working is nothing hindered thereby. When this is taught concerning the sacramentes, both their dignitie is honorably set out, and their vs is plainly shewed, and their profitableness is abundantly reported, and the best meane in all these things is receiued, that neither any thing bee 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 fained deuise is taken away, whereby the cause of justification and power of the holy Ghost is enclosed in elementes as in vesseles or waggons, and that principall force which hath beene omitted of other is exposedly set out. Here also it is to be noted, that God inwarde worketh that which the minister figureth & teftifieth by outwarde doing: leaft that be drawn to a mortall man, which God claimeth to himselfe alone. The same thing also doth Augustine wisely touch. Howe (sayth he) doth both Moses sanctifie, and God? Not Moses for GOD: but Moses with visible sacramentes by his ministerie; but GOD with inuincible grace...
grace by his holy Spirit: where also is the whole fruit of visible sacraments. For without this sanctification of invisible grace, what do those visible sacraments profit?

18 The name of sacrament, as we have hitherto entreated of the nature of it, doth generally contain all the signs that ever God gave to me, to certify and assure them of the truth of his promises. Those he sometime willed to remaine in natural things, sometime he delivered them in miracles. Of the first kinde these bee examples, as when he gave to Adam and Eve, the tree of life for an earnest of immortalitie, that they might assure themselves of it, so long as they did eate of the fruite thereof. And when he did set the heavenly bowe for a monument to Noe and his posteritie, that hee woulde no more from thence forth destroy the earth with overfloynig of water. These Adam & Noe had for sacramentes. Not that the tree did give them immortalitie, which it could not give to it selfe: nor that the bowe (which is but a striking backe of a sunbeame vpon the cloudes against it) was offorce to hold in the waters: but because they had a marke grauen in them by the worde of God, that they shoule be examples and scales 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 shoulde thinke those things spoken without cause, the bowe it selfe is at this this day also a witnes of that covenante, which God made with Noe: which bowe so oft as we beholde, wee reade this promise of God written in it, that the earth shal not ever be destroyed with overfloynig of waters. Therefore if any fond Philosopher, to scorn the simplicitie of our faith, do affirme that such varietie of colours doeth naturally arise of reflected beames and a cloudie settinge against them: lette vs graunt it in deede, but lette vs laughe to scorn his senflessfe follye, which doth not acknowledge God the Lord and gouernour of nature: which at his owne will vseth all the elementes to the feruice of his owne glorie. If he had emprinted such tokens in the sunne, the staries, the earth, stones, and such like, they shoulde all have beene sacramentes to vs. Why are not vncoyneyd & coyned sluer both of one value, sith they are both one metall? even because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiued a new valuation. And shal not God be able to mark his creatures with his word, that they may bee made sacramentes, which before were naked elementes?

Of the second kinde these were examples, when hee shewed to Abraham a light in a smoking oven: when hee watered the fleece with dewe, the earth remaining drye: againe hee watered the earth, the fleece being untouched, to promise victorie to Gedeon: when he drewe the shadow of the diale lines backward, to promise saetic to Ezecchias. 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 Lord willed to bee ordinarily in his Church, to nourish his worshippers and seruantes into one faith and the confession of one faith. For (to vie the wordes of Augustine)men can bee congeled together
into no name of religion either true or false, vnlesse they bee bounde togeth

er with some fellowship of visible signes and sacraments. Sith therefore
the moft good father forefaue this necessitie, he did from the beginning or
dene certaine exercises of godlinesse for his seruantes, which afterwa\nd Satan by turning them to wicked and superstitious worshippinges, hath ma-
noy waiues depraued and corrupted.Hereupon came those solemn professi-
on of the gentiles into their holy orders, and other bastarde vpiages, which
although they were ful of error and superstition, yet they also were therewith
a prooue that men could not in profession of religion bee without such out-
ward signes. But because they neither were grounded vpon the worde of
God, nor were referred to that trueth whereunto all signes ought to bee di-
rected, they are unworthie to be rehearsed where mention is made of hy ho-
ly signes which are ordained of God and haue not swarued from their foun-
dation, that is, that they shouelde be helpeles of true godlinesse. They con-
not of bare signes, as were the boawe and the tree, but vpon Ceremonie
or rather the signes that be here givien are Ceremonies. But as it is to be
saide, that they be on the Lords behalfe testimonies of grace and salua-
tion: so they be againe on our behalfe markes of profession, by which were on-
sly swearie to the name of God, for our partes binding our faith vnto him. There-
fore Chryfoftome in one place fitly calleth them couenantinges whereby
God bindeth him selfe in league with vs, and wee be bounde to purenesse &
holinesse of life, because there is made a mutuall forme of couenanting be-
tweene God and vs. For as the Lorde therein promiseth that hee will can-
cell and blot out whatsoever guiltines and penaltie we haue gathered by of-
fending, and doth reconcile vs to himselfe in his only begotten Sonne: so we
again on our behalfe doe by this profession bind our selves vnto him to the
following of godlinesse and innocencie: so that a man may rightly say that
such sacramentes are ceremonies, by which God will exercise his people first
to the nourishing, stirring vp, and strengthening of faith inwardly, then to y

tesifying of religion before men.

20 And euem these sacramentes also were diverse, after the diverse 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 commanded whereunto afterward purifyings
and Sacrifices, and other Ceremonies were added out of the Lawe of Mo-
ses. These were the Sacramentes of the Jews vntill the comming of Christ:
at which comming those being abrogate, two sacramentes were ordered,
which nowe the Christian Church vseth Baptisme, and the Supper of the
Lord. I speake of those that were ordeyned for the vs of the whole Church.
For as for the laying on of handes, whereby the ministers of the Church are
entred into their office, as I doe not unwillingly suffer it to bee called a Sa-
crament, so I doe not reckon it among the ordinarie sacramentes. As for
the rest which are commonly called sacramentes, what they are to bee ac-
counted, wee shall see by and by. Howebeit the olde sacramentes also
had respecte to the same marke, whereunto ours doe tende, that is, to direct
and in a manner lead by the hande to Christ: or rather as images to repre-
sent him, and shewe him forth to be knowen, For whereas wee haue alrea-
die
die taught, that they are certaine scales wherewith the promises of God are sealed: and where it is most certaine, that there was never offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needs shewe Christ. Whereunto pertayneth 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 shalowe our Christ being promised, when hee was yet looked for; these doe testifie him already giuen and deliuered.

21. When these things shall be particularly and eche one severally declared, they shall bee made much plainere. Circumcision was to the lawes a signe, whereby they were put in minde, that whatsoeuer cometh of the seede of man, that is to say the whole nature of man, is corrupte, and hath neede of proyning. Moreouer it was a teaching, and token of remembrance whereby they shoulde confirme themselves in the promise giuen to Abraham, concerning that blessed seede in whom all the nations of the earth were to bee blessed, from whome they had their owne blessing to bee loked for. Nowe that healthfull seede (as we are taught of Paul) was Christ, in whom alone they hoped that they shoulde recouer that which they had lost in Adam. Wherefore Circumcision was to them the same thing which Paul faith that it was to Abraham, namely the seede of the righteousnesse of faith: that is to say, the seede whereby they shoulde bee more certainly assured, that their faith, wherewith they looked for that seede, shoulde bee accounted to them of God for righteousnesse. But wee shall vppon a better occasion in another place goe through with the comparison of Circumcision & Baptisme. Baptisings and purifyinges did set before their eyes their owne uncleanesse, filthinesse and pollution, wherewith they were defiled in their owne nature; but they promised an other washing, whereby al their filthinesse should be wiped and washed away. And this washing was Christ, with whose bloode wee being washed doe bring his cleannesse into the sight of GOD, that it may hide all our defillings. Their Sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was necessarie that there shoulde bee some satisfaction which shoulde bee paid to the judgement of God. That therefore there should bee some one cheefe Bishoppe, a mediatour betweene God and men, which shoulde satisfie God by shedding of bloode, and by offering of a Sacrifice which shoulde suffice for the forguenesse of sinnes. This cheefe Priest was Christ: hee himselfe shed his owne bloode: 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 cleerely present Christ vnto vs, as hee was more neerely shewed to men, since he hath minst truly delivered of his father such as hee had beene promised. For Baptisme doeth testifie vnto vs that wee are cleansed and washed, & Supper of thanksgiving testifieth that wee bee redeemed. In water, is figured washing: in bloode, satisfaction. These two things are founde in Christe, which (as John faith) came in water and bloode, that is to say that hee might cleanse and redeeme. Of which thing the spirit of God also is a wunenes. Yea there
are three witnesses in one, Water, Bloud, and Spirit. In water and bloud we have a testimonie of cleansing and redeeming; but Spirit the principal witness bringeth vs unto vs assured credit of such witnessing. This hie mysteric hath notably well been shewed vs in the crofe of Chrift, when water and bloud flowed out of his holy side: which side for that caufe Augustine rightfully called the fountain of our Sacramentes: of which yet we must entreat somewhat more at large. There is no doubt but that more plentiful grace also of the Spirit doth here shewe soother it selfe if you compare time with time. For that pertaineth to the glory of the kindom of Chrift, as we gather out of many places, but specially out of the 7. Chapter of Iohn. In which sentence we must take that saying of Paul, that vnder the lawe were shadowes, but in Chrift is the body. Neither is it his meaning to spoyle of their effect the testimonies of grace, in which Gods will was in the olde time to prooue himselfe to the Fathers a true speaker, even as at this day he doeth to vs in Baptisme and in the holy Supper. But onely his purpose was by way of comparison to magnifie that which was giuen to, leaft any should thinke it maruelous, that the Ceremonies of the lawe were abolished by the coming of Chrift.

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 olde and new law, as though these did nothing but shadowe out the grace of God, and these do presently giue it. For the Apostell speaketh no lesse honorable of these than of these, when he teacheth that the Father did eare the same spirituall meate which we eate, and expoundeth that same meate to be Chrift. Who dare make that an emptie signe, which deliuered to the Iewes a true communion of Chrittes? And the grounde of the cause which the Apostell there handeleth, doeth plainlye fight on our side. For, that no man trusting vpon a colde knowledge of Chrift, and empty title of Christianitie, and outward tokens, should presume to despise the judgemenr of God: hee sheweth forth examples of Gods seueritie to be seene in the Iewes: that we should knowe that the same paines which they have suffrered, hang ouer vs, if wee followe the same faultes. Now that the comparision might be fitt, it behoued that he shoulde shew that there is no vnequalitie betweene vs & them in those good things whereof he did forbidde vs to boast falsely. Therefore first he maketh vs e- quall in the Sacramentes, and leaueth to vs not so much as any small piece of prerogatiue, that might encourage vs to hope of ecapeing unpunished. Neither verily is it lawefull to giue any more to our Baptisme, than he in an other place giueth to circumcision, when he calleth it the seale of the righteousnesse of Faith. Whateuer therefore is at this day giuen vs in our Sacramentes, the same thing the Iewes in olde time receiued in theirs, that is to say, Chrift with his spirituall richesse. What power our Sacramentes haue, the same they also felt in theirs: that is to say, that they were to them seales of Gods good will towards them, into the hope of eternall salvation. If they had bene apt expostors of the Epistle to the Hebrues, they would not have so bene blindered. But when they reade there, that sinnes were not cleansed by the Ceremonies of the lawe, yea that the olde shadowes had no
Of the outwarde means

1. Cor. 10. 5.
1. Pet. 3. 21.
Col. 2. 11.

Of the outwarde means: they neglecting the comparison which is there handled, while they took hold of this one thing, that the lawe of it selfe nothing profited the followers of it, thought simply that the figures were voide of truth. But the Apostles meaning is to bring the ceremoniall lawe to nothing, that it will come to Christ, upon whom alone hangeth all the effectuallnesse of it.

24. But they wil obiect those things which are read in Paul concerning circumcision of the letter, that it is in no estimation with God, that it giueth nothing, that it is vain. For such sayings seeme to preffe it downe farre beneath Baptisme. Not so. For the very same might rightfully bee faide of Baptisme. Yea and also the same is saide, first of Paul himselfe, where he saith that God regardeth not the outwarde washing whereby wee enter into profession of religion, vntil the minde within bee both cleansed and continue in cleanness 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 hee seemeth also in an other place vtilly to despiete the circumcision made with hande, when hee compareth it with the circumcision of Christ. I anfwer 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 hee warneth the faithfull, that leaving the olde shadowes they should stande fast in the truth. These matters (faith he) instantly call vpon you, that your bodies may be circumcised. But ye are spirittually circumcised according to the soule and bodie. Ye have therefore the deluerance 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 despised because they had the thing in deed: for as much as the putting off of the olde man, of which he there spake, was also among the Fathers, to whom yet outward circumcision had not bin superfluous. He preuenteth this obiection, when he by and by addeth, that the Colossians were buried with Christ by Baptisme. Whereby hee signifieth that at this day Baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enjoined to Christians without wrong done to Christ.

25. But that which followeth and which I even nowe allaged, is harder to atioyle, that all the Jewishe ceremonies were shadowes of things to come, and that in Christ is the bodie: but most hard of all is that which is entreated in many Chapters of the Epistle to the Hebrues, that the blood of beasts attained not to consciences: that the lawe had a shadowe of good things to come, not an image of things: the followers of it obtained no perfection of Ceremonies of Moses & such other. I goe back to which I have already touched, that Paul doth not therefore make the Ceremonies shadowish, because they had no found thing in them: but because the fulfilling of them was after a certaine manner hanged in suspense vntill the delivering of Christ. Againe I say that this is to be understood not of the effectuallnesse, but rather of the manner of signifying. For till Christ was manifsetly shewed in the flesh, all the signes did shadowe him out as abson, howsoever hee did inwarde ly vter to the faithfull the presence of his power and of himselfe. But
But this we ought cheerfully to mark, that in all those places Paul doeth not speake simple, but by way of contention. Because he striued with the false Apostles, which would have godlinesse to consist in the Ceremonies only without any respect of Christ: to confute them, it sufficeth onely to intreate, of what value Ceremonies are by themselues. This markes also the author of the Epistle to the Hebrewes followed. Let vs therefore remember y here is dispursed of Ceremonies, not as they bee taken in their owne and natural signification, but as they bee wrested to a false and wrongfull exposition: not of the lawfull use of them, but of the abuse of superstition. What manuell is it therefore if Ceremonies being seperated from Christ, are vnclad of al 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 belly, he applyeth his speech to their grosse opinion, and faith that he ministred better meat, which may feede soules 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 Mofes, is a vanishing thing and of no value, vnlesse it be directed to Christ. Secondly, that they so had respect to Christ, when he at length was manifestly shewed in the fleas, they had their fulfilling. Finally that it behooved that they should bee taken away by his comming, euenc as a shadowe vanished away in the cleare light of the sunne. But because I doe yet differre longer discourse of that matter vnpo that place where I haue purposed to compare baptisme with circumcision, therefore I doe now more sparingly touch it.

26 Perhappes also those immeasurable praises of Sacraments, which are read in olde 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 doe gie salvation. When they marked not that these and such other forma of speaking were spoken: they also published their excessefull doctrines, but in a clean contrary sense from the writing of olde fathers. For Augustine ment no other thing in y place, than as the same Augustine wrieth in an other place, That the Sacramentes of the lawe of Mofes did foretell of Christ, but ours do tell of him present. And against Faustus. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if hee should say, that those figured him when hee was looked for, but ours doe as it were shew him present, which hath bin alreadie delivered. Moreover he speaketh of the manner of signifying, as also he sheweth in an other place. The lawe (faith hee) and the Prophets had Sacramentes, foretelling of a thing to come: but the Sacraments of our time doe testify that that is already come, which those did declare to be to come. But what he thought of the thing and effedtualitie, hee expounded in many places: as when he faith, that the Sacraments of the Iewes were in signes, diverse: but in the thing signified, euall with ours: diverse invisible forme, but euall in spiritual power. Again: In diverse signes is all one faith: fo in diverse signes, as in diverse wordes: because wordes chaunge their soundes by times: and truly words are nothing but signes. The Fathers did drinke the same spiritual 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 rocke was Chrift: to vs that is Chrift 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 unnderstandable signification they dronke the same spirituall drinke. In an other place, in the mysterie the same is their meate and drinke which is ours; but the same in signification, not in forme: because the same Chrift was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe allow we grant that there is some difference. For both sacramentes doe testifie that the fatherly good will of God and the graces of the holy Ghost are offered vs in Chrift: but our Sacraments testifie it more clearly and brightely, in both is a delivering of Chrift: but in these more plenteous and fuller, namely as that difference of the olde and newe Testa-

ment beareth, of which we haue entreated before. And this is it that the same Augustine meant (whom we more often allage as the best and faith-
fullest witness of all the olde writers) where he teacheth, that when Chrift was revealed, Sacraments were ordeyned both in number fewer, in signification hier, in force more excellent. Of this thing also it is expedient that the readers briefly be warned, that whatsoever the Sophisters haue striftingly taught concerning the worke wrought, is not onely false, but disagree with the nature of the sacramentes, which God hath ordeyned, that the faythfull being voyde and needie of all good thinges shoule bring nothing thither but beggerie. Whereupon followeth that in receiuing them, thse men doe nothing whereby they may deserve praise: or that in doing (which in this their respect is meeere paffiue) no worke can be ascribed 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 Chrift, 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 comon 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 thinges to our Faith, which also must bee feerally intreitted off. This is the first which the Lorde setteth out vnto vs, that it shoule be a token and prooue of our cleansing: or to express mine minde better it is like to a certaine sealed charter, whereby hee confirme vs to, that all our sines are so defaced, cancel-
led, and blotted out, that they may never come in his sight, not be rehear-
sed, not be imputed. For he willeth that all they that beleue, should be bap-
tiied into fortiuencesse of sines. Therefore they which thought that bap-
tisme is nothing else but a marke and token whereby wee professe our reli-
gion before men, as soldiers beare the conuance of their capitaine for maark of their profession, wey not that which was the cheefe thing in Baptisme. That is this, that wee shoule receive it with this promise, that whosoever be-
beleeue & are baptised, shall be saued.

2. In this sense is that to be understande 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 mercie by the washing of regeneration and of the renewing of the holy Ghost. And that which Peter writeth, that baptism saueth vs. For Pauls will was not to signifie, that our washing and saluation is perfectly made by water, or that water containeth in it selfe the power to cleanse, regenerate, & renewe. Neither did Peter meane the cause of saluation, but onely the knowledge and certainie of such gifts to bee receiv'd in this Sacrament which is evidently enough express'd in the worde's themselves. For Paul knitteth together the worde's of life, and baptism of water: as if he had said, that by the Gospel the message of washing and sanctifying is brought vs, by baptism such message is seal'd. And Peter immediatly adiowneth, that that baptism is not the putting away of the filthines of the flesh, but a good conscience before God, which is of Faith. Ye a baptism promiseth vs no other cleansing, but by the sprinkling of the blood of Christ: which is figur'd by water, for the likenesse of cleaning and washing. Who therefore can say that wee be cleansed by this water, which certainly testifieth that the blood of Christ is our true and onely washing. So that from no where else can be fetched a sinner reason to confute their blinde error which referre all things to the power of the water, than from the signification of Baptism it selfe: which doeth withdrawe vs as well from that visible element which is set before our eyes, as from all other meaneas, that it may bind our minde's to Christ alone.

3. Neither is it to be thought that Baptisme is applied only to the time past, that for newe failings, into which we fall backe after Baptisme, we must seek newe remedies of cleansing in I wote not what other Sacramentes, as though the force of Baptisme were worn out of vfe. By this errour it came to passe in olde time, that some would not bee baptised but in the utmost peril of life, and at their last gaspings, that so they might obtaine pardon of their whole life. Against which waywarde sitttle prouison the olde Bishopps so oft inuyed in their wrtings. But thus wee 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 back to the remembrance of Baptisme, & therewith we must arme our mind, that it may be alway certaine & assured of the forguenes of sinnes. For though when it is once minisfrd, it seemeth to be past, yet by later sinnes it is not abolisshed. For the cleannes of Christ is therein offer'd vs: that alway florishteth, is oppresst w no spots, but ourwhelmeth & 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 gien onely to them, which when they have sinned, doe groane weried & oppresst under their sinnes, that they may haue wherewith they may raise vp & comfort themselues, leaft they should fall into confusion & desperation. So Paul saith, that Christ was made to vs a propitiat or, vnto the forguenes of faults going before. Wherein he denyeth not, for therein is obtained perpetuall & continuall forguenesse of sinnes.
even unto death: but he meaneth that it was given of the Father, only to poor sinners, which wounded with the searing iron of conscience, doeth to the Phisitian. To these the mercie of God is offered. They which by escaping of punishment do hunt for matter & libertie to sinne, do nothing but provoke to them selues the wrath and judgmemt of God.

4 I know in deedethat it is commonly thought otherwise, that by the benefite of repentance & of the keies we do after Baptisme obtaine forgiveneesse, which at our firft regeneration is given vs by only Baptisme. But they which deuise this do erre herein that they do not remember the power of the keies, whereof they speake, doth so hang vpon Baptisme that it ought in no wise to be euere. The sinner receiueth forgiveneesse by the ministrie of the Church, namely not without the preaching of the Gospel. But what manner of preaching is that? That wee be 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 sained 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 maruelling if men, which according to the grossenesse of their wit were immeasurably fast tied to outward things, haue in this behalf also bewrayed that fault, that not contented with the pure institution of God, they did thrust in newe holpes sained of themselves. As though baptisme it selue 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 dout but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their owne sinnes, dare call backe themselves to the remembrance of baptism, y thereby they may confirme themselues in the affiance of that only & continuall washing which we haue in the bloud of Christ.

5 It bringeth also another fruite, because it sheweth vs our mortification in Christ, & new life in him. For (as the Apostle saith) wee are baptised into his death, being buried together with him into death, that wee 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 baptism put in minde, that after a certaine example of the death of Christ, wee should die to our lustes: and after the example of his resurrection, wee should bee raised vp to righteousnesse,) but he fetcheth the matter much deeper: that is to say, that by baptism Christ hath made vs partakers of his death, that wee may bee grafted into it. And as the grafted substance and nourishment of the roote into which it is grafted, so they that receive baptism with such faith as they ought, do truely 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 Spirit. Hereupon he gathereth matter of exhortation: that if wee be Christians, we ought to be dead to sinne, and to live to righteousnesse. This same argument he vseth in another place: that wee be circumcised, and haue put off the olde man, since that wee bee buried in Christ by Baptisme. And in this sense, in the same place which wee haue before allaged, he calleth it the washing of regeneration and of reuinc.
To Salvation. Lib. 4.

Therefore first free forgiveness of sins and imputation of righteousness is promised vs, and then the grace of the holy Ghost, which may reform us into newness of life.

6. Laft of all our Faith receiueth also this profit of baptism, that it certainly testifieth vnto vs, that we are not onely grafted into the death & life of Christ, but that we are so united to Christ himselfe that we 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 more strong bond of the vnitie and fellowship which he vouchsaue to enter into with vs: so that Paul proueth thereby that we are the children of God, because wee have put on Christ in baptism. So we see that the fulfilling of baptism is in Christ, whom also for this reason we call the proper object of baptism. Therefore it is no marueile if it be reported that the Apostles baptized into his name, which yet were commanded to baptize into the name of the Father also and of the holy Ghost. For whatsoever gifts of God are set forth in baptism, are found in Christ alone. And yet it cannot bee, but that hee which baptized into Christ, doe therewithall call vpon the name of the Father and of the holy Ghost. For wee are therefore cleansed with his blood, because the mercifull Father according to his incomparable kindness, willing to receive vs into favour, hath set him a mediatrix in the middest to procure to vs favour with him. But regeneration wee so onely obtaine by his death and resurrection, if being sanctified be the Spirit, we be endued with a newe and spirituall nature. Wherefore both of our cleansing & regeneration: we obtaine and after a certaine maner distinctly perceive the cause in the Father, the matter in the Sonne, and the effect in the holy Ghost. So lohn first baptized, so afterward the Apostles, with the baptism of repentance into the forgiveness of sinsne: meaning by this word repentance, such regeneration: and by forgiveness of sinsne, washing.

7. Whereby also it is made most certaine, y the minifterie of lohn was altogether the same which was afterward committed to the Apostles. For the divers hands wherewith it is ministred, make not the baptism divers: but the same doctrine is veth with it to be the same baptism. lohn and the Apostles agreed into one doctrine, both baptized into repentance, both into the forgiveness of sinsne, both into the name of Christ, from whence was both repentance and forgiveness of sinsne. lohn said y he was the lamb of God, by whom the sinsne of the worldde should be taken away: where hee made him the Sacrifice acceptable to the Father, the propitiator of righteousnes, the author of salvation. What could the Apostles add to this confession? Wherefore let it trouble no man, that the old writers laber to feuer the one from the other, whose voice were ought not so much to esteeme that it may shake the certaintie of the Scripture. For who will rather harken to Chrisfisme denying that forgiveness of sinsne was comprehended in the baptism of lohn, than to Luke contrariwise affirming y lohn preached the baptism of repentance into the forgiveness of sinsne? Neither is that suttilete of Augustine to be receiued, that in the baptism of lohn, sinsne were forgiven in hope, but in the baptism of Christ they are forgiven in deedes. For whereas the Evangelist plainly testifieth, that lohn in his baptism promised 

Matt. 3.13.
Gal. 3.17.
Acts 8.16, 19, 5.
Matt. 3.18, 19.
Matt. 3.6.
Luk. 3.16.
John 3.23.
and 4.1.
John. 1:29.
Rom. 1:4.
Luk. 3.3.
Lib. 3. de lap, contra Donac. cap. 10.
Luk. 3.16.
Of the outward means

the forgiveness of sins: what needest we to abate this title of commendation, when no necessary compelleth vs to it? But if any man seek for a difference out of the word of God, he shall finde none other but this, that John baptized into him that was to come, the Apostles into him that had alreadie presented himselfe.

8 As for this that more abundant graces of the Spirit were poured out since the resurrection of Christ, it maketh nothing to establish a diuersticke of baptisms. For the Baptisme which the Apostles ministred while he was yet conuerfant in earth, was called his: yet it had no larger plentifulness of the Spirit, than the baptisme of John. Yea, even after his ascension, the Spirit was not given to the Samaritans above the common measure of the faithfull before the ascension, although they were baptized into the name of Jesus, till Peter and John were sent vnto them to lay their handes upon them. This onely thing, as I think, deceived the olde writers, that they saide that the baptisme of John was but a preparation to the baptisme of Christ, because they read, that they were baptized againe of Paul, which had once received the baptisme of John. But how much they were herein deceived, shall eie where be plainly declared in place fit for it. What is it therefore that John saide, that he baptized in deed with water, but that Christ should come which should baptize with the holy Ghost, and with fire? This may in fewe words be affoyled. For he meant not to put difference betwene 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 shoulde sende the holy Ghost to the Apostles vnder fyrie tongues. What could the Apostles boast of more than this? What more could they also that baptize at this day? For they be onely ministers of the outward signe, and Christ is the author of the inward grace: as the same olde writers themselves do euer where teach, & especielly Augustine, whose principall stay against the Donatiftes is this, that what a one focuer he be, & baptizeth, yet onely Christ is ruler of it.

9 These things which we have spoken both of mortification & of washing, are shadowed out in the people of Israel, where for the same cause the Apostol faith to have bene baptized in the cloude and in the sea. Mortifying was figured, when the Lord delivering them out of the hande of Pharaoh and from cruel bondage, made for them a way through the red sea, and drowned Pharaoh himselfe, and the Egyptians their enemies, that followed them haire at their backes, and were euene in their necks to ouertake them. For after the same maner also he promised to vs in baptisme, and by a signe giuen sheweth vs, that we are by his power brought forth and delivered out of the thrall-dome of Egypt, that is to say, out of the bondage of sinne: that our Pharaoh is drowned, that is to say the diuell, although euene so also he ceaseth not to exercife & wearable vs. But as that Aegyptian was not throwne downe into the bottome of the sea, but being overthrownen on the shore, did yet with terrible fight make the Israelites afraid, but could not hurt them: so this our enemy yet in deed threatenceth, sheweth his weapons, is felt, but cannot overcome. In the cloud was a signe of cleansing. For as then the lord covered
covered them with a cloud cast over them, and gave them refreshing cold, Num. xii. 4;

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
bloud of Christ, least the seueritie of God, which is in deed an intollerable
flame, should lie vpon vs. But although this mystical was then darke & kno-
wvn 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
old fathers, whom he had adopted to be heires.

10 Nowe it is cleare, how false that is which some have lately taught, &
wherein some yet continue, that by baptism we bee loosed and delivered
from original sinne, and from the corruption which was from Adam spread
abroade 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 stand fast in the same vertuynesse wherein he was first created. For
such kinde of teachers never understood what was original sinne, nor what
was original righteousness, nor what was the grace of baptism. But wee
haue alreadie proved, that original sinne is the peruersitie and corruption
of our nature, which first maketh vs guilty of the wrath of God, and then also
bringeth forth works in vs, which the Scripture calleth the works of the
flesh. Therefore these two points are severally to be marked, namely that we
being in all partes of our nature defiled and corrupted are alreadie for such
corruption only, holden worthyly condemned & conuicted before God, to
whome nothing is acceptable but righteousness, innocencie and cleanness.
Yeа, & verie infants them selves bring their owne damnation with them from
their mothers wombe. Who, although they have not yet brought forth the
fruites of their iniquitie, yet haue the feede thereof inclosed within them.
Yeа, their whole nature is certaine feede of sinne, therefore it cannot but be
hatefull and abominable to God. The faithfull are certified by baptism that
this damnation is taken away, and driven from them: forasmuch (as wee
haue alreadie faid) the Lord doth by this signe promiseth vs that full and per-
fect forgiveness is granted both of the fault which should have beene im-
puted to vs, & of the paine which wee should have suffered for the fault: they
take hold also of righteousness, but such as the people of God may obtaine in
this life, that is to say by imputation only: because the Lord of his own mer-
ce taketh them for righteous and innocent.

11 The other point is, that this peruersitie never ceaseth in vs, but
continually bringeth forth new frutes, namely those works of the flesh which
we haue before described: none otherwise than a burning fornaice continu-
ally bloweth out flame & sparces, or as a spring infinitely cafteth out wa-
ter. For lust never utterly dyeth & is quenched in men, untill being by death
delivered out of the bodie of death, they haue utterly put off themselves.
Baptisme in deede promiseth vs our Pharaoh is drowned, & the mortifica-
tion of sin: yet not for it is no more, or may no more trouble vs, but onely it
may not over come vs. For so long as we lie inclosed within this prison of
our body, the remnants of sinne shall dwell in vs: but if we holde fast by faith
the promise gien vs of God in baptism, they shall not bear rule nor
reigne. But let no man deceive himselfe; Let no man flatter himselfe in his
owne
own evil, when he heareth that sinne alway doth in vs. These things are not spoken to this ende, that they should carelessly sleepe vpon their sins, which are other wise too much enclined to sinnen; but onely, that they should not faint & be discouraged, which are tickled & pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleevé, that they have much profited, when they see that there is daily somewhat unminster'd of their lust, till they have attained that hither whether they travaile, namely to the last death of their flesh, which shalbe ended in the dying of this mortal life. In the meaner time let them not ceaze both to strive valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeavours, that they see after that they have long travailed, they have yet no small businesse remaining. This we ought to holde: we are baptised into the mortifying of our flesh, which is begun by baptism in vs, which we daily follow; but it shalbe made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paul in the seuenth Chapter to the Romanes most clearly setteeth out. For after that he had disputed of free righteouſnes, because some wicked men did therof gather, that we might live after our owne lust, because we should not be acceptable to God by the deseruings of worke: he addeth, that al they that are clothed with the righteouſnes of Christ, are therewith regenerate in Spripte, & that of this regeneration wee have an earnest in baptism. Hereupon he exhorteth the faithfull, that they suffer not sinne to have dominion in their members. Now because he knewe that there is alway some weakening in the faithfull: that they should not therefore be discouraged, he adiouneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might growe infolent, because they are not vnder the yoke of the lawe, he entreateth what manner of abrogating that is, and therewith what is the vs of the lawe: which question he had nowe the seconde time differed. The summe is, that wee be deliver'd from the rigour of the lawe, that we shalbe cleane to Christ: but that the office of the lawe is, that we being convinced of our peruersenes, shalbe confess our owne weakness and miferie. Nowe forasmuch as that peruersenes of nature doth not so eaily appeare in a prophaneman, which followeth his owne lustes without feare of God: he setteeth an example in a man regenerate, namely in himselfe. Hee saith therefore that he hath a continuall wrestling with the remnants of his flesh, and that he is holden bounde with miserable bondage, that he cannot consecrate himselfe wholly to the obedience of the law of God. Therefore he is compelled with groning to crie out: Unhappy am I. Who shall deliver me out of this body subiect to death? If the children of God be holden captive in prison so long as they live, they must needs be much carefully grieved with thinking vpon their owne peril, ynomise this fear be met withall. Therefore he adiouneth to this vs a comfort, that there is no more damnation to them that are in Christ Iesu. Where he reacheth, that they whom the Lorde hath once receiued into favouer, engrafted into the communion of his Christ, hath by baptism admitted into a fellowship of his church, while they continue in the faith of Christ, although they bee besieged.
offinne, yea and carie sinne about within them, yet are acquited from guiltines & condemnation. If this be the simple and natural exposition of Paul, there is no cause why we should seem to teach any new unwonted thing.

13 But Baptisme so serueth our confession before men. For it is a marke, whereby wee openly professeth that we would be accounted among the people of God: whereby we testifie that wee agree with all Christians into the worshipping of one God and into one religion: finally whereby we openly affirme our faith: that not onely our hearts should breath out the prais of God, but also our tongue, and all the members of our bodie shoude sounde it out with such utterances as they be able. For so, as we ought, all our thinges are employed to the seruice of the glorie of God, wherof nothing ought to be void, and other may by our example be stirrèd vp to the same indeitours. Hereunto Paul had respect, when hee asked the Corinthians whether they had not beene baptised into the name of Christ: meaning verily, that eu'n in this that they were baptised into his name, they avowed themselues vnto him, swore to his name, and bounde their faith to him before men, that they could no more confesse any other, but Christ alone, vnlesse they would forfake the confession which they had made in baptisme.

14 Now fith it is declared what our Lorde had regard vnto in the institution of baptisme: it is plaine to judge what is the way for vs to vse and receiue it. For so farre as it is giuen to the raising, nourishing and confirming of our faith, it is to be taken as from the hande of the author himselfe: wee ought to hold it certaine and fully persuaded, that it is he which speaketh to vs by the signe, that it is he which cleanseth vs, washeth vs, and putteth away the remembrance of our sinnes, that it is hee which maketh vs partakers of his death, which taketh away from Satan his kingdom, which fceebleth the forces of our lust, yea which growth into one with vs, that beeing cloathed with him we may be reckoned the children of God: that these thinges, I say, he doth inwardly so truly and certainly performe to our soule, as we certainly see our bodie outwardly so be washed, dipped, and clothed. For this either relation, or similitude, is the most sure rule of Sacraments: that in bodily things we should behold spiritual thinges, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to reprefent the 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 God doth by this token testifie his will vnto vs, that is, that hee will giue vs all these thinges. Neither doth he onely feede our eyes with a naked sight, but he bringeth vs to the thing present, and together fulfilleth that which it signifieth.

15 Hereof let Cornelius the capaine be an example, which was baptised, having before received forgiueneffe of sinnes and visible graces of the holy Ghost: seeking not by baptisme a larger forgiueneffe but a more certain exercising of faith, yea an encreas of confidence by a pledge, Peraduenture some man will object: why therefore did Ananias say to Paul, that he should wash away his sinnes by baptisme, if sinnes be not washed away by the power of baptisme? I aunswere: Wee are saide to receiue, to obtaine, to get that which is farte as concerned the feeling of our faith, is giuen vs
of the Lord, whether he do then first testify it, or being testified doth more
and certainier confirme it. This therefore only was the meaning of Ananias:
that thou might be assured, Paul, that thy finnes are forgiven thee, be bapti-
ised. For the Lorde doth in baptism promise forgienesse of finnes: receiue 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 G O D
worketh by outwärde meanes. But of this Sacrament, as of all other, we ob-
taine nothing but so much as we receive by Fath. If we want faith, it shall
be for a witness of our vnthankefulnesthe, whereby we may be declared guity
before God, because we have not beleeued the promise there giuen. But so
far as it is a signe of our confession, we ought by it to testify that our affiance
is in the mercie of God, and our cleaneffe is in the forgienesse of finnes,
which is gotten vs by Iefus Christ: and that by it we enter into the Church of
Chrift, that wee may with one confente by Fath and charitie live of
oncide with al the faithfull. This last pointe didde Paule meane,
when he sayeth that we are all baptizd in one Spirtite, that wee may be one
body.

16 Nowe if this be true which we determine, that a Sacrament is not to
be wedy according to his hande of whom it is ministred, but as of the very
hande of God, from whom without doubt it proceeded: hereupon we may ga-
ther, that nothing is added to it nor taken from it by the worthynesse of
him by whose hande it is delivered. And even as amongst men, if a letter be
sent, so that the hand & the seal be well known, it maketh no matter who
or what manner of man be the carrier: so it ought to suffice to acknowledge the
hande and seal of the Lorde in his Sacramentes, by what carriersoever they
be brought. Hereby the error of the Donatiftes is very well confuted,
which measured the force and value of the Sacrament by the worthynesse of
the ministre. Such at this day are our Carabaptiftes, which denie that wee
be rightly baptizd, because we were baptizd by wicked men & idolaters in
the popish kingdome: therefore they furiously call vp vs to be baptizd again.
Against whose sullies we shalbe armed with a reason strong enough, if wee
thinke that wee were professed by baptism not into the name of any man,
but into the name of the Father, the Sonne, and the Holy Ghost, and that
therefore it is not the baptism of man, but of G O D, of whom focuer it be
ministred. Although they were never so much ignorant or despisers of
God and all godlineffe, which baptizd vs: yet they did not baptizd vs into
the fellowship of their owne ignorance or sacrilege, but into the fayth of
Iefus Chriſte: because they called not vpon their owne name, but the name
of G O D, nor baptizd vs into any other name. Nowe if it were the bap-
tizme of God, it hath very enclosed in it a promis of the forgienesse of
finnes, the mortifying of the flesh, the spirittuall quickning, and the partaking
of Chriſt. So it nothing hindered the Iews, to have beene circumscted
of vnclane priests and apostates: neither was the signe therefore voyde,
that it needed to bee done of newe: but it was sufficient to returne to the
naturall beginning. Where they obiecte that baptism ought to bee ce-
lebrate in the assemblies of the godly, that pronoueth not, that that which is
faulty in part, should destroy the whole force thereof. For when we teache
what:
To Salvation. Lib. 4.

what ought to be done that baptism may be pure, and yoyde of all defling, we do not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions, yet it ceased not to be taken for a signe of grace: neither did Iosias and Ezechias, when they gathered out of all Israel them that had departed from God, call them to a seconde Circumcision.

17 Nowe whereas they aske vs, what faith of ours hath yet followed baptism in certain yeares past, that they might thereby proue that the baptism is voyde, when it is not sanctified unto vs, but by the word of promise received by faith: to this question we aunswere that we indeede being blinde and vnbelieuing, did in a long time not holde fast the promise gien vs in baptism yet the promise it selfe, for as much as it was of God, continued alway stayed, stedfaft, and true. Although all men be liers and faithbreake- kers, yet God ceaseth not to be true: although all men be lost, yet Christ remaineth salvation. We confess therefore that Baptisme, for that time profited vs nothing at all; forasmuch as in it † promise offered vs, without which baptism is nothing, lay nothing regarded. Nowe fith by the grace of God, wee haue begonne to waxe wiser, we accuse our owne blindness and hardneffe of heart, which haue so long beene vnthankesfull to his so great goodnesse. But wee beleuee that the promise it selfe is not vanisshed away: but rather thus we consider, God by baptism promiseth the forguiensesse of sins, and fith hee hath promiseth it, will vn doubtingly performe it to all that beleeue it. That promise was offered vs in baptism: by faith therefore let vs embrace it. It hath indeede long beene buried from vs because of infidelitie: nowe therefore let vs receive it by faith. Wherefore where the Lorde calleth the Jewishe people to repentance, hee giueth them no commandement of a seconde Circumcision, which being (as we haue said) circumcised with a wicked and vngodly hande, lined a certaine time intangled with the same wickednesse. But hee earnestly calleth vpon the oneely turning of the heart. Because, howe foeuer the covenante was broken of them, yet the signe of the covenante, by the ordinance of the Lorde, remained alway stedfaft and inviolable. Therefore with the onely condition of repentance they were restored into the covenante which the Lorde had once made with them in circumcision: which yet being receiued by the hand of a leaguebreaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18. But they thinke that they shake a siny dart at vs, when they alledge that Paul rebaptised them which were once baptised with the baptisme of Iohn. For if by our owne confession, the baptisme of Iohn was altogether the fame that ours is nowe: euens as they hauing beene before peruerely instructeth, when they were taught the true faith, they were againe baptised into it: so that baptisme, which was without true Doctrine, is to be taken for nothing, and we ought to be newly baptised againe into † true religion, where with we are nowe first instructed. Some thinke, that there was some wrongfully affectioned man to Iohn, which had entred them with their first baptism rather to a vaine supetition. Of which thing they seeme to gather a conjecture herveypon, because they confesse themselves to be utterly igno.
 ignorant of the Holy Ghost: whereas John verily would have taught away from himselfe scholers so vntaught. But neither is it likely that the lewes although they had not bee baptised at all, were destitute of all knowledge of the holy Ghost, which is famously spoken of by so many testimonies of the scripture. Whereas therefore they auncien were that they knewe not whether there be a Holy Ghost, it is to be understood as if they had said that they have not yet heard, whether the graces of the Spirit, of which Paul asked them, were given to the Disciples of Chrift. But I grant that that was the true baptisme of John, and all one and the selfe same with the baptisme of Christ: but I denye that they were baptised againe. What then meane these words, they were baptised in the name of Iesu? Some doe expounde it, that they were but instructed of Paul with true doctrine. But I had rather understande it more simple, to bee the baptisme of the holy ghost, that is to say, that the visible graces of the Spiritie were given 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 Apostles remembered the wordes of the Lorde, concerning the baptisme of fire and of the spiritie, And Peter faith that the same came to his remembrance, when hee sawe those graces powred out vpon Corneliu, and his householde and kinred. Neither is that contrarie which is after adiowned, When he had laid his handes on them, the Holy Ghost came downe vpon them. For Luke doeth not tell of two diuerse thynge: but followeth the manner of telling commonly vfed among the Hebrewes, which do first propound the subme of the mater, and then doe set it out more at large. Which euer man may perceiue by the very framing together of the wordes. For hee faith, When they had hearde these thinges, they were baptised in the name of Iesu. 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 corrupte a former Baptisme, that it mueth bee amended with a second baptisme: the Apostles should have bee ne rebaptised first of all, which in whole three yeares after their baptisme, had scarcly taint any small parcel of purer doctrine. And now amonge vs what rivers might suffice to renewe so many washinges, as there be ignorances by the merice of the Lord daily amended in vs?

19 The force, dignitie, profit, and end of the mysterie if I be not deceived, ought by this time to bee plaine enough. So much as concerneth the outward signe, I woulde to God the natural institution of Christ had prevailed so much as was meet, to restraine the boldnes of men. For, as though it were a contemptible thing to bee baptised with water according to the precept of Christe, there is invented blessing, or rather inchaunting, to defile the true salowing of water. Afterward was added a taper 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 packet: yet it is lawful both for me and all the godly to refuse what soeuer thinges men have presumed to adde to the ordinance of Christ. When Satan fawe that by the foolish light credite of the worlde at the verie beginnings of the Gospel his deceits were easie receiued, he brake forth into greater mockeries, Hereupon spitle,
ele, and like trifles, were openly brought in with unbridled libertie to the reproch of baptism. By which experiences let vs learne that nothing is either holier, or better, or safer, thar to be content with the authoritie of Christ alone. Howe much better therefore was it, leaving flagellike pome, which dasell the eyes of the simple, and dull their minde, so oft as any was to bee baptized, that he should be present to the assembly of the faithfull, and be offered to God, the whole Church looking on as a witnesse: & praying over him: that the confession of faith should be rehearsed, wherewith he that is to bee catechized shoule be instructed: that the promises shoule be declared which are contained in Baptisme: that the instructed shoule be baptized in the name of the Father, and the Sonne, and the holy Ghost: at length that he be sent away with prayers and thanksgiving. So is nothing omitted that might make to the matter, and that the onely Ceremonie which proceeded from God the author thereof, should most cleerely shine, being not overwhelmed with any forcie filthinesse. But whether he be wholly dipped which is baptized, & that thrice or once, or whether he be but sprinkled with water onely powred vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diueritie of countries. Howebeit the very worde of baptizing signifieth to dip, and it is certaine that the maner of dipping was vfed of the old Church.

20. This also perteyneth to the purpose, to know that it is done amisse if private men take vpon themselfes the administration of baptism. For as well the distribution of this as of the Supper is a part of the ecclesiasticall minysterie. For Christ did not commaundde women, nor yet every sort of men, that they shoule baptize; but whom he had ordained his Apostles, to them he gave this commandement. And when he commanded his discipiles to do that in the ministiration of the Supper which they had seen him doe, when he executed the office of a right distributer: he woulde without doubt, that they shoulde therein follow his example. As for this that in many ages past, yea and in a maner at the verie beginning of the Church, it hath beene received in vs, that lay men might baptise in peril of death, if the minifter were not present in time. I fee not with howe strong a reaon it may be defended. The very old fathers themselfes, which either helde or suffered this maner, were not sure whether it were well done. For Augustine seemeth to haue this doubt, when he faith: Although a lay man compelled by necessitie do giue baptism, I can not tell whether a man may godlilly say that it ought to bee iterate. For if it be done when no necessitie compelleth, it is the vifuring of another mans office: but if necessitie enforceth, it is either none or a veniall sinne. More ouer of women it was decreed without any exception in the Counsell at Carthage, that they should not presume to baptize at all. But there is daunger, lest if shee which is sicke shoulde die without baptism, hee shoulde be deprived of the grace of regeneration. Not so, God pronounseth that hee adopteth our infantes to bee his owne, before they bee borne, when he promiseth that hee will be a God to vs and to our seed after vs. In this word is conteined their saluation. Neither that any man dare to bee so reprochfull against God, to denye that his promise is of it selfe sufficient to worke the effect thereof. Howe much harms that doctrine being.
being euill expounded, ye baptisme is of neceffitie to salvation, hath brought in, fewe doe marke: and therefore they take leffe heed to themselves. For where this opinion is grown in force, that all are loft to whom it hath not happened to be washed with water, our state is worse that the state of the old people, as though the grace of God were now more narrowly strengthened than it was under the lawe. For Christ shalbe thought to bee come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectuall enough to give health before the eighth day, now shoulde not be of force without helpe of the signe.  

21 But houe the custome was before that Augustine was borne, first is gathered of Tertullian, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptize, nor to offer, that she shoulde not claime to her selfe the execution of any mans office, much leffe of ¥ Priests. Of the same thing Epiphanius is a substantiall witnesse, where hee reprocheth Marcion, ¥ he gaue women libertie to baptize. Neither am I ignorant of their aunswere which thinke otherwise, that is, that common vs much differeth from extraordinarie remedy, 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 commendeth this corruption, so that it is by no color excufable. Also in the third booke, where teaching that it was not permitted euen to the holy mother of Christ, he addeth no restraine.

22 The example of Sephora is unseasonable alleadge. For whereas ¥

Exod. 4. 25. Angel of God was appeased, after that the taking a stone, circumcised her fonne, the ruppon 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 Assyria raised vp, pleased God. But by other strong reasons it is proued, that that which a foolish woman did, is wrongfully drawn to an example of imitation. If I shoulde say that it is a certaine singular case, which ought not to be made an example, & especially ¥ fith it is no where red that in olde time there was gien to the Priests a speciall commandement to circumsife, the order of Circumcision and Baptisme is unlike: this shoulde bee strong enough to confute them. For the wordes of Christ are plaine: Goe ye, teach all nations, and baptize. When hee ordained the selfe same men publishers of the Gospel, and ministers of Baptisme; and none (as the Apostle witnesseth) doeth take honour vpon himselfe in the Church, but hee that is called as Aaron: who soever without lawfull calling baptizeth, hee rutheth into an other mans office. Even in the smallest things, as in meate and drinke, whatsoever we entereprise with a doubtfull conscience, Paul openly cryeth out to bee sinne. Therefore in womens baptizing is much more grievously sinne, where it is evident that they brake the rule appointed by Christ: forasmuch as we knowe that it is vnlawfull to plucke in sunder those things that God coniogneth, But all this I passe over. Onely I woulde have the reader to note, that Sephoraes purpose was nothing leffe, than to doe any feruice to God. Seeing her fonne to bee in danger, she grudged, and murmured, and not without stormaking threwe the foreskinne vpon the ground, she taunted her husband, ¥ she was also angrie
gry with God. Finally it is plaine that all this came of a furiousnesse of mind, because she murmured against God and her husband, for that she was compell'd to shed the bloud of her sonne. Moreover if she had in all other things behaved her selfe well, yet herein is an vnexcusable rash presumption; she circumcised her sonne, her husband being present, not any privy man, but Moses the principal Prophet of God, than whom there never rofe any greater in Israel: which was no more lawfull for her to do, than at this day it is for women in the sight of the bishopc. But this controversie shall by and by be easily taken away by this principle, that infants are not debarred from the kindome of heauen, whom it happeneth to depart out of this present life before it be granted the to be dipped in water. But it is already proued that no small wrong is done to the covenante 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 seale, not that it bringeth effectuallnes 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 baptised, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore receiv'd by a solemn signe into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither slouthefulnessse, nor contempt, nor negligence, we are free from all danger. It is therefore much more holy, to giue this reverence to the ordinance of God, that we seek among the 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 worde of the Lord.

The xvi. Chapter.

That the Baptisme of infants doth very well agree with the institution of Christ and the nature of the signe.

But forasmuch as in this age, certaine phrentike Spirites have rais'd vp before troubles in the Church for the Baptisme of infants, and doe not yet cease to turmoyle: I can not chose but I must ioyne here an addition to restrain their furiousnesse. If paraduenture it shall seeme to some man to bee very much too long, let him (I beseech him) wey with himselfe, 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 lothsome receiv'd, which may auail to procure them both. Beside that, I do study to frame this discours, that it shalbe of no small importance to the clearer declaration of the mystery of Baptisme. They affayle the baptism of infants with an argument in deede fauorable in shewe, saying that it is grounded uppon no institution of Christ, but that it was brought in only by the boldnes of men, and peruerse curioufnesse, & then afterwgrave with sondr eausinesse rashly receiv'd in vs. For a Sacrament vnlesse it rest uppon a certaine foundation of the word of God, hangeth but by a thredde. But what if, when the mater
matter is well considered, it shall appeare that the Lorde's holy ordinance is falsely and vainly 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 one
ly rashness of men, then bidding it farewell, let vs measure the true observa
tion of baptism by the onely will of God. But if it shalbee proued that it is not deffitute of his certaine authoritie, we must beware, least in pinching the holy ordinance of God, we be also flanderous against the author him
selfe.

2. First it is a doctrine well enough knowne, and confessed among all the
godly, that the right consideration of the signes, consisteth not onely in the
outward Ceremonies: but principally hangeth upon the promise, and upon the spiritual mysteries, for figuring whereof the Lorde ordained the Ceremonies themselves. Therefore hee that will perfectly learne of what value baptism is, to what end it tendeth, finally what it is: let him not stay his
thoughts upon the element and bodily sight: but rather let him raise it up to
the promises of God, which are therein offered vs, and to the inward secrets
which are therein representfed vnto vs. He that knoweth these things, hath
attained the sound truth of baptism, and the whole substance thereof as I
may so call it: and thereby also he shalbe taught, what is the reason, & what
is the vfe of the outward sprinkling. Againe hee that contemprouously pass
ing over these, shall haue his minde wholly fastened and bound to the visi
gle Ceremonie, shall understand neither the force nor propric of bap		-tisme: nor yet so much as this, what the water meaneth, or what vfe it hath.
Whise sentence is proued with so many & so cleare testimonies of Scripture,
that we neede not at this present to tarry long about it. Therefore it remain
eath nowe, that we seek out of the promises giv'en in baptism, what is the
force and nature of it. The Scripture sheweth, that the cleansing of sinnes,
which we obtaine of the blood of Christ, is here first shewed: then the morti
tifying of the flesh, which standeth upon the partaking of his death, by which
the faithfull are regenerate into newnesse of life, yea and into the fellowshipt
of Christ. To this same may be referred whatsoever is taught in the Scrip
tures concerning baptism: sauing that beside this it is a signe to testifie reli
gion before men.

3. But forasmuch as before the institution of baptism, the people of
God had circumcision instead 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 teleth him before, that
he would be God to him and to his seed: adding, that with him is the flow
ing store and sufficience of all things, that Abraham shoulde account that his
hand shoulde be to him a spring of all good things. In which words the prom
isse of eternall life is conteined: as Christ expoundeth it, bringing an argu
ment from hence to prove the immortallitie of the faithfull, and the resurrec	-tion. For God (faith he) is not 2 God of the dead, but of the living. Where
tfore Paul also sheweth to the Ephesians from what destruction the Lord
did deliver them, gathereth by this that they had not beene ad
mitted into the covenaut of circumcision, that they were without Christ,
with-
without God, without hope, strangers from the testaments of the promise: all which things the covenante it selfe conteined. But the first accessse to God, the first entrée to immortal life, is the forgivingnesse of sinnes. Whereupon is gathered, that this forgivingnesse answereth to the promise of baptism conceruing our cleansing. Afterward the Lord taketh covenante of Abraham, he should walke before him in purenesse and innocencie of heart which belongeth to mortifying or regeneration. And that no man shoulde doue; that circumcision is a signe of mortifying; Moses in another place doth more plainly declare it, who he exhorrth the people of Israel, to circumcise the uncircumcised skinne of the hart, because they were severally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posteritie of Abraham to his people, commandeth them to be circumcised: so Moses pronounceth that the hartes ought to be circumcised, declaring verily what is the truth of this circumcision. Then that no man should endeuour toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeeted 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 spirituall promise was vterted to the fathers, such as in baptism is giuen: for as much as it figured to them the forgivingnesse of sinnes, and the mortifying of the flesh. Moreover as we haue taught that Christ is the foundation of baptism, in whom both these things remaine: so it is evident that he is also of circumcision. For he is promis'd 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 easely 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 consistieth, is all one in both, namely of the fatherly favor of God, of the forgivingnesse of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inwarde mysterie, whereby the whole force and propertie of the Sacramentes is to be wied. The vnkennesse that remaineth, lyeth in the ouwarde Ceremonie, which is the smalllest portion: whereas the chiefest part hangeth upon the promise and the thing signified. Therefore we may determine, that whatsoever agreeeth 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 wee are commanded to examine all exposition of scripture by the proportion of faith. And truely the truth doth in this behalfe almost offer it selfe to be felt. For a circumcision, because it was a certaine token to the Iewes, whereby they were certificed that they were chosen to bee the people and householde of GOD and they agayne on their behalues proffessed that they yielded themselves to GOD, was the first entrée into the Church: so nowe also wee by baptism enter into profession of God, that wee may bee reckoned among his people, and mutually sweare to his name. Whereby it appeareth out of controversy, that baptism
Cap. 16. Of the outward means

is come into the place of circumcision, that it may have the same office with vs.

5 Nowe if we list to search out, whether baptism be lawfully commun
icate to infants: Shall wee not say that he doth too much play the fool, yea dote, which will rest onely upon the element of water, and the out
ward obseruation, but cannot abide to bend his minde to the spiritual mys
terie? Whereas if there be any confideration had, it shall without doubt
certainly appeare that Baptisme is rightfully gien to infants, as the thing
that is due vnto them. For the Lorde in olde time did not vouchsafe to ad
mit them to circumcision, but he made them partakers of all those things
which were then signiied by circumcision. Otherwise hee should with mere
deceites have mocked his people, if hee had fed them with deceitful signes,
which is horrible euens to bee hearde of. For he prounceth expressly, that
the circumcision of a little infant should be instead of a seale to seal the pro
mise of the couenant. But if the couenant remaine vnbroken and stedfaft,
it doth at this day no lesse belong to the children of Christians, than vnder
the olde testamant it pertained to the infants of the lewes. But if they bee
partakers of the thing signifiied, why shall they be debarred from the signe?
if they haue the truth, why shall they be put backe from the figure? Al
though the outherd signe cleaue faft together with the worde in the Sa
crament, so that they can not be plucked in sunder: yet if they be seueral
ty considered, whether of them, I pray you, shall wee esteeme of more va
lue? Truely seith we se that the signe serueth the worde, wee must say that
it is vnder it, and must set it in the inferior place. Sith therefore the word
of Baptisme is extended to infants; why 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 wil
speake to the contrarie. That which is objected, that there was a day cer
tainly set for circumcision, is altogether but a shifte. We grant that wee
bee not nowe bounde to certayne dayes, like the lewes: but when the Lorde
howsoever hee certainly appointeth no day, yet declareth that hee is plea
sed that infants shoulde with a solemne formal vifage be received into his co
cuenant: what secke we more?

6 Howebeit the scripture openeth vnto vs yet a certainer knowledge
of the truth. For it is most euident, that the couenant which the Lord once
made with Abraham, is at this day no lesse in force to Christians, than it was
in olde time to the Jewishe people: yea and that this word hath no lesse respect
to Christians, than it then had respect to the lewes. Vnlesse perhaps we thinke, that Christ hath by his comming diminished, or cut short the grace
of his father. Which faying is not without abominable blasphemie. There
fore as euens the children of the lewes were called a holy seed, because be
ing made heires of the same couenant they were made differing from the
children of the vngodly: for the same reason euens yet also the children of
Christians are accounted holy, yea although they bee the issue but of one
parent faithfull: and (as the Apostile witnesseth) they differ fro the vneckle
seede of Idolaters. Nowe when the Lorde immediately after the couenant
made with Abraham, commaundde the same to bee sealde in infants

with an outward Sacrament: what cause will Christians allage, why they should not at this day testify and seal 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 we haue in readinesse to answere, that for the time of the old testament he ordained circumcision to confirm his covenant; but circumcision being taken away, yet alway remaineth the same manner of confirming which we have common with the Iewes. Wherefore we must alway diligently consider what is common to both, and what they haue severall from vs. The covenant is common, the cause of confirming it is common. Only the manner of confirming is diverse, because circumcision was that to them, in place whereof baptism hath succeeded among vs. Otherwise if the testimonies, whereby the Iewes were assured of the salvation of their seed, be taken away from vs, it should be brought to passe by y command of Christ, that the grace of God should be darker and lese approved by testimonies to vs, than it was before to the Iewes. If that cannot be faide without extreme flander of Christ, by whome the infinite goodness of the Father hath more clearely and liberally than ever heretofore beene pou red forth vpon the earth, and declared to men: wee must needes grant, that it is at the least not more pinchingly to bee suppresed, nor to bee set forth with lese testimonie, than it was vnder the darke shadowes of the law.

7 Wherefore the Lorde Iesus, minding to shewe a token whereby the world might understand, that hee was come rather to enlarge than to limit the mercie of God, gently embraced children offscd vnto him, rebuing the disciples which went about to forbid them to come to him: for as much as they did leade those, to whom the kingdom of heauen belongeth, away from him by whom alone the entrie is open into heauen. But (will some man say) what like thing hath baptisme with this embracing of Christ? For neither is it reported that he baptised them, but that he received them, embraced them, and wifhed them well. Therefore if we lift to follow his example, let vs helpe infants with prayer, but not baptise them. But let vs wey the doings of Christ somewhat more heedfully, than such kinde of men doe. For neither is this to be lightly passe over, that Christ commanndeth infants to be brought vnto him, adding a reason why, because of such is the kingdom of heauen. And afterward he wittneseth his will with deede, when embracing 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 heauen be theirs, why shall the signe be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be adnumbered among the heirs of the heauenly kingdom? How vnjust shall we be, if wee drue away them whom Christ calleth vnto him? if we spoile them, whom he gainieth with his giftes? if we shut out them whom he willingly receiveith? But if wee will examine howe much that which Christ there did, differeth from baptism, yet of howe much greater price shall wee haue baptism, (where-
by wee teftifie that infants are contained in the covenant of God) than receiuing, embracing, laying on of hands, and prayer, whereby Christ himselfe being present: declareth that they both are his, and are sanctified of him? By the other caullations, whereby they labor to mocke out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Christ faith. Let little ones come to me, that they were in age good bigge ones which were alreadie able to go. But they are called of the Evangeliftes, brephe, and paidia, by which words the Greekes doe signifie babes yet hanging on the breastes. Therefore this worde (to come) is simply set for (to haue access.) Lo what shares they are compelled to make, which are grown hard against the trueth. Nowe where they say, that the kingdom of heaven is not gien to them, but to such as be like them, because it is faide to be of such, not of them: that is no founder than y reft. For if that be graunted, what maner of reason shall the reason of Christ be, whereby he meaneth to shewe, that infantes in age are not strangers from him? When he commaundeth that infantes be suffered to haue access vnto him, nothing is plainer than that verie infancie in deed is there spoken of. And that this shoulde not seeme an abfurditie, he by and by addeth: of such is the kingdom of heaven. But if it must needs bee that infantes bee comprehended herein, it must be plaine that by this worde(such) are meant verie infantes themselves, and such as be like them.

8 Nowe there is no man that teareth not, that baptism of infants was not framed by man, which is vpholden by so great approving of Scripture. Neither doe they colourably enough play the foole, which object that it is no where founde, that any one infant was baptised by the handes of the Apostles. For although it be not expressely by name rehearsed of the Evangeliftes: yet because againe they are not excluded, so oft as mention happeneth to be made of the baptizing of any householde: who, unless he bee made, can reason therupon that they were not baptised? If such arguments were of any force, women shoulde be forbidden to partake of the Lordes supper, whome wee reade not to haue benee receiued vnto it in the time of the Apostles. But here wee be content with the rule of faith. For when wee consider, what the institution of the Supper requireth, thereby also wee may eaily judge to whom the vsethereof ought to be communicatet. Which we obserue alfo in baptism. For when wee marke, to what ende it was ordeined, wee euidently ephi, that it belongeth no lesse to infants, than to elder folks. Therefore they cannot bee deprised of it, but that the will of the author must bee manifestly defrauded. But where as they spread abroad among the simple people, that there passed a long row of ycares after the resurrection of Christ, in which the baptism of infants was vnknown: then in they most fowly doe lie. For there is no writer so old, y doth not certainly refere the beginning thereof to the time of y Apostles.

9 Nowe remaineeth that we briefly shewe, what fruite commeth of this obseruation, 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 commandment of Circumcision given by the Lord. For what will they bring forth to impugne the baptism of infants, which may not also be thrown back against Circumcision? So the Lord taketh vengeance of their arrogance, which doth by and by condemneth that which they comprehendeth not with the sense of their own flesh. But God furnisheth vs with other armures, whereby their foolishness may be beaten flat. For neither this his holy institution, by which wee feel our faith to be holpen with singular comforte, deserveth to be called superfuous. For Goddes signe communicated to a childe doeth as it were by an emprinted sealie confirmeth the promise given to the godly parente, and declareth that it is ratified that the Lord will be GOD not onely to him but also to his seede, and will continually shewe his good will and grace, not to him only, but also to his posteritie even to the thousandth generation. Where when the great kindenesse of GOD vtteth it selfe, first it yelded most large matter to aduaunce his glorie, and overspreadeth godly heartes with singular gladnesse, because they are therewithall more earnestly moved to loue againe so godly a Father, whose they see to have care of their posteritie for their sakes. Neither doe I regarde, if any man take exception, and saye that the promise ought to suffice to confirm the salvation of our children: forasmuch as it hath pleased God otherwise, who as hee knoweth our weaknesse, willed in this behalfe so muche to beare tenderly with it. Therefore lette them that embrace the promise of Gods mercie to be extended to their children, thinke that it is their dutie to offer them to the Church to be signed 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 receive some commoditie of their baptism, that being engrafted into the body of the Church, they be somewhat the more comended to the other members. Then when they are grown to riper age, they be thereby not feenderly stirred vp to earnest endeavour to worshippe God, of whom they have beene receiued into his children by a solemnne signe of adoption, before that they could by age acknowledge him for their Father. Finally that same condemnation ought greatly to make vs afraide, that GOD will take vengeance of it, if any man despite to marke his sonne with the signe of the covenant, because by such contempt the grace offered is refused and as it were foresworne.

Now let vs examine the argumentes, wherby certaine furious beasts doe not cease to affaile this holy institution of God. First because they see that they be exceedingly neere druen and harde strained with the likenesse of baptism and Circumcision, they labour to plucke in sunder these two signes with great difference, that the one should not seeme to have any thing common with the other. For they saye that both diverse things are signified, and that the covenant is altogether diverse, and that the naming of the children is not all one. But while they goe about to procure that first point, they allege that Circumcision was a figure of mortification and not of baptism. Which verily we do most willingly graunte them. For it maketh very well for our fide, Neithe do we vs any other prose of our sentence, that
that Baptisme and Circumcision are signes of mortification. Herupon we determine Baptisme is set in the place of Circumcision, that it should represent unto vs the same thing which in old time is signified to the Lewes. In affirming the difference of the covenants, with how barbarous boldnesse doe they turmoille & corrupt the Scripture and that not in one place alone, but so as they leave nothing safe or whole? For they depaint unto vs the Lewes so to be carnall they be liker beastes than men: with whom forsooth the covenants made procedeth not beyond the temporall life, to whom the promises given do rest in present & bodily good things, If this doctrine take place, what remaineth but that the nation of the Lewes were for a time filled with the benefits of GOD, none otherwise than as they late a hearde of Swine in a pit, that at length they should perish with eternal damnation. For so soone as we allege Circumcision and the promises annexed unto it, they anon swore that Circumcision was a literall signe, and the promises thereof were carnall.

ii Truely if Circumcision was a literall signe, there is no otherwise to be thought of baptisme. For the Apostle in the second Chapter to the Colossians maketh the one no more spirituall than the other. For hee sayeth that we are circumcised in Christ, with a circumcision not made with hande, putting away the body of sinne that dwelled in our flesh: which hee calleth the circumcision of Christ. Afterwarde for declaration of that saying, hee adiouneth, 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 figure both one thing: For hee traualleth to shew, that baptism is the same to Christians, which Circumcision had beene before to the Lewes. But forasmuch as we have nowe evidently declared, that the promises of both the signes, and the mysteries that are represented in them, doe agree together, we will for this present tarry no longer vpon them. Onely I will put the faithful in minde, that though I hold my peace, they shoulde weye with themselves whether it be taken for an earthly and literall signe, vnder which nothing is contein'd but spirituall and heavenly. But, that they shoulde not fell their smokes to the simple, we will by the way confute one objection wherewith they colour this most shamleffe lie. It is most certaine that the principal promisses, wherein was contain'd the covenent which in the Olde testament GOD stablished with the Israelites, were spirituall, and tended to eternall life: and then againe, that they were receiued of the fathers spirituallly, as it was meete, that they might thereof receive affiance of the life to come, whereunto they longed with the whole affection of their heart. But in the meanes time wee denie not, but that hee witnessed his good will towards them with earthly and carnall benefites: by which also we say that the same promisse of spirituall things was confirmed. As when hee promiseth everlasting blessednesse to his seruant Abrauem, that he might sette before his eyes a manifest token of his favour, hee addeth another promisse concerning the possession of the lande of Chanaan. After this manner we ought to understand all the earthly promises that are given to the Lewes nation, that the spirituall promisse, as the sea, wherunto they are directed, should alway haue the chiefe place.
In the naming of the children they find this diuersitie, that in the old testament they were called the children of Abraham, which influed of his seede: but that now they are called by that name, which follow his faith: and that therefore that carnall infantie, which was by circumcision grafted into the fellowship of the covenante, figured the infants of the new testament, which are regenerate by the word of God to immortal life. In which words we behold in deed a small sparkle of truthe; but herein these light spirits grievously offend, that when they catch hold of that which first cometh 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 graunt in deed that the carnall seede of Abraham did for a time hold the place of the spiritual seede which is by faith grafted into him. For we be called his children howsoever there is no natural kinred betwene him and vs. But if they meane, as they plainly shewe that they doe, there was nouer spiritual blessing promised to the carnall seede of Abraham, herein they are much deceived. Wherefore we must leuel to a better marke, whereunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to Abraha, that he should haue a seede, where in all nations of the earth shalbe blessed: and therewithall assureth him, that he would be a God to him & his seed. Whosoever do by Faith receive Christ the author of blessing, are heires of this promise, and therefore are called the children of Abraham.

But although since the resurrection of Christ the bounds of the kingdom of God haue begun to be far and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should bee gathered from every part to sit downe in the heavenly glory with Abraham, Isaac, and Jacob: yet hee had many ages before extended that same to great mercie to the Jewes. And because passing over all other, hee had chosen out that onely nation, in which hee woulde restaine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberaltie, Circumcision was given by the signe whereof the Jewes might be taught, God is to them the author of saluation: by which knowledge their minde were raised into hope of eternall life. For what shall he want, whom God hath once received into his charge? Wherefore the Apostle meaning to prove that the Gentiles were the children of Abraham as well as the Jewes, speaketh in this maner: Abraham (faith he) was justified by faith in uncircumcision. Afterward he received the signe of circumcision, the seale of the righteousnesse of faith, that he should be the father of all the faithfull, both of uncircumcision and of circumcision, not of them that glorie of onely circumcision, but of them that followe the faith which our father Abraham had in uncircumcision. Do not wee see that both fortes are made egall in dignitie? For during the time appointed by the decree of God, he was the father of circumcision. When the wall being plucked downe (as the
of the outward meanes

the Apostle writeth in another place) by which the Jewes were severed from the Gentiles, the entrance was made open to them also into the kingdom of God, he was made their father, and that without the signe of circumcision, because they have baptism instead of circumcision. But where he expressly by name denieth, that Abraham is father to them which are of circumcision only, that same is spoken to abate the pride of certain, which omitting the care of godliness, did boast themselves of onely ceremonies. After which manner at this day also their vanitie may bee confuted which seeke in baptism nothing but water.

14 But another place of the Apostle out of the 9. Chapter of the Epistle to the Romanes shalbe allcegend 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 Jewes how much the goodness of God was not bounde to the seede of Abraham, yea howe it nothing availeth of itselfe, he bringeth forth Ismael and Esau for example to proue it: whome being refused, as if they were strangers, although they were according to the flesh the natural offpring of Abraham, the blessing rested in Isaac and Iacob. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which he extendeth to whome it pleaseth him: and that there is no cause why the Jewes shoulde stande in their own conceit, or boast upon the name of the covenant, vnlesse they keepe the lawe of the covenant, that is to say, do obey the worde. Againse when he hath throwen them downe from vaine confidence of their kinred, yet because on the other side he faile, that the covenant which was once made of God with the posteritie of Abraham, could in no wise be made void, in the 11. chapter, he argueth that the carnall kinred is not to be spoiled of his due dignitie; by the beneficial meanes whereof he teacheth that the Jewes are the first and natural heires of the Gospel, but in respect that by their unthankfulness, they were forfaken as vnworthie: yet so that the heavenly blessing is not utterly removed from their nation. For which reason, howe much soever they were stubborne and covenant breakers, neuertheless he calleth them holy (so much honor he gieeth to the holy generation, with whom God had vouchsaue to make his holy covenant) 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 natural tree, should begrafted into a strange stock. Therefore that they should not be defrauded of their prerogative, it behooved that the Gospel should be first preached to them: for they be in the household of God as it were the first begotten children. Wherefore this honour was to be given them, vntil they refused it being offered them; and by their owne unthankfulness brought to passe that it was carried away to the Gentiles. Neither yet, with howe great obstinacie soucer they continue to make warre against the Gospel, ought they to bee despised of vs: if we consider that for the promises sake, the blessing of God doth yet still remaine.
remaine among them: as verily the Apostle testifieth that it shal neuer verily depart from thence: because the gifts and calling of God are without re-

pentance.

15 Beholde of what force is the promise giveth to the posteritie of Abra-

ham, and with what balance it is to be weyed. Wherefore although in discon-
ning the heires of the kingdom from bastardes & strangers, we nothing dout
that the onely election of God ruleth with free right of governmen; yet we
also therewithal perceiue, that it pleased him peculiarily to embrace the seede
of Abraham with his mercy, and that the same mercie might bee the more
surely witnessed, to seale it with circumcision. Nowe altogether like state is
there of the Christian Church. For as Paul there reasoneth that the Iewes
are sanctified of their parents: so in an other place he teacheth, that the chil-

dren of Christians receive the same sanctification of their parentes. Where-

upon is gathered, that they are worthyly feuered from the rest, which on the
other side are condemned of uncleannesse. Now who can dout, but that it
is most false which they do therupon conclude, that the infantes which
in old time were circumcised, did onely figure spirituall infancie, which aris-
eth of the regeneration of the worde of God. For Paul doeth not so suttletly
play the Philosopher, where he writeth that Christ is his minister of Circum-
cision, to fulfill the promises which had bin made to the Fathers, as if he said
thus: Forasmuch as the couenant made with Abraham hath respect to his
seede, Christ, to performe and discharge the promise once made by his Fa-
ther, came to salvation to the nation of the Iewes. See you not how also af-
ter the resurrection of Christ, he judgeth that the promise of the couenant
is to be fulfilled, not only by way of allegory, but as the very words do found
to the carnall seede of Abraham. To the same entent ferueth that which Pe-
ter in the second Chapter of the Actes, declareth to the Iewes, that the be-
 nefit of the Gospel is due to them and their seede by right of the couenant,
and in the Chapter next following he calleth them the children of the Te-

stament, that is to say heires. From which also not much disaccordeth the
other place of the Apostle above alleaged, where he accounteth and setteth
Circumcision emprinted in infantes, for a testimonie of communion which
they haue with Christ. But if we harken to their trifles, what shalbe wrought
by that promise, whereby the Lord in the second article of his law vnderita-
keth to his seruantes, he will be favorable to their seede eu en to the thou-
sandth generation? Shall we here flee to allegories? But were too trilling a
shift. Or shall we say this is abolished? But the lawe should be destroyed,
which Christ came rather to stablishe, so farre as it turneth vsto good vnto life.
Let it therefore be out of controuerse, God is so good and liberal to his, that
for their sakes, he will haue also their children, whom they shall beget, to be
adnumbered among his people.

16 Moreouer ye differences which they go about to put between baptism and
circumcision, are not only worthy to be laughed at, & voide of all colour of
reason, but also disagreeing with themselves. For when they haue affirmed
that baptism hath relation to the first day of the spirituall battel, but circum-
cision to the eighth when mortification is already ended, by and by forget-
ting the same, they turne their song, & call circumcision a figure of the
to be mortified, but baptism, they call burial, into which none are to be put till they be already dead. What dotages of phrentike men, can with so great lightnesse leap into sundry diversities? For in the first sentence, baptism must go before circumcision: by the other, it is thrust backe into another place. Yet is it no newe example, that the wits of men be so tossed vp and downe, when in stead of the most certaine worde of God they worship what focuer they have dreamed. We therefore say that that former difference is a meer dreame. If they lifted to expounde by way of allegory vp to 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 eighth day, whereupon we knowe that the newnes of life hangerth: or to the whole course of this present life, wherein mortification ought alway to go forward, till when life is ended, mortification it selfe may also be ended. Howbeit God may seeme to have minded to provide for the tenderneffe of age, in differing circumcision to the eighth day, because the wound shold haue bin more dangerous to the children new borne and yet red from their mother. How much stronger is that, that we being dead before, are buried by baptism: when the Scripture expressly cryeth to the contrary that we are buried into death to this entent, that we should die, and from thenceforth should endeoure to this mortification? Nowe, a likewise handling it is, that they caull that women ought not to be baptized, if baptism must bee framed like to circumcision. For if it be most certaine the sanctifying of the seed of Israel was testified by the signe of circumcision: therby also it is undoubted, that it was given to sanctifie both males and females. But the only bodies of male children were marked with it, which might by nature be marked: yet so that the women were by them after a certaine manner companions and partners of circumcision. Therefore sending far away such follyes of theirs, let vs sticke fast in the likenes of baptism and circumcision, which we most largely see to agree in the inwarde mystery in the promises, in vs, in effectualneffe.

17 They thinke alfo that they bring forth a most strong reason, why children are to be debarred from baptism, when they allenge that they are not yet for age able to understande 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 eche where speaketh against all these things. For if they be to be left among the children of Adam, then they are left in death: forasmuch as in Adam we can doe nothing but die. But contrariwise Christ commandeth them to be brought into him. Why so? because he is life: Therefore that he may give life to them, he maketh them partakers of himselfe: when in the meanes time these fellows driving them far away do 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 wittenss of the Scripture. For whereas it pronounceth that all do die in Adam, it followeth that there remayneth no hope of life but in Christ. Therefore that we may be made heirs of life, we must communicate with him. Again when it is written in another
place, that by nature we are all subject to the wrath of God, and conceived in
sin, whereinunto damnation perpetually cleaueth: we must depart out of
our own nature, before that the enemy bee open to vs into the kingdom of
God. And what can be more plainly spoken than that flesh & blood can not
possesse the kingdom of God? Therefore let all be done away whatsoever
is ours (which shall not be done without regeneration) then we shall see this
possession of the kingdom. Finally if Christ saie truly, when he reporteth
that he is life, it is necessarie that we be grafted into him, that we may be de-
livered out of the bondage of death. But (say they) howe are infantes rege-
nerate, which are not endued with knowledge neither of good nor of euill?
But we answer, that the worke of God is not yet no worke at all, although
it be not subject to our capacitie. Moreover it is nothing doubtful, that the
infantes which are to be sauid (as verily of that age some are saued) are before
regenerat of the Lorde. For if they bring with them from their mothers
wombe the corruption naturally planted in them; they must be purged ther
of, before that they be admitted into the kingdom of God, whereinto no-
thing entreth that is defiled or spotted. If they be borne sinners, as both Da-
uid and Paul affirme: either they remaine out of sauour and hatefull to God,
or they must needs be justifiad. And what seeke we more, when the judge
himselfe openly affirmeth that the entrie into heauenly life is open to none
but to them that be borne again? And to put such carpers to silence, he shew-
ed an example in Iohn the baptist, whom he sanctified in his mothers wombe,
what he was able to doe in the rest. Neither doe they any thing preuail by
the shift wherewith they here mocke, that that was but once done: where-
upon it doth not by and by followe that the Lorde is wont commonly to do
so with infantes. For neither doe we reason after that maner: only our pur-
pose is to shew, that the power of God is by them vnuitly & eniouisely limi-
ted within those narrow bounds within which it suffreth not it selfe to bee
bounde. Their other by shift is euens of so great weight. They allege that
by the usuall maner of the Scripture, this word (from the wombe,) is as much
in effect, as if it were said, from childhood. But wee may clearely see, that the
Angel when he declared the same to Zachary, meant another 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, for as much as his power is no-
thing minished.

And truly Christ was therefore sanctified from his first infancy, that he
might sanctifie in himselfe his elect out of every age without difference. For
as, to doe away the fault of disobedience which had bin committad 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 conceiued of the holy Ghost
having the holiness thereof fully poured into him, in the flesh which he
had taken uppon him, he might powre forth for the same into vs. If we haue in
Christ a most perfect patterne of all the graces which God continually shew-
eth to his children, verily in this behalfe also he shalbe a profe unto vs, that
the age of infancy is not so farre vniuit for sanctification. But howsoever it be, yet
this we holde out of controversie, that none of the elect is called out of this
present
present life, which is not first made holy and regenerate by the Spirit of God. Whereas 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 dowrongfully expounde that saying of Peter, wherein he comprehended only the faithfull which had bin taught by preaching of the Gospel. To such in deede we grant that the word of the Lord is the only seed of spiritual regeneration: but we deny it ought thereupon to be gathered, that infants can noth be regenerate by the power of God, which is to him as easie and ready as to vs it is incomprehensible and wonderfull. Moreover it should not be safe enough for vs to take this away from the Lorde, that he may not be able to shewe himselfe to be known to them by whatsoever way he will.

19 But Faith, say they, is by hearing, whereof they have not yet gotten the vs, neither can they be able to knowe God, whom Moses teacheth to be desitute of the knowledge both of good and euil. 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 vs any other way. Which way verily he hath vseth in the calling of many, to whom he hath giuen the true knowledge of himselfe by an inward manner, by the enlightening of the Spirit, without any preaching vsed for meane thereof. But whereas they thinke it shalbe a great absurdity, if any knowledge of God be giuen to infants, from whom Moses taketh away the understanding of good & euil: I beseech them to answere me, what danger is there if they be layde to receive some part of that grace, whereof a little after they shall enjoye the full plenteuousnesse. 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 the most present face of God. Whom therefore the Lord will enlighten with the full brightnesse of his light, why may he not presently also, if it so please him, send out to shione upon them som small particular thereof: specialy if he do not first vncloth them of ignorance, before that he take them out of the prison of the flesh? Not that I mean rashly to affirme that they are endued with the same Faith which we feel in our selves, or that they haue altogether like knowledge of faith: (which I had rather leave in suspence) but somwhat to restraine their foolish arrogance, which according as their mouth is puffed vp with fulnesse, doe boldly deny or affirm they care not what.

20 But that they may yet stonde more strongly in this point, they adde that baptism is a Sacrament of repentance and of Faith, wherefore ifth neither of these can befall in tender infancy, we ought to beware lest 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 eviident by many testimonies of Scripture, that circumcision also was a signe of repentance. Moreover it is called of Paul the scale of the righteoulinesse of Faith. Lette therefore a reason be required of God himselfe why he commanded it to be marked in the bodies of infants. For
For fifth baptism and circumcision are both in one case, they can give nothing to the one but that they must also therewithall grant the same to the other. If they looke backe to their wonted starting hole, that then by the age of infancy were figured spirituall infants, the way is alreadie stopped vp against them. We say therefore, fifth God hath communicated to infants circumcision a sacrament of repentance and faith, it seemeth no absurditie 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 thineth wisdomome and righteousnes enough, to beat downe the backebitinges of the wicked. For though infants, at the same instant that they were circumcised, did not comprehende in understanding what that signe meant: yet they were truly circumcised into the mortification of their corrupt and defiled nature, in which mortification they shoulde afterwaarde exercifie themselves when they were grown to riper age. Finally it is verie cæse to assoile this objection, with laying that they bee baptized 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 aunswer we at once is ouerthrown whatfoever they writ 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. Wherupon they gather yt it is to be givne to none but to such a one as is able to conceiue those things. But we on the contrary side may aunswer, that neither was circumcision which betokened regeneration, to be givne to any other than to them that were regenerate. And so shal wee condemn the ordinance of God. Wherefore (as we have alreadie touched in dierse places) whatsoever arguments do tend to the taking of circumcision, they haue no force in the affayling of baptism. Neither doe they so escape away, if they say that wee ought to take yt for determined and certaine, which standeth vpon the authority of God, although there appeare no reason of it: which reuerence is not due to the baptism of infants, nor to such other things which be not commended vnto vs by ye express word of God: fifth they are still fast holden with this double argument. For the commandement of God concerning infants to be circumcised, was either lawfull and subiect to no cauillations, or worthie to bee found fault withall. If there were no inconuenience nor absurditie in the commandement of circumcision, neither can there any absurditie be noted in observing the baptism of infants.

21 As for the spot of absurditie which in this place they goe about to lay vpon it, we thus wipe it away. Whome the Lorde hath vouchsaied to elect, if haueing received the signe of regeneration, they depart out of this present life before that they become to riper age, he reneweth them with the power of his spirite incomprehensible to vs, in such manner as bee alone foreseeeth to bee expedient. If they chance to grow vp to age, whereby they may be taught the truth of baptism, they shall hereby bee the more indistilled to the endour of renewing, the token whereof they shall learn to haue beene givne them from their first infancy, that they shoulde exercifie themselves in it throughout ye whole course of their life. To the same entet ought that
Of the outwarde meanes

that to bee applied which Paul teacheth in two places, that by baptism is
are buried together with Christe. For he doeth not meane thereby, that hee
which is to be baptized, must be alreadie first buried together with Christ:
but simplicie declareth what doctrine is conteined under baptism, yea and that
to them that be alreadie baptized: so that very mad men would not affirme
by this place that it goeth before baptism. After this manner Moses and
the Prophets did put the people in minde what circumcision meant, where-
with yet they had beene marked while they were infants. Of the same ef-
fect also is that which hee writeth to the Galatians, that they when they
were baptized, did put on Christ. To what ende? verily that they shoulde
thence forth live to Christ, because they had not liued before. And although
in the older sort the receiuing of the signe ought to follow this understanding
of the mysterie: yet it shall be by and by declared that infants ought to bee
otherwise esteemed and accounted of. And no otherwise ought we to judge
of the place of Peter, in which they thinke that they have a strong hold: wher
he faith that it is not a washing to wipe away the filthinesse of the body, but
the witnessse of a good conscience before God, by the resurrection of Christ.
Theyindeed doe gather thereby, that nothing is left to the baptism of in-
fantes, but that it shoulde be a vaine smoke, namely from which this truth is
far distant. But they often offend in this errour, that they will have the thing
in order of time to goe alway before the signe. For the truth of circum-
cision also consisted of the same witnessse of good conscience. If it ought of
necessary to have gone before, infants shoulde never have beene circum-
cised by the commandement of God. But hee shewing that the witnessse of
a good conscience was conteined under the truth of circumcision, and yet
therewith all also commanding infants to be circumcised, doth in point
sufficiently declare that circumcision is applied to the time to come. Where-
fore there is no more present effectual witnessse to be required in baptism of in-
fantes, than that it should confirm and stablize the covenant made by the
Lorde with them. The rest of the signification of that Sacrament shal 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 misconstruings of scripture. As for the rest
that bee of a nere kinde to these, we will lightly runne through them by the
way. They object that baptism is given unto the forgiuenees of sinnes: which
when it is granted, will largely make for defence of our sentence. For sith
we be born sinners, we doe even from our mothers wombe need forgiuenees
and pardon. Nowe seeing the Lorde doth not cut off, but rather assure to thy age the hope of mercie: why should we take from them the signe which is
much inferior than the thing it selfe?Wherefore that which they goe about to throwe against vs, we thus throw backe against them selves: infants have remission of sinnes given them, therefore they ought not to haue
the signe taken from them. They alledge also this out of the Epistle to the
Ephelians: that the Church is cleansed of the Lorde, with the washing of
water in the worde of life. Than which there could nothing bee alledged
more fit to ouerthrowe their errour: for thereupon groweth an easie proofe
of our side. If the Lord will haue thy washing wherewith he cleanseth his church
To be testified by baptism: it seemeth not rightfull that it shoulde want the
testimont of it in infants, which are rightfullly accompt part of the
Church, forasmuch as they be called heires of the heauenly kingdome. For
Paul speaketh of the whole Church, where hee faith that it was cleansed
with the baptism of water. Likewise of this that in an other place
he faith that we be by baptism graffed into the body of Christ, wee gather
that infants, whom hee reckoneth among his members, ought to be bap-
tised, leaft they be plucked away from his body. Beholde with what violence
with so many engines they assault the fortrasses of our faith.

23. Then they come downe to the practife and custome of the time of
the Apostles, wherein none is founde to haue beene 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 nedful to be done,
he counselled them first to repent, and then to be baptised, into the forgive-
ness of sinnes. Likewise Philip, when the Eunuch required to bee baptised,
apunfwered that he might bee baptizd if he beleued with all his hart. Hicke
by they thinke that they may winne, that it is not lawfull that baptizm be
graunted to any, but where faith and repentance goe before. Truely if wee
yeelde 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, wher-
in repentance is not required, will proue that faith onely is enough. I thinke
they will aunfwer that the one place is holpen with the other, & there-
fore must be ioyned together. I say also likewise, that other places must be
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 circumstance of the place. As this presently is an example. Forthey
to whome Peter and Philip spake these things were of age sufficient to haue
practife of repentance and to conceive faith. We earnestly deie that such
ought to be baptizd, untill after perceiving of their conversion and faith, at
least so farre as it may be searched out by the judgement of men. But, that in-
fantes ought to be accompted in an other number, it is more than euident
enough. For in olde time if any man did ioyne himselfe into communion of
religion with Israel, it behooved that hee shoulde first be taught the cou-
nant of the Lord, & instructed in the law, before that he were marked with
circumcision, because in birth he was a stranger from the people of Israel,
with whome the covenant had bene made with circumcision established.

24. As also the Lorde, when hee adopteth Abraham to himselfe, doth not
begin at circumcision; hiding in the meane time what hee meaneth by that
signe: but first he declareth what covenant he intendeth to make with him,
and then after faith giuen to the promise, he 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 be-
ing in full growen age is received into fellowship of the covenants, from which
he had bene hither to 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 co-
tyned in the covenants. Or (that the matter may bee more clearly and
briefly
breefly shewed) if the children of the faithfull, without the helpe of understanding, are partakers of the couenant, there is no cause why they should be debarred from the signe for this that they cannot svere to the forme of the couenant. This verily is the reason, why in some places God affirmeth that the infants which are iudged of the israelites, are begotten and borne to him. For without doubt hee esteemeth as his children the children of the to whose seed hee promiseth that hee will be a father. But he which is unfaithfull, iudged of vngodly parents, till he bee by faith visited to God, is judged a straunger from the communion of the couenant. Therefore it is no maruell if he be not partaker of the signe, the signification whereof should be deceitfull and voyde in him. To this effect Paul also writeth, that the gentiles so long as they were drowned in their idolatrie, were out of the Testament. With this shor summe, (as I thinke) the whole matter may be clearly opened: that they which in growen age, embrace the faith of Christ, forasmuch as they were hitherto straungers from the couenant, are not to bee marked with baptisme, but whereas faith and repentance come betweene, which onely can open them the entrie into fellowship of the couenant: but the infants that are iudged of Christians, as they are receiued of God into the inheritance of the couenant so soone as they be borne, so ought to be receiued to baptisme. Hereunto must that bee applied which the Evangelist speakeoth of, that they were baptised of Iohn which confessed their sinnes. Which example at this day also we thinke meete to bee kept. For if a Turke offer himselfe to baptisme, he should not be rashly baptised of vs, namely not till after confession whereby he may satisfy the Church.

25 Moreouer they bring forth the words of Christ, which are rehearsed in the thirde Chapter of Iohn, whereby they thinke that a present regeneration is required in baptisme. Vnlesse a man be borne againe of water & the spirite, he cannot enter into the kingdome of God. Lo (say they) howe baptisme is by the Lordes owne mouth called regeneration. Them therafter whom it is more than enough known to be vnable to receive regeneration by what colour we do admit to baptisme which cannot be without regeneration? First they are deceived in this that they thinke that in this place mention is made of baptisme, because they heare the name of water. For after Christ had declared to Nicodemos the corruption of nature, and taught him, that men must be borne of new, because Nicodemos dreamed of a bodily newe birth, he there shewed the manner how God doeth regenerate vs, namely by water and the spirite: as though he should say by the spirite which in cleansing and watering faithfull soules, doeth the office of water. Therefore I take water and the spirite simile for the spirite, which is water. Neither is this a newe forme of speech, for it altogether agreeth with the same which is in the thirde Chapter of Mathew: Hee that followeth me, it is hee that bat- 

Matt. 3.111. 

Christ
Christ is none other, but to teach that all they must put on their own nature which aspire to the heavenly kingdom. Howebeit if wee lift to causen volatile as they doe, it were easie for vs (when we haue granted as they would haue it) to inferre vpon them that baptism is before faith and repentance: for as much as in the wordes of Christ it goeth before the spirit. It is certaine that this is vnderstanded of spirituall gites: which if they come after baptism, I haue obtained what I require. But leaueing cauillations, we must holde saft the plaine expostion, which I haue brought, that no man till hee haue beene renewed with liuing water, that is, with the spirite, can enter into the kingdom of God.

26 Nowe hereby also it is evident that their said inuention is to bee hisled out, which adiudge all the unbapptised to eternall death. Therefore let vs according to their request imagine baptism to bee ministred to none but to them that be grown in age: What will they say, shall become of a Child, which is rightly and well instructed with the introductions of godlines, if when the day of Baptisme is at hande, he happen to bee taken away with sudden death beside all mens hope? The Lords promise is cleare, that whatsoever hath beleued in the sonne, shall not see death, nor shall come into judgement, but is already passed from death into life: and it is no where founde that he euer damned him that was not yet baptised. Which I would not haue so taken of mee as though I meant that baptism might freely bee despised (by which despising I affirme that the Lords covenant is defiled: so much lesse can I abide to excuse it) onely it is enough for mee to prooue, that it is not so necessary, that he should be immediately thought to be lost, from whom power is taken away to obteyne it. But if wee agree to their fancie desuie, wee shall damne all them without exception, whom any chance withholdeth from baptism, with howe great faith soever (by which Christ himselfe is possesseed) otherwise they are endued. Moreover they make all infantes guiltie of eternall death, to whom they denye baptism, which by their owne confession is necessary to salvation. Nowe let them looke howe trimly they agree with the wordes of Christ, by which the kingdom of heaven is adjudged to that age. But, to graunt them anything so much as pertaineth to the understanding of this place, yet they shall gather nothing thereof, ynes they overthrow the former doctrine which we haue stablished concerning the regeneration of infants.

27 But they glory that they haue the strongest holde of all in the verie institution of Baptisme, which they fetch out of the last Chapter of Mathew: where Christ sending forth his Apostles to al nations, giueth them the first commandement to teach them, and the second to Baptise them. Then also out of the last of Mark they adioine this, He that beleueth and is baptised, shall be saued. What seek we further (say they) when the Lords owne wordes doe openlye found, that we must first teach ere we baptize, and doe assigne to baptism the second estate after Faith? Of which order the Lords also shelued an example in himselfe, which would be baptised not till thirtieth yeare. But here, O good God, howe many wayes doe they both entangle themselues, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of Baptisme from thence
thence, which Christ had from \( \overline{\text{t}} \) beginning of his preaching given in charge to his Apostles to minister. Therefore there is no cause why they should affirm that the lawe and rule of Baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with the for this fault, yet howe strong is this manner of reasoning? Truely if I lifted to dally with them, there is not a little lurking hole, but a most wide fielde offereth it selfe open for vs to escape them. For when they sticke so fast to the order of words, that they gather that because it is saide, Go, preach and baptifie, Againe, he that beleueth and is baptised, therefore they must preach before that they baptifie, & beleue before \( \overline{\text{t}} \) they require baptisme: why may not wee againe aunfwere them with saying that we must baptifie before that we must teach the keeping of those things that Christ hath commanded: namely sith it is saied, baptifie ye, teaching them to keepe whatsoever things I have commanded you? which same things we have noted in that saying of Christ which hath bin even now alleadged concerning the regeneration of water and the Spirit. For if it be so vnderstoode as they would haue it, verily in that place baptisme must be before spirituall regeneration, because it is named in \( \overline{\text{t}} \) first place. For Christ doth teach that wee must be regenerate, not of the Spirit & water, but of water and the spirite.

28 Nowe this invincible reason where vpon they beare themselves so bolde, seemeth to be somewhat shaken: but because truth hath defence enough in simplicitie, I will not escape away with such light arguments. Therefore let them take with them a full aunfwere. Christ in this place giueth the cheefe commandement concerning Preaching of the Gospell, wherenunto he adjoineth the ministrie of baptisme as an addition hanging vpon it. Againe he speaketh none other wise of baptisme, but so farre as the ministration of it is vnder the office of teaching. For Christ sendeth the Apostles to publish the Gospell to all the nations of the worlde, that they should from eache where with the doctrine of salvation gather together into his kingdom men that before were lost. But whom or what manner of men? It is certaine that there is no mention but of them that are able to receive teaching. Afterwarde he addeth that such, when they are instructed, ought to be baptised, adioyning a promise, that they which beleue and are baptised shall be saved. Is there in all that saying so much as one syllable of infantes? What forme therefore of reasoning shall this be wherewith they affaile vs: they which are of grewen age, must first be instructed, that they may beleue, etc? they be baptised: therefore it is unlawfull to make baptisme common to infantes? Although they would burst themselves, they shall prooue nothing else by this place but that the gospell must be preached to them that are of capacitie able to heare it, before that they be baptised, forasmuch as he there speakest of such only. Let them hercelf, if they can, make a stoppe to debarre infantes from baptisme.

29 But that even blinde men also may with grappling finde out their deceites, I will point them out with a very cleare similitude. If any man cauill that infantes ought to haue meate taken from them, vpon this presence that the Apostle sufferrith none to eate but them that labor, shall hee not bee woorthise that all men should spit at him? Why so? Because he with difference draw-
draweth that to all men, which was spoken of one kinde & one certaine age of men. No whit handsomer is their handling in this present cause. For, that which every man seeth to belong to one age alone, they draw to infants, that this age also may be subiect to the rule which was made for none but the that were more grown in yeares. As for the example of Chrift, it nothing vpholdeth their side. He was not baptised before that hee was thirtie yeares old. That is in deede true: but there is a reason thereof ready to be shewed: because he then purposed by his preaching to lay a sound foundatió of bap- tisme, or rather to flabill the foundation which had beene before layde of John. Therefore when he minded with his doctrine to institute baptism, to procure y greater authoritie to his institution, hee sanctified it with his owne bodie, and that in such fittenesse of time as was most convenient, namely whe he began his preaching. Finally, they shal gather nothing else hereof, but that baptisme take his original & beginning at the preaching of the Gospel. If they lift to appoint the thirteenthe yeare, why do they not keepe it, but do receiue every one to baptism as hee hath in their judgement sufficiently profited? yea & Seruettus one of their masters, when he suffey required this time, yet began at the 21 yeare of his age to boast himselfe to be a Prophet. As though he were to be suffred that taketh upon himselfe the place of a teacher in the church, before that he be a member of the church.

At the last they objeect, that there is no greater cause why baptism should be giuen to infants, than the Lordes supper, which yet is not granted them. As though the scripture did not euery way expresse a large difference. The same was in deede vfluallly done in the olde Church, as it appeareth by Cyprian and Augustine: but that manner is worthily grown out of vfe. For if wee consider the nature and properte of baptism, it is truely an entrie into the Church, and as it were a forme of admission, whereby we are adnum- bred into the people of God, a signe of our spirituall regeneration by which we are borne againe into the children of God: whereas on the other side the Supper is giuen to them that be more grown in age, which having passed tender infancy, are nowe able to beare strong meate. Which difference is verie evidently shewed in the Scripture. For there the Lord so much as per- taineth to baptism, maketh no choise of ages. But hee doeth not likewise giue the supper to all to take part of it, but onely to them which are fit to dif- cerne the bodie & bloud of the Lord, to examine their owne conscience, to declare the Lords death, to wey the power thereof. Woulde wee haue any thing plainer, than that which the Apostle teacheth whé he exhorteth that euery man should proue & examine himselfe, and then eate of this bread & drink of this cup? Therfore examination must go before, which should in vaine be looked for of infants. Againe, he that eateh unworthy, eateh & drinketh damnation to himselfe, not discerning the Lords bodie. If none can partake worthy but they that can well discern the holiness of the Lords bodie, why should we giue to our tender children, poufion in freede of liue- ly foode? What is that commandement of the Lorde, ye shal do it in re- membrance of mee? what is that other which the Apostle declareth from the same. So oft as ye shal eate of this bread, ye shall declare the Lords death till he come? What remembrance (I befeech you) shal we require.
although it grieueth me to lode the readers with a heape of trifles: yet it is abe worth the travaile briefly to wipe away such gay reasons as Seruettus not the least of the Anabaptistes, yea the great glorie of that company, thought himselfe to bring when he prepared himself to conuict. He alleageth, that Christes signes as they be perfect, so doe require them that be perfect or able to conceuue perfection. But the solution is easie: that the perfection of baptisme, which extendeth euен to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, wherunto baptisme alluere vs at our life long by continual degrees. He obiecteth that Christes signes were ordeined for remembrance, that every man should remember that hee was buried together with Christ. I answere that which hee hath fained of his owne head, needeth no confusion: yea y which he draweth to baptisme, Pauls wordes shewe to be proper to the holy Supper, that every man should examine himselfe; but of baptisme there is no where any such thing. Whereupon wee gather that they be rightly baptised which for their smallnesse of age, are not yet able to receive examination. Whereas he thirdly alleageth, that all they abide in death which beleue not the Sonne of God, and that the wrath of God abideth upon them: and therefore that infantes which cannot beleue lie in their damnation: I answere that Christ there speake not of the generall gilinesse wherewith all the potterie of Adam are enwrapped, but onely threateneth the desippers 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 blesteth, he is dischargd from the curse of Adam and the wrath of God: Sith therefore it is known that infantes are blest of him, it followeth that they are dischargd from death. Then hee falsely citeth that which is nowhere red, that whoseoeuer is borne of the spirite, heareth the voice of the spirite. Which although we gaunt to be written, yet shall prooue nothing else but that the faithfull are framed to obedience, according as the spirite worketh in them. But that which is spoken of a certaine number, it is faulcic to drawe indifferently to all. Fourthly, he obiecteth: because that goth before which is natural, we must tarry ripe time for baptisme which is spirittual. But although I gaunt that all the potterie of Adam begotten of the flesh do from the verie wombe beare their owne damnation, yet I denye that that wistandeth but that God may presently bring remedie. For...
For neither shall Seruettus prove that there were many yeres appointed by God that the spirituall newnesse of life may beginne. As Paule testifieth, although they which are borne of the faith full are by nature damned; yet by supernatural grace they are saved. Then he bringeth foorth an allegorie, that Dauid going vp into the towre of Sion, did leade neither blind men nor lame men with him but strong souldiours. But what if I set a parable against it, wherein God calleth to the heavenly bankete blinde men and lame men: howe will Seruettus vvinde himselfe out of this knot? I ask also whether lame and maimed men hadde not first beene souldiours with Dauid. But it is superfluous to tary longer upon this reason, which the readers shall find by the holy historie to bee made of meere fallchoode. There followeth an other allegorie, that the Apostles were fishers of men, not of little children. But I ask, what that saying of Christ meaneth, that into the net of the Gop pel are gathered all kindes of fishes. But because I like not to play with allegories, I answer that when the office of teaching was enioyned to the Apostles, yet they were not forbidden from baptizing of infants. Howebeit I wold yet know, when the Euangelift nameth the Anthropous, men, (in which worde is comprehended all man kinde without exception) why they should deny infants to be men. Scenethly he allegeth, that fith spirituall things agree with spirituall, infants which are not spirituall, are also not meeke for baptism. But first it is plainely cuident, howe wrongfully they wreft the place of Paul. There is entreated of doctrine: when the Corinthians did too much stande in their owne conceite for vaine sharpenesse of witte, Paul rebuketh their sluggishnesse, for that they were yet to bee instructed in the first introductions of heavenly wisdome. Who can thereof gather that baptism is to be denied to infants, whom being begotten of the flesh God doth by free adoption make holy to himselfe? Whereas he sayth, that they must be fedde with spirituall meate, if they bee newe men, the solutio is eae, by baptism they are admitted into the flocke of Christe, and that the signe of adoption suffifeth them, till being grown to age they bee able to bare strong meate: that therefore the time of examination which GOD expressly requireth in the holy Supper, must be tarryd for. Afterwarde he obiecteth that Christ calleth all his to the holy Supper. But it is certayne enough that he admitte none, but them that bee already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchsafed to embrace, do stay in a fuerall and proper degree by themselves till they growe to age, and yet are not strangers. Whereas he sayth, that it is monfrous that a man after that he is borne, should not eate: I answer were that soules are otherwife fed than by the outwarde eating of the Supper: and that therefore Christe is neverthelesse meate to infants, al though they abftaine from the signe. But of baptism the cale is otherwise, by which onely the gate into the Church is opened to them. Against he obiecteth that a good Stewarde distributeth meate to the householde in due time. Which although I willingly grant: yet by what right will he appoint unto vs the certaine time of Baptisme, that he may proue that it is not giuen to infants out of time. Moreover he bringeth in that commandement of Christ to the Apostles, that they should make haft into the harvest, while
While the fieldes waxe white, Verily Christ meaneth this onely, that the Apostles seeing the fruit of their labour present, should the more cheerfully prepare themselves to teach. Who shall therefore gather that the only time of harvest is the ripe time for 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 full age, which had beene already throughly taught, & had professed Christ: as itbehoued that the Lewes vnder the lawe should be the disciples of Moses: yet no man shall there of rightly gather, that infantes were strangers, whom the Lord hath testified to be of his householde. Beside these hee alleageth, that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heirs of the kingdom of heaven, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioyned in common with full grown men, and that the abstaining for a time from the Supper withstanding not but that they pertain to the body of the Church. Neither did the thefe that was conuersted on the Croffe, ceaue to be brother of the godly, although hee never came to the Supper. Afterwarde hee addeth, that none is made our brother but by the Spirite of adoption, which is gien onely by the hearing of faith. I answerere, that hee still falleth back into the fame deceitsfull argument, because he overthwartly draweth that to infantes which was spoken onely of grown men. Paule teacheth there that this is Gods ordinarie manner of calling to bring his elect to the faith, when hee stirreth vp to them faithfull teachers, by whose ministrie & travaile hee reaches his hand to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infantes into Christ? Where he obiegeth that Cornelius was baptised after that he had receiued the holy Ghost: howe wrongfully hee dooth out of one example gather a generall rule, appeareth by the Eunuch and the Samaritans, in whome the Lord kepe a contrarie order, that baptism went before the gifts of the Holy Ghost. The fiftenth reason is more than foolish. He sayeth that we are by regeneration made goddes: and that they be gods to whom the worde of God is spoken, which accordeth not to children that be infantes. Whereas hee faineth a Godheade to the faithfull, that is one of his dotages, which it perteineth not to this presente place to examine. But to wrest the place of the Psalm to so contrary a fense, is a point of desperate shamelesnesse. Christ sayeth, that Kings & Magistrates are called of the Prophet gods', because they beare an office appointed them of God. But, that which concerning the speciall commandement of governaunce is directed to certaine men, this handsonme expostour draweth to the doctrine of the Gospell, that hee may banishe infantes out of the Church. Againe he obiegeth, that infantes 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 sayde, that to regenerate vs doctrine is the uncorruptible seede, if wee be fitt 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 lawe a
As this goodnes, his name may be sanctifyed? Furthermoe he affirmeth that none can come to Christ, but they that have been prepared of John. As though John's office were not enduring but for a time. But, to omit this, truly that same preparation was not in the children whom Christ embraced & blest. Wherefore let him go with his false principle. At length he calleth for patrones Trismegistus and the Sibylles, to prove that holy washings pertaine not but to them that are of grown age. Lo how honorably he thinketh of the baptism of Christ, which he reduceth to the Ceremonies of the Gentiles, that it may be no otherwise ministred than pleaseth Trismegistus. But wee more esteeme the authoritie of God, whom 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 wee count it lawfull to borrowe out of the cleansings of the Gentiles any thing that may change in our baptism the everlafting and inviolable 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 baptism may enterlude-like and in sport be ministred of boys when they play. But of this matter let him quarel 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 overthrowe the holy ordinance of God? But it is no marueile that these reprobate Spirites, as though they were vexed with a phrensie, dothrue in all the grossest absurdities for defence of their errors: because God doth with such giddinesse lustly take vengeance of their pride and stubbornnesse. Verily I trust I haue made plain with how feeble succors Serucetius hath holpen his silly brethren the Anabaptists.

32. Nowe I thinke it will be doubtfull to no sober man, howe rashly they trouble the church of Christ, that moue brawles and contentions for baptism of infants. But it is profitable to consider, what Satan goeth about with this so great tumulte; even to take away from vs the singular fruit of affiance and spiritual joy which is to be gathered hereof, and to diminiath as much also of the glorie of the goodnesse of God. For howe sweete is it to godly minde, to be certified not onely by worde, but also by sight to be seene with eyes, that they obtaine so muche favoure with the heauenly father, that hee hath also care of their postcritie? For here it is to be seene, howe hee taketh upon him the person of a most prouident Father of householde towarde vs, which euen after our death doeth not lay away his carefulnesse of vs, but prouideth and foreseyth for our children. Ought we not here after the example of Dauid with al our heart to lice vp vnto thanksgiving, that by such swhe of his goodnes, his name may be sanctified? This, verily Satan intendeth, in affailing with so great armes the baptism of infants; namely, that

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Exod. 13.3, Exod. 13.5.
this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by like & little vanish away. Whereupon we should growe not only a wicked vnthankfulness toward the mercie of God, but also a certaine slothfulness in instructing our children to godlineffe. For by this spurre we are not a little pricked forward to bring them vp in the earnest feare of God and in the keeping of his lawe, when we consider that euery immediately from their birth, he taketh and acknowledgeth them for his children. Wherefore vnlesse we lift enuiously to darken the bountifulnesse of God, let vs offer to him our children, to whome he giueth a place among them that be of his familie and housholde, that is to say, the members of the Church.

The xvii. Chapter.
Of the holy Supper of Christ: and vvhatis availeth vs.

After that God hath once received vs into his familie, and not onely to take vs as his servants, but as his children: that he may fulfill the office of a most good father, and carefull for his issue, he 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 libera-
itie. To this ende therefore he hath giuen his Church an other Sacrament by the hande of his onely begotten Sonne, namely a spiritual banke, wherein Christ testifieth himselfe to be the quickning bread, wherewith our soules are fed to true and blessed immortallitie. But forasmuch as the knowledge of so great a mysticke is verie necessarie, and according to the greatnesse thereof, requirith a diligent declaration: and Satan, that he might bereave the Church of this inestimable treasure, hath long ago spread mistes, and since that time darknesse, to obscure the light of it, and then hath stirred strifes and battales that might estrange the minde of the simple from ta-
ting of this holy foode, and hath also in our time attempted the same craft: therefore when I shall haue briefly knit vp the summe for the capacitie of the vnlearned, I will vndo those knottes, wherewith Satan hath endeavoured to snare the world. First, bread and wine are signes, which represent unto vs the invisibl foode, which wee receiue of the flesh and bloud of Christ. For as in baptisme God againe begynning vs doeth graffe vs into the fellow-
ship of his Church, and by adoption doeth make vs his owne: so wee haue saide that he perfourmeth the office of a prouident Father of household, in this that he continually ministreth vs meate, that he sustaine and prefer-
ueath vs in that life whereinto he hath by his worde begotten vs. Nowe the onely meate of our soule is Christ, and therefore the heavenly Father cal-
leth vs to him, that being refreshed with common partaking of him, wee may from time to time gather liuely force, vntil wee attaine to heauenly im-
ortalitie. But forasmuch as this mysticke of the secrete vniiting of Christ with the godly is by nature impossible to be comprehended, he giueth the figure and image thereof in visible signes most fit for our small capacitie: yea, as it were by carnetnes and tokens giuen, hee maketh it so assured unto vs as if it were seene with our eyes, because this so familiar a similitude entret
cum.
To Salvation. Lib. 4.

even into the grossest minde, that soules are so fed with Christ, as bread and wine do sustaining the bodily life. Nowe therefore wee have it declared, so what end this mystical blessing tendeth, namely to assure vs, that the bodie of the Lorde was so once offered for vs, that we nowe eate it, and in eating it do seale in vs the effectual working of that onely sacrifice: that his bloud was so once shed for vs, that it is vs to continual drinke. And so found the words of the promise there adioyned. Take, this is my bodie, which is delivered for you. The body therefore which was once offered vp for our saluation, we are commancked to take and eate; that when we see our soules to be made partakers of this, wee 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 which he hath once established with his bloud, so much as pertaineth to the confirming of our faith, so oft as he reacheth vs, that holy bloud to be tasted of.

2 A great fruit verily of affiance and sweetenesse may godly soules gather of this Sacrament, because they have a witnesse, that we are growe together into one bodie with Christ, so that whatsoever is his we may call ours. Hereupon followeth that we may boldly promise vs to our soules, that everlafting life is ours, whereof he is heire: and that the kingdom of heauen, whereinto he is now entred, can no more fall away from vs than from him; againe that we cannot now be condemned by our soules, from the giltines 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 inmeasurabyl bountifullnes he hath made with vs; that he being made with vs the sonne of man, hath made vs with him the soules of God: that by his comming downe into earth, he hath made vs a way to go vp into heauen: that putting vpon him our mortalitie, he hath giuen vs his immortalitie: y taking on him our weakenesse, he hath strengthened vs with his power: that taking our povertie to himselfe, he hath conueyed his riches to vs: that taking to him the weight of our vnrighteousnes, wherewith we were oppressed, he hath clothed vs with his righteousnesse.

3 Of all these things we have so full a witnesing in this Sacrament, that wee must certainly determine, that Christ is truly giuen vs, as if Christ himselfe were set present before our eyes, and handled with our hands. For this worde can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my bodie which is delivered for you; this is the bloud, which is shed into the forgiuenesse of soules. 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 delivered 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 laide away both, not for his commoditie, but to our saluation. And truely it is to bee diligently marked, that the chiefe and in a maner whole pith of the Sacrament standeth in these worde, Which is delivered for you, Which is shed for you, For otherwise it should not much profit vs, that the bodie and bloud of our Lord are nowe distributed, unless they had beene once giuen forth for our redemption.
and salvation. Therefore they are represented under bread and wine, that we should learn that they are not only ours, but also ordained for the nourishment of spiritual life. This is it that wee before sayde, that from the corporall things which are shewed foorth in the Sacraments, we are by a certaine proportionall relation guided to spirituall 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, suiteth, and maintaineth the life of our bodie: so the bodie of Christ is the onely meane to quicken and giue life to our soule. When wee see wine set foorth for a signe of his bloud: wee must call to minde what vses wine bringeth to the body, that wee may consider that the same are brought to vs spiritually by the bloud of Christ: those vses be, to cherish, to refresh, to strengthen, to make mery. For if wee sufficiently wexe, what the delivering of this holy bodie, what the shedding of this holy bloud, hath profited vs: we shall plainly perceive that these things which are spoken of bread and wine, according to such proportionall relation doe verie well accord with them towaarde vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not simply and without hier consideration to reach to vs the bodie of Christ: but rather that same promise, whereby he testifieth, that his flesh is verily meat, & his bloud is drinke, with which we are fed into eternall life: whereby he affirmeth himselfe to be the面包 of life; of which who so eateth, he shall live for ever: to scale (I say) and confirm that promise: and for bringing the same to passe, to send vs to the cross of Christ, where that promise hath beene truly performed, and in all points fulfilled. For we do not well and healthfully eate Christ but crucified, when we do with lively conceit perceive the effectualnes of his death. For whereas he called 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 such of the Father, and performed himselfe such, when being made partaker of our humane mortality, he made vs partners of his divin immortalitie: when offering himselfe for sacrifice, he tooke our accurs'd clefsse upon himselfe, that he might fill vs with blessing, when with his death he drowned and swallowed vp death; when in his resurrection he raifed vp this our corruptible flesh which he had put on, to glorie and vn-corruption.

5 It remaineth that by appliance all the same may come to vs. That is done, both by the Gospell, and more clearly by the holy Supper, where both he offereth himselfe to vs with all his good things, and wee receive him by faith. Wherefore the sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it giueth vnto vs the taste and favoure of that bread, then it maketh vs to feel the strength of that bread. For it promiseth vs, that whatsoever Christ did or suffred, the same was done to giue life to vs. Then, that this giuing of life is everlasting, by which wee may without ende be nourished, sustaine, and preferred in life. For as Christ should not have beene to vs the bread of life, vnlesse hee had beene borne and had died for vs, vnlesse hee had risen againe for vs:
so noe he should not be the same vnlesse the effectualnesse and fruitie of his birth, death and resurrection, were an everlasting and immortall thing. All which Christ hath very well expressed in these wordes: The bread which I will giue, is my flesh, which I wil giue for $ 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 giuen forth to death for our salvation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Once therefore he gave it, that he might be made bread, when he gave forth himselfe to be crucified for the redemption of the world: daily he giueth it, when by the wordes of the Gospel he offereth it vs to vs to be receiued, so farre as it was crucified: where he sealeth that deliuerance with the holy mysterie of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Nowe herein we must beware of two faultes, that neither doing too much in abasing the signes, we seeme to pluck them from their mysteries: to which they are in a maner knitte fast: nor that being immeasurable in aduaning the same, we seeme in the mean time somewhat to darken the mysteries themselves. That Christ is the breade 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 likewise agreed upon among all men, what is the maner of partaking of him. For there be that in one worde define that to eate the flesh of Christ, and to drinke his bloud, is nothing els but to beleue in Christ himselfe. But I thinke that Christ meant some certainer and hier thing, in that notable ser -mon where he commendeth to vs the eateing of his flesh: namely, that wee are quickned by the true partaking of him: which also he therefore expresse d by the wordes of eating and drinking, least any man shoulde thinke, that the life which we receiue of him is conceiued by bare knowledge onely. For as not the sight, but the eating of bread suffiseth the body for nourishment: so it behoueth that the soule be truely & throughly made partaker of Christ, that by the power of him it may be quickened into a spiritual life. But in the mean time we confesse ye there is no other eating, but of faith: as there can no other be imagined. But this is the difference betweene my words and theirs, that with them to eate is only to beleue: but I say ye the flesh of Christ is eaten with beleuing, because by faith he is made ours, and I say that eateing is the fruitie and effect of faith. Or, if you will haue it plaine, with them eareing is faith: and I thinke it rather to folowe of faith. In wordes verily the difference is but small: but in the thing itselfe, not small. For though the Apostle teacheth that Christ dwelleth in our heartes by Fayth: 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 faithfull doe obtaine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not only to teach that in the faith of his death and resurrection, salvation is reposed for vs; but also that by true partaking of himselfe it is brought to paffe, that his life passeth into vs, and becommeth ours, like as bread, when it is taken for foode, miniftereth liueliness to the body.

6 Neither did Augustine, whom they bring in for their patrone, in any
Other meaning write that we eate by beleauing, than to shewe that this eateing is of faith, not of the mouth. Which I alfo denie not: but yet therewithall I addde, that we doe by faith embrace Christ, not appearing a farre of, but making him selue one with vs, that he may be our head, and we his members. Yet doe not I vterly dilawle that manner of speaking: but onely I denie it to be a full declaration, if they mean to define what it is to eate the fleche of Christ. Otherwife I fee that Augustine hath offyled this forme of speeche: as when he sayeth in the thirde booke Of Christian doctrine, Vnleffe ye eate the fleche of the sonne of man: this is a figure teaching that wee must communiate with the passion of the Lorde, and must sweetely and profitably lay yppe in remembrance that for vs his fleche was cruicified and wounded. Againe when he sayeth, that the three thousande men whiche were converted at Peters sermon, did drinke the bloud of Christ by beleauing, which they hadde shedde by cruell dealing. But in many other places he honorably setteth out that benefite of faith, that by it our soules are no leffe refreshed with the communicating of the fleche of Christ, then our bodies are with the breade which they eate. And the same is it: which in a certaine place Chryfoftome wryteth, that Christ doeth 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 conceiue a naked imagination. As for them that wil haue the Supper to be only a marke of outward profession, I do now passe them ouer: because I thinke I haue sufficiently confuted their error, 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 promife expresst that may be of force to conforme faith. Whereupon followeth, that vnleffe wee haue respect to God, and embrace that which he offereth, wee doe not rightly vse the holy Supper.

Moreover they alfo do not satisifie me, which acknowledging that we haue some communie with Christ, when they mean to express it, do make vs partakers onely of the Spiritie, without making any mention of fleche and bloude. As though all those things were spoked of nothing, that his fleche is verily eate, that his bloude is verily drinke: that none hath life, but hee that eate that fleche, and drinketh that bloude: and such other sayninges that belong to the same ende. Wherefore if it bee certaine that the full communicating of Christ proceedeth beyond their descrip: ito, as it is too narowly straine: I will nowe goe aboute to knit vp in fewe wordes, howe large it is and howe farre it extendeth it selfe, before that I paie of the contrarie fault of excessse. For I shall haue a longer disputation with the excessfull teacheers, which, when according to their owne grossnesse they frame a maner of eating and drinking full of absurditie, doe also tranfigure Christ stripped out of his fleche into a fantasie: if yet a man may with any wordes comprehende so greate a mysterie, which I see that I can not sufficiently comprehend with minde: and therefore I doe willingly confess, that no man shoulde measure the hinesse thereof by the small proportion of my childishnesse. But rather I exhorte the readers, that they do not restraine the sente
of their minds within these too narrow bounds: but endeavour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I have trauelled to say all, thinke that I haue yet faide but little in respect of the wonderful thereof. And although the minde can doe more in thinking than the tongue in expressing: yet with greatneffe of the thing, the minde also is surmounted and ouerwhelmed. Finally therefore nothing remaineth, but I must breake forth into admiration of that mysterie, which neither the minde can suffice to thinke of, nor the tongue to declare. Yet after such manner as I can, I will 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, wee are taught out of the scripture, that Christ was from the beginning that life bringing worde of the Father, the fountaine and original of life, from whence all things euery receiued their hauing of life. Wherefore John sometime calleth him the worde of life, and sometime writeth that life was in him: meaning that hee euery then flowing into all creatures, pouered into them the power of breathing & luing. Yet the fame John addeth afterward, that the life was then and not till then openly theewed, whē the Sonne of God taking vpou him our fleefe, gauε him felfe to be seene with eyes and felt with handes. For though he did before also spread abroad his power into the creatures: yet because man, being by sinne estranged from God, hauing loft the communion of life, lawe on euery fide death hanging ouer him: that he might recouer hope of immortality, it behooved that he shoule be recouered into the communion of that worde. For howe small a confidence maieft thou conceive thereof, if thou heare the word of God in deed, from which thou art most farre remoued, conteine in it felfe the fulneffe of life, but in thy felfe and rounde about thee nothing offereth it felfe and is present before thine eyes but death? But since that fountaine of life beganne to dwell in our fleshe, nowe it be not a farre off hidden from vs, but presently deliuereth it felfe to be partaken of vs. Yea and it maketh the very fleshe, wherein it resteth, to bee of power to bring life to vs, that by partaking thereof we may bee ledde to immortality. I am (faie hee) the bread of life, y am come downe from heauen. And the bread which I will giue is my fleshe, which I will giue for the life of the worlde. In which wordes he teacheth, not onely that he is life, in respect that hee is the eternall worde of G O D which came downe to vs from heauen, but that in comming downe he pouered the fame power into the fleshe which he did put on, that from thence the communicatig of life might flowe soure vnto vs. Hereupon also these things nowe follow, that his fleshe 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 noe they finde life in their owne fleshe. For so they doe not onely with eafe pasfage atteince vnto it, but haue it of it felfe laid abroad for them and offering it felfe vnto them. Onely let them hold open the boforme of their heart y: they may embrace it being present, and they shall obtaine it.

9 But although the fleshe of Christ haue not so great power of it felfe, that it can giue life to vs, which both in the owne first estate of it was sub-
Cap. 17. Of the outward meanes

Ioh. 5:19.

left to mortality, and now being endued with immortality, liueth not by it selfe: yet it is rightfully called life bringing, which is filled with fulnesse of life to pour it into vs. In which meaning I doe with Cyril expounde that saying of Chrift: as the father hath life in himselfe, so hee hath also given to the fonne to have life in himselfe. For there he properly speaketh of his gifts, nor which hee from the beginning possessed with the father, but with which he was garnished in the fame fleshe in which he appeared. Therefore hee sheweth that in his manhood also dwelleth the fulnesse of life, that whosoever partakest of his fleshe and bloode, may therewithall also enjoy the partaking of life. Of what fort that is, we may declare by a familiar example. For as out of a fountaine water is sometime dronke, sometime is drawn, sometime by forrowes is condueted to the watering of groundes, which yet of it selfe doeth not ouerflow into so manie vses, but from the verie spring itselfe which with euerlasting flowing yeeldeth and miniftreth vnto it from time to time newe abundance: so the fleshe of Chrift is like a rich and unwafted fountaine which poureth into vs the life springing from the Godhead into it selfe. Nowe who seeth not, that the communion of the fleshe and bloode of Chrift is necessearie to all that aspire to heauenly life? Hereunto tendeth that saying of the Apostle, that the Church is the body of Chrift and the fulfilling of it: and that he is the head out of which the whole body coupled and knit together by ioynites maketh encrease of the body: that our bodies are the members of Chrift. All which things 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 fleshe, hee hath yet let us with a more glorious title, when he saide that we are members of his bodie, and are of his bones and of his fleshe. At the last to declare it to be a matter greater than all wordes, he concludeth his saying with an exclamacion, This is (faith hee) a great secret. Therefore it should be a point of extreme fulnesse to acknowledge no communion of the faithfull when the fleshe and bloode of the Lorde, which the Apostle declareth to bee so great, that hee had rather wonder at it than express it.

10 Let the summe bee, that our soules are so fedde with the fleshe and bloode of Chrift, as breade and wine doe maintaine and sustaine the bodily life. For otherwise the proportionall relation of the signe shoulde not agree, vnlesse soules did finde their foode in Chrift. Which can not be done, vnlesse Chrift doe truely growe into one with vs, and refuseth vs with the eating of his fleshe and drinking of his bloode. But although it seeme incredible, that in so great distance of places the fleshe of Chrift reacheth to vs that it may bee meete to vs: let vs remember howe much the secrete power of the spiritue fummounteth above all our senses, and howe soothe it is to goe about to measure his vnmeasurablenesse by our measure. That therefore which our minde comprehendeth not, let our faith concieve, that the spiritue truely kniteth in one those things that are scattered in places. Nowe that same holy communicating of his bodie and bloode, whereby Chrift powreth his life into vs, even as it bee pearced it into our bones and marowes, hee in the upper
Supper also testifieth and sealeth: and that not with setting before vs a vaine or voyde signe, but bringing forth there the effectuall working of his spirit whereby he fulfilleth that which he promiseth. And verily he there offreth & deluereth the thing signified to all them that sit at that spirituall banke: although it be receiued with fruit of the faithfull only, which receive fo great bountifulnesse with true faith and thankfulnessesse of minde. After which manner the Apostles sayde, that the bread which we breake is the communion of the bodie of Christ: and that the cuppe which wee hallowe with the worde and prayers to that purpose, is the communion of his bloud. Neither is there any cause why any man should obie, that it is a figuratiue speeche, by which the name of the thing signified is giuen to the signe. I graunt verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we find rightly gather of the deliuereance of the signe, that the thing it selfe is deliuere. For vnlesse a man will call God a deceiuer, he can never be fo bolde to saue that hee seteth before vs an emptie signe. Therefore if by the breaking of bread the Lorde doth truely represent the partaking of his body, it ought to be out of doubt that he truely performeth and deluereth it. And this rule is alway to be holden of the godly, that fo oft as they see the signes ordained of the Lord, they certainly think and perswade themselves that the trueth of the thing signified is here present. For to whatsoever should the Lorde deliuere to thee into thy hande the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is giuen vs, to seale the gift of an insuible thing: when wee receiue the signe of the bodie, let vs no lesse certainly beleue that the body it selfe also is giuen vs.

I say therefore (which both hath bin alway receiued in the Churche, and all they teach at this day that think right) that the holy mysterie of the Supper consisteth of two thinges: that is to say, of the bodily signes, whiche beeing set before our eyes doe repreuent unto vs insuible thinges according to the capacitie of our weakenesse: and of spirituall trueth, which is by those signes both figured and deliuere. Of what sort that is, when I meane to shewe it familiarie, I vfe to set three thinges: the signification, the matter which hangeth of signification, the vertue 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 and resurrection. By effect I understand the redemption, righteousnesse, sanctification, and eternall life, and whatsoever other benefites Christ bringeth vs. Now although all these thinges haue respect to faith: yet I leaue no place to this caullation: as though when I say that Christ is receiued by faith, I would haue him conceiued with understanding only and imagination. For the promises offer him, not that wee should sticke fast in the fight alone and in bare knowledge: but that we shoule enjoy the true communicating of him. And truely I see not how any man may haue confidence that he hath redemption and righteousnesse in the crosse of Christ, and life in his death, but principally standing vpon the true communion of Christes himselfe. For those good thinges shoule not come to vs, vnlesse Christ first made himselfe ours. I say therefore, that in the mysterie of the Supper, by the signes
signes of bread and wine Christ is truly delivered to vs, yea and his body and bloud, in which he hath fulfilled al obedience for purchasing of righteounes to vs: namly first we shou'd grow together into one body with him: & then being made partakers of his substance, we may also seele his power in the communicating of all his good things.

12 Now I come down to the excellece mixtures, which superstition hath brought in. For herein Satan hath played with maruelous futtetie, that withdrawing the minde of men from heauen, he might fill them with peruerfe errour, as though Christ were fastened to the element of brede. And first we must not dreame such a presence of Christ in the Sacrament, as the craftsmen of the court of Rome have fained: as though the body of Christ were made present with presence of place, to be handled with hands, to bee brooed with teeth, and swallowed with mouth. For this forme of recantation Pope Nicolas endited to Berengarius, to bee a witnffe of his repentance: namely with words fo farre monstruous, that the author of the glofe crieth out, there is danger, if the readers do not wisely take heed to them-selves, leaft they should fuckle out of them an herefie worse than was that of Berengarius. In the seconde distinction, in the Chapter beginning thus, Ego Berengarius. But Peter Lombarde, although he trauaile much in excuting the absurditie, yet more inclineth to the contrary sentence. For as wee nothing doubt that it hath limites according to the perpetuall nature of the bodie of men, and is holden in heauen, into which it was once receiued, vntil hee returne to judgement: so to drawe it bacze vnder these corruptible elements or to imagine it present euer where, we account it to be vitrallly vn-lawfull. Neither verily is it fo necedful to this that we may enjoy the partaking of it: forasmuch as the Lorde giueth vs this benefit by his Spirit, that we be made one with him in body, Spirit, and soule. The bonde therefore of this conioyning is the spirit of Christ, by the knitting whereof we are coupled together, and as it were a certaine conduit, by which whatsoever Christ himselfe both is & hath, is conueyed to vs. For if we beholde the same shining forth with his beames vpon the earth after a certaine manner to caft forth his substance vnto it to engender, nourifhe, and quicken the fruites thereof: why should the extending of beames of the Spirite of Christ bee inferior to conuey the communion of his fleth and bloud into vs? Wherefore the Scripture, when it speaketh of our partaking with Christ, referreth the whole force thereof to the Spirite. Yet in neede of many, one place shall be sufficient. For Paul in the eight Chapter to the Romanes, sayth that Christ dwelleth in vs none otherwised than by his Spirite: whereby yet hee taketh not away that communion of his flethe and bloud of which we nowe speake, but teacheth that the Spirite alone worketh that we possesse whole Christ and haue him dwelling in vs.

13 The schoolemen thought more flamefally which were witholden with horror of so barbarous vngodlinesse. Yet they also themselves do nothing but mocke with futtler deceites. They graunt that Christ is not contained there by way of circumfcription nor after a bodily manner: but afterward they invent a way, which neither themselves doe understand, nor they can declare to other: yet it is such as falleth to this pointe that Christe must
be sought in the forme of breade as they call it. For what is it? When they say that the substance of bread is turn'd into Chrift, doe they not fatten him to the whitenes which they there leaue? 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 whatfoever wordes they bring in to clooke it with a deceitfull colour, this is the ende of all, that that is by confecration made Chrift, which before was bread: that from thence forth Chrift lieth hid under that couer of bread. Which alfo they are not ashamed in plaine wordes to expresse. For these be the wordes of Lombarde: that the body of Chrift, which in it selfe is visible, when the confection is ended, lieth hidden and is couered under the forme of bread. So the forme of that bread is nothing else but a visiour, that taketh away the sight of the flesh from the eies. Neither neede we many conjectures, to finde what shares they minded to lay with these wordes, with the thing it selfe plainely speake it. For it is to be scene with howe great superstition in certaine ages past, not onely the common fort of men, but alfo the verie cheefe of them haue bene holden, and at this day be holden in popishe Churches. For hauing little care of true faith (by which alone we both come into the fellowship of Chrift, and doe cleave together with him) to that they haue a carnal presence of him, which they haue framed beside the wordes, they thinke that they haue him present enough. Therefore in a summe, we se, that this hath ben gotten by this wittie furtlety, that bread was taken for God.

14 From hence proceeded ye same fained tranfubftantiation, for which at this day they figh more earnestly than for all the other articles of their faith. For the firft builders of that local presence could not vnwinde themselves from this doubt howe the bodie of Chrift shoulde be mingled with ye substance of breade, but that by and by many abfurdtities did thrift the felues in place. Therefore they were driven of necessitie to fece 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 Chrift ye he might hide himselfe under the forme, bringeth the substance to nothing. But it is meruellous, ye they fell to so great ignorance, yea feneleffe dunelle, that not only ye scripture but alfo the content of ye olde Church fighting againft it, they brought abroad that monfter. I grant indeed that some of the olde writers sometime vfed the name of turning: not for that they would destroy the substance in ye outwarde signes, but that they might teach that the bread dedicate to ye mystere differeth farre from common bread and is now other. But eche where they alplainely declare, that the holy supper consisteth of two partes, an earthlie part, and a heauenlie: and the earthlie part they do without controversie expound to be bread and wine. Truely whatsoeuer they babble, it is plain that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes presume to set against the evident wordes of God. For it is not fo long agoe since it was inuented: it was verily unknowne not only to those better ages, in which ye purer doctrine of religion yet flourished, but also even when that fame pureneffe was much defiled. There is none of the olde writers ye doth not in expresse wordes confesse ye holy signes in the Supper are bread and wine: although, as we haue faide, they sometime set it
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it out with diverse titles, to aduance the dignitie of y mysterie. For whereas they say y in the consecration is made a secrete turning, that now it is an other thing than bread and wine: I haue euene nowe giuen warning y they do not thereby meane the things them selves are brought to nought, but that they are now to be otherwise esteemed than common meates, which are appointed onely to feede the belly: forasmuch as in them is deliuered to vs the spiritual meat and drinke of the soule. This wee alfo deny not. If (lay these men) there bee a turning, it must needs be that there is of one thing, made an other thing. If they meane that there is some thing made which before was not, I agree with them. If they will drawe it to that their owne imagina
tion, let them answere me what change they thinke to be made in baptisme.
For herein the fathers alfo do determin in a maruellous turning, when they say that of a corruptible element is made a spiritual washing of y soule, yet none of them demierh that water remaineth. But (say they) there is no such thing in baptisme, as is y in the supper. This is my body. As though the question were of those wordes, which haue a meaning plaine enough: and not rather of that worde of turning, which ought to signifie no more in the Supper than in baptisme. Therfore farewell they with these fnares of syllables, whereby they doe nothing else but bewray their owne hungrineffe. For otherwise the signification would not agree together vnlesse the trueth which is there figured, had a liuely image in outward signe. Christes will was by the outward signe to testifye that his fleth is meate. If hee did set before vs onely an emptie imaginatiue forme of bread not true bread, where were the correlatiō 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 fleth of Christ. As, if in baptisme the forme of water shoulde deceiue our eyes, it shoulde not bee to vs. a certaine pledge of our wafting: yea by that deceitful fhe woulde shoulde bee giuen vs an occasion of wauering. Therfore the nature of the Sacrament is ouerthrown, vnlesse in the maner of signifying the earthly signe aunswer to y heavenly thing. And therefore we loose the trueth of this mysterie, vnlesse true bread represent to vs the true body of Christ. I repeat it againe: Sith y Supper is nothing else, than a visible testifying of that promife which is in the first Chapter of Iohn, namely that Christ is the breade of life, which came downe from heauen: there must be visible bread vsed for a meane, whereby y came spiritual bread may be figured: vnlesse we will that wee loose all the fruit which in this behalfe God tenderly grancteth to sustaine our weaknesses. Now by what reason shoulde Paul gather, that al we are one body and one bread, which doe together partake of one bread, if there remained onely an imaginatiue forme and not rather a natural trueth of bread?

15 But they could neuer haue beene so fowly beguiled with y deceites of Satan, but becaufe they were already bewitched with this errour, that the body of Christ contained vnder bread was by the bodily mouth sent downe into the belly. The cause of so brutish imagination was, that consecration signified as much among them as a magickall enchauntment. But this principle was drawn to them, that bread is a sacrament to none but to men, to whom the worde it directed: like as y water of baptisme is not changed in it
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Exod. 17, 6.

1 Cor. 10, 1-4.

Exod. 4, 5, and 7, 10.

Exod. 1, Cor. 10, 26, and 11, 26.

Aq. 24.

if selfe, but so soone as the promise is adioun'd, it beginneth to be that to vs 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 and signe of the same thing, which the wine doeth figure to vs in the Supper. For Paul teacheth that they drunke the same spiritual drink. But it was a common watering for the beasts and carkel of the people. Wherupon it is easilie gathered, that in earthly elements, when they are applied to a spirituall vs, there is made no other turning but in respect of men, in so much as they are to them feales of the promises. Moreover sith Gods purpose is (as I often reapeate) as it were by handsome chariots to lift vs vp to himselfe, they do by their waywardnesse wickedly dispoint the same, which do in deede call vs to Christ, but lurking invisibly under bread. For it is not possible that the minde of men, vncombring it selfe from the immeasurableblenes of places, should attaine to Christ even above the heavens. That which nature denied them, they attempted to amende with a more hurtfull remedie: that abiding in earth, we should neede no heavenly neereenesse of Christ. Loe, this is the neccessitie, that compelled them to transfigure the bodye of Christ. In Bernardes time, although a harder maner of speaking was grown in vs, yet transubstantiation was not then known. And in all ages before that, this similitude did flye about in euery mans mouth, that there is with bread and wine a spiritual thing joyned in this mysterie. Of the words they aunfwere, as they thinke, wittily: but bringing nothing fit for this present caufe. The rod of Moses (say they) being 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 bread passe into a newe substance, it may be abusively and yet not vnaply called that which it appeareth to the eyes. But what likelihood or neereenesse finde they betwene a cleare miracle, and their fained illusion, of whiche no eye in earth is witnesse? The Magicians had mocked with deceits, so that the Egyptians were perswaded, that they excelled in divine power to change creatures about 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 confumed at the rest. But forasmuch as that was a turning discernable with eyes, therefore as we haue said, it pertaineth nothing to this present caufe: and in a little time after, the rod visibly returned into his own forme. Beside that it is not known, whether that sudden turning was of substance or no. Also the alluding to the rods of the Magicians is to be considered, which the Prophet therefore would not call Serpents, but he should seeme to signifie a turning where none was: because those deceivers had done nothing but cast a myst before the eyes of the beholders. What likeenesse herewith haue these forms of speeche, The bread which we brake, So oft as ye shall eate this bread, They communicated in breaking of bread, & such other? It is certaine that their eyes were onely deceipted with the enchauntment of the Magicians. As concerning Moses, the matter is more doutfull, 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 vnclotth them. If the nature of this mysterie were
were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truely nor fitly promisst that in the Supper the flesh of Christ is truely to vs for meate, vnlesse the true substance of the outward signe agree with it. And (as one errour growth of another) the place of Jeremie is so foolishly wrested to procure transubstantiation, that it ticketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaning that by the cruelty 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 vinegar. These men wil have it that the body of Christ was by way of allegorie fastened to the crosse. But some of the old fathers thought so. As though wee ought not rather to pardon their ignorance, and to burie their shame, than to addc shamelesnes to compell them yet still to fight like enemies with the natural meaning of the Prophet.

16 Other, which see that the proportionall relation of the signe & the thing signified, can not be overthrown, but that the truth of the mystery must fall, do confess that the bread of the Supper is verily a substance of an earthly and corruptible element, and sufficeth no change in itselfe, but hath under it selfe the body of Christ enclosed. If they did so declare their meaning, that when the bread is delitered in the mysterie, there is adioyed the delitering of the bodie, because the truth is vnfayurable from the signe: I woulde not much strive with them. But because they placing the body in the bread, do faine to it a being euery where contrary to the nature thereof, and in adding under the bread, they will have it lie there hidden: it is necessarie a little while to drawe such suttlesies out of their dennes. For my mind is not yet as of set purpose to go through with all this point; but only that I may lay the foundations of the disputation which shall by and by followe in place fit for it. They will therefore have the body of Christ to bee invisible & immeasurable, that it may be hid under 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 lifteth vs vpward to himselfe. They lay vppon it all the colours that they can: but when they haue said all, it sufficiently appeareth, that they lay vp the local presence of Christ. Whence commeth that? even because they can abide to conceive no other partaking of the flesh & blood, but which consisteth either of ioyninge & touching of place, or of some grosse enclosing.

17 And, that they may obstinatly defende the errour once rashly conceiued, some of them flique not to say, that the flesh of Christ had neuer any other measurings, but so farre & wide as heauen & earth is broad. Whereas he was borne a child out of the wombe, whereas he grew, whereas he was spread abroad on the crosse, whereas he was enclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne & die, and performe the other dutieis of man. Whereas after his resurrection he was seene in his wonted forme of body, whereas he was taken vp to heauen, whereas last of all also after his ascension he was seene of Stephen and Pauli it was done by the same dispensation, that it might appeare to the sight of men, y he was made a king in heauen. What is this else, but to raise vp Mar-
tion out of hell: For no man can doubt that the body of Christ was a fantastic or a fantastical thing, if he was of such state. Some slip away somewhat more fortuitously, 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 day 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? Hee had already before (say they) showed his glory to be seen to three of the disciples. That is true in deed, but his will was by that brightness to give them a taste of immortalitie 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 glorie. But when he distributed his body at his first supper, the time was nowe at hand, when he being striken of God, and humbled shouldlie without glorie as a leprous man: so farre is it off that he then would shewe forth the glorie of his resurrection. And howe great a window is here opened to Marcion, if the bodie of Christ was seene in one place mortal & base, and in an other place was holden immortal & glorious: Howbeit if their opinion take place, the same happeneth daily: because they are compelled to confesse that the bodie of Christ being visible in it selfe, lieth hid invisibly under the signe of bread. And yet they that vomit out such monstrousities, are so not ashamed of their own shame, that they do vprouoked hainously raile at vs, because we do not subscribe to them. 

18 - Now if they list to fasten the bodie & bloud of the Lorde to bread & wine: the one shall of necessitie be plucked in sinder from the other. For as the bread is deliucred severally from the cup, so the bodie vnited to ye bread must needs be deuided from the bloud enclosed in the cup. For when they affirme that the bodie is in the bread & the bloud in the cup: and the bread & wine are by spaces of place diffant the one from the other: they can by no shift escape, but that the bodie must be seuered from the bloud. But whereas they are wont to alleage, that by accompanying (as they faine) in the body is the bloud, & likewise in the bloud is the bodie, ye verily is too trifling: forasmuch as the signes in which they are enclosed, are so seuered. But if wee bee lifted vp w our eyes & minde to heauen, ye we secke Christ there in the glory of his kingdom:as the signes do allure vs to him whole, so vtnder the signe of bread, we shalbe fed with his bodie, vnder the signe of wine we shall severally drinke his bloud, ye at length we may enjoy him whole. For although he hath taken away his fleth from vs, & in his bodie is ascended vp into heauen, yet he sitteth at the right hand of the Father, that is to say hee reigneth in the power, & maisters, & glorie of the Father. This kingdom is neither bounded with any spacies of place, nor compassed about with any measuring, but ye Christ may shew forth his might wheresoeuer it pleseth him both in heauen & in earth: but that he may shewe himselfe present with power & strength:but that he may alway be at hand with them, he be his, breathing his life into them, may live in them, strengthen them, quicken them, preserve them safe, even as if he were present in body; finally, but that he may feede them with his owne body, the communion whereof hee doeth by the power.
power of his Spirit into them. After this manner the body and blood of Christ is delivered to us 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 shut him up in the bread, nor by any means compass him in, (for it is plain that all these things abate his heauenlie glorie) finally such as may neither take from him his owne measure, nor diuersly draw him in many places at once, nor fain to him such an unmeasurable greatness as is spread abroad throughout heauen and earth, for these things are plainly against the trueth of the nature of manhoode. Let vs (I say) never suffer these two exceptions to be taken away from vs. The one, that nothing be abated from the glorie of Christ, which is done, when he is brought vnder the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faining, applied to his bodie, that agree not with the nature of man which is done, when it is either said to be infinite, or is set in many places at once. But these absurdities being taken away, I willingly receive whatsoeuer may auaile to expresse the true and substantial communicating of the body and blood of the Lorde, which communicating is delivered to the faithful vnder the holy signes of the supper; and so that they may be thought not to receive it by imagination onely or vnderstanding of minde, but to enjoy it in deed to the foode of eternall life. Why this sentence is so hateful to the worlde; and all defence taken away from it by the vniust judgements of many, there is no cause at all, but for that the diuell 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 absurditie, nor darknesse, nor doutfulness: it is not against true godlinesse and sound edification: finally, it hath nothing in it, that may offend, sauing that in certaine ages past, when that ignorance and barbaroufnesse of Sophisters reigned in the Church, so cleare light and open trueth hath beene vnworthy oppressed. Yet because Satan at this day alfo travaileth by troublesome spirits to spot it with al the flauinders and reproches that hee can, and bendeth himself to no other thing with greater endevour; it is profitable the more diligently to defende and refuse it.

20 Now before that wee go any further, wee must entreate of the selfe institution of Christ: specially because this is the most glorious objection that our aduersaries haue, that we depart from the worde of Christ. Therefore, that we may be discharged of the false cause of malice wherewith they burden vs, our fittest beginning shall be at the expostition of the worde. Three Evangelistes and Paul rehearse, that Christ tooke bread, when he had given thanks he brake it, gave it to his disciples and said, Take, eat: this is my bodie which is delivered, or broken for you. Of the cuppe Matthew and Marke say thus: This cuppe is the blood of the Newe testament, which shall be shedde for many unto forgiveness of sinnes. But Paul and Luke say thus: This cuppe is the Newe testament in my blood. The patrones of transsubstantiation will have by the pronoun (this) the sounifie of bread to bee signified, because the consecration is made in the whole content of the sentence, and there is no substance that can bee shewed. But if they bee holde...
with religious care of the wordes, because Christ testified, that that which he reached into the disciples hands, 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 tooke into his handes and gave the Apostles, he affirmeth: to be his bodie: but he tooke bread: who therefore can not understand that bread is yet shewed? and therefore there is no greater absurditie, than to remove that to the forme, which is spoken of the bread. Other, when they expounde this wordes (for to be transubstantiate) doo flee to a more enforced and violently wrested glofe. Therefore there is no caufe why they should pretend that they bee moued with reverence of words. For this was vnheard of among all nations and languages, that the word (is) should be taken in this sence, namely for to be turned into another thing. As for them that leaue bread in the Supper, and affirm that there is the bodie of Christ, they much differ among themselues. They which speak more modestly, although they precifely exact the letter, This is my bodie, yet afterward sware from their precifenesse, and say that it is as much in effect as that the bodie of Christ is with bread, in bread, and vnnder bread. Of the matter it selfe which they affirm, wee haue alreadye touched somwhat, and wee shall by and by haue occasion yet to speake more. Nowe I dispute onely of the wordes, by which they say they are restrained that they cannot admit bread to be called the bodie, because it is a signe of the body. But if they shunne all figures, why do they leaue away from the plaine shewing of Christ, to their owne maners of speaking farre differing from it? For there is a 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 formes 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 prove themselves to bee literal men. If it be objected, that therefore the bread is Christ, and is God: this verily they will deny, because it is not expressed in the wordes of Christ. But they shall nothing preuaile by denying it: forasmuch as all do agree that whole Christ is offered vs in the Supper. But it is an intolerable blaspheemie, that it be without figure spoken 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 diuerfe, (which we will enforce them to graunt whether they will or no) then let them aunswere whence commeth the difference. I thinke they will bring none other but that the bread is after the sacramentall manner called the bodie. Whereupon followeth, that Christ's wordes are not subject to the common rule, nor ought to be tried by Grammar. Alfo I aske of all the precise and stiffe requirers of the letter, where Luke and Paul do call the cuppe the testament in the bloud, whether they Luk.22.10. do not expresse the same thing which they did in the first parte, where they call bread the bodie. Truely the same religion was in the one parte of the mysterie that was in the other: and because shortenesse is darke, longer speach doth better open the meaning. So oft therefore as they shal affirm
by one word, that the bread is the body; I will out of more words bring a fit exposition, that it is the Testament in the body. For why? Shall we need to seek a more faithfull or surer expositor than Paul and Luke? Neither yet do I tend hereunto, to diminish any thing of that communicating of the bodie of Christ which I have confessed: only my purpose is to confute that foolish waifardnesse, whereby they doe so hatelyfull brawle about words. I understand, by the authoritie of Paul and Luke, that the bread is the bodie of Christ, because it is the covenante in the bodie. If they fight against this, they haue not warre with me, but with the spirite of God. Howsoever they cry out that they be touched with reverence of the wordes of Christ, whereby they do not figuratiuely understand those things that are plainly spoken: yet this is not a pretence rightfull enough, why they should refuse all the reasons which we obiect to the contrarie. In the mean time, as I haue alreadie given warning, it is convenient to learne, what manner of thing this is; The testament in the bodie and blood of Christ: because the covenante stablished with the sacrifice of death, should otherwise not profit vs, unleasse 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 false name of the thing was gien to the signe: figuratiuely in deed, but not without a most fit proportionall agreement. I haue allegories and parables, left any man should quarrell that I seek strangeholes, and wander out of the present purpose. I say that this is a speach by figure of transnominacion which is commonly vied in the Scripture, when mysteries are entreate of. For neither can you other wise understand that which is said: that circumcision is a couenant: that the lambe is the Passeouer: that the Sacrifices of the lawe are expiations: finally that the rocke, out of which water flowed in the desert, was Christ: vnsleasse you take it to be spoken by way of transferring of names. Neither are names transferred onely from the hier name to the lower: but contrariwyse the name of the visible signe is also gien to the thing signified: as when it is said that God appeared to Moses in the bush: when the arke of couenant is called God, and the face of God: and the dove is called the holy Ghost. For though the signe differ in substance from the thing signified: because this is spiritual and heavenly, and that is corporall and visible: yet because it doth not onely signifie the thing which it is holily appointed to reprent, as a naked and empiric token, but doth also truly deform it in deed: why may not the name of the thing rightly accord with it? If signes deuided by men, which are rather images of things absent, than markes of things present, which falsely abstencthings, they doe often times deceitfully shadowe, are yet sometime garnished with the titles of the things: then those things that are ordaind of God, do by much greater reason borrowe the name of those things, of which they alway both were a sure and not deceitfull signification, and bave the truth adioyned with them. There is therefore so great likeene and necenene of the one to the other, that it is easie to draw their names to & fro. Therefore let our aduersaries cease to heap vnfaouorie scoffings against vs, in calling vs Tropists, because we expound ye sacrametals.
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 community 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, under 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 Augustin otherwise thinke or speak least any man should despise this as a newe invention. If (sayth he) the Sacraments had not a certaine likenes of those thinges whereof they are Sacramentes, they should not be Sacramentes at all. And of this likenes oftentimes they take the names of the things themselues. As therefore after a certayne manner the Sacrament of the body of Christ, is the bodie of Christ: the Sacrament of the blood of Christ, is the blood of Christ: so the Sacrament of faith is faith. There be in him many like places, which it were superfluous to heap together, Sith that same one sufficeth: sauing the readers must be warned that the holy man teacheth the same thing in the Epistle to Enodius. But it is a trifling thing to say, that where Augustine teacheth, that when transferring is often and commonly vfed in mysteries, hee maketh no mention of the Supper: because if this thrust were receiued, we might not reason from the generallie to the specialtie, neither were this a good argument: Every feeling creature hath power of musing, therefore an oxe and a horse have power of mouing. Howbeit long disputation hereof is in another place ended by the words of the same holy man, where he sayth, that Christ blicked not to call it his body, when he gave the signe of his body. Against Adimantus, the Manichean, in the twelfth Chapter. And in another place, upon the thirde Psalme. Marcellons (sayth he) is the patience of Christ, that he receiued Judas to the banker, wherein he committed and deluiered to his disciples the figure of his body and bloud.

22. But if some precise man, being blinde at all the rest, do stand only vpon this wordes (this is) as though it seuered this mysterie from all other, the solution is easie. They say that the vehement of the substantius verbe (is) so great that it admittereth no figure. Which if wee grant to them: euen in the wordes of Paul is reade the substantius verbe, where he calleth bread the communicating of the bodie of Christ. But the communicating is an other thing than the bodie it selfe. Yea commonly where Sacramentes are entreate of, we finde the same wordes vfed. As: This shall be to you a couenant with me. This lambe shall be to you a pacificer. To rehearse no more: when Paul sayeth that the rokke was Chirist, why doe they take the substantius verbe in that place to be of lesse vehement then in the speche of Christ? Let them also aunswere, where John sayth, the holy Ghoste was not yet, because Jesus was not yet glorified, of what force the substantius verbe is in that place. For if they abide fastened to their rule, the eternal effence of the holy Ghoste shall be destoyed, as though it tooke beginning at the ascension of Christ. Finally lette them aunswere, what meanteth that sayings of Paul, that baptism is the washing of regeneration and renewing, which it is evident to bee unprofitable to many. But nothing is stronger
Of the outward meanes
to confute them, than that saying of Paul, that Church is Christ. For, bringing a similitude of the body of man, he addeth, So is Christ: in which place he understandeth the only begotten son of God, not in him selfe, but in his members. Hereby I thinke I have obtained that to soundwitted and uncorrupted men the calumni of our enemies, are loathsome, when they spread abroad, that we withdrawe credite from the wordes of Christ: which we do no lefse obdiently embrace than they, and doe wry them with more godly reverence. Yea their negligent carelesnesse sheweth that they do not greatly care what Christ meant, so yt it giue them a buckler to defende their obstinacie: like as our earnest searching ought to be a witness, how much we esteem the authoritie of Christ. They odiously spread abroad, yt naturall sense of man witholdeth vs from beleeuing that which Christ hath uttered with his owne holy mouth: but how maliciously they burden vs with this calumny, I have a great part already made plaine, and hereafter it shall more clearly appeare. Therefore nothing witholdeth vs from beleeuing Christ when he speaketh, nor from obeying so soone as hee doeth but with becke will this or that. Only this is the question, whether it be vnlawfull to enquire of the natural meaning.

23 These good masters, that they may seeme wel lettered, doe forbid men to deppart be it nuer 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, doe not doubt that it is a comparison taketh from men. And truely upon none other pretence in the olde time the Anthropomorphits troubled the true teaching Fathers, but that catching fast hold of these sayenges, The eyes of God doe see, It went vp to his cares, His hande stretched out, The earth his footesfole, they cryed out that God had his body taken from him, which the Scripture assigneth vnto him. If this lawe be receiued, outrageous barbarousnesse shal overwheme the whole light of faith. For, what monsters of absurdities may not phrenetike men picke out, if it be graunted them to allcage euery small title to stablish their opinions? That which they obiect, that it is not likely, that when Christ prepared for his Apostles a singular comfort in aduersitie, he did then speake in a riddle or darkely, maketh of our side. For if it had not come in by mindes of the Apostles, that bread was figuratively called the body, because it was the signe of the body, they had without dout bin troubled with so monstruous a thing. Almost at the fame moment John reporteth that they did sticke in perplexitie at euery of the least difficultnes. They which strive among themselues, howe Christ will goe to the Father: and do more question, how he will goe out of the world: they which understande nothing of those things that are spoken concerning the heavenely Father, till they see him: how would they beare so easie to beleeue that which al reason refuseth, that Christ sitteth at the boorde in their sight, and is enclosed inuisible vnder bread? Whereas therefore they in eating the bready without doubting, testified their consent, hereby appeareth that they tooke Christs worde in the same sense that wee doe, because they remembred that which ought not to seeme strange in mysteries, that the name of the thing signified is transferred to the signe. Therefore it was to the disciples, as it is to vs, a certaine and
cleare comfort, intangled with no riddle. Neither is there any other cause why some should depart from our exposition, but because the enchantment of the devil hath blinded them, namely, that they should faine darke-ness to themselues, where the exposition of an apte figure offereth it selue. Moreover if wee precipitously stand vpon the wordes, Christ shoule wrong-fully have spoken in one place severally an other thing concerning y bread than he spakeoth of the cup. He calleth the bread his body, hee calleth the wine his blood: either it shal be a confused vaine repetition, or it shal bee such a partition as shall diuide the body from the blood. Yea it shal as truly be faide of the cup, This is my body, as of the bread it selue, and it may like-ly wife interchangeably be faide, that the bread is the blood. If they answere that we must consider to what ende or use the signes were ordained: I grant it indeed: but in the meane time they shal not vnuinde themselfes, but that their error musst drawe this absurditie with it, that the bread is the blood, and the wine is the body. Nowe I wote not what this meaneth, when they grant the breade and the body to be diverse things, yet to affirme that the one is spoken of the other properly and without any figure: as if a man shoulde say that a garment is indeed a thing differing from a man, & yet that it is properly called a man. In the meane while as though their victorie consisted in obstinacy and railing, they say that Christ is accused of lying, if an exposition be fought of the wordes. Nowe it shalbe easie for vs to shewe to the read-ers how vnjust wrong these catchers of syllables do to vs, when they fill ſimple with this opinion, y we withdraw credite from the wordes of Christ, which we haue proued to be furiousely pervertted and confounded by them, but to be faithfully and rightly expounded by vs.

24 But the flander of this lie cannot be vttet purged, till an other crime be wiped away. For they spread abroad, y we be so adddicted to natural reason, that we giue no more to the power of God, than the order of nature suffereath and common sense teacheth. From so malicious slanders I appeale to the verie doctrine it selfe which I haue declared: which doeth clearely enough shew, y I do not measure this mysterie by the proportion of mans reason, nor do make it subject to the lawes of nature. I beseech you, have we learned out of naturall philosophie, Y Christ doth so from heauen seed our soules & bod-ies with his flesh, as our bodies are nourished with bread & wine? Whence commeth this power to flesh, y it may giue life? All men will say that it is not done naturally. It wil no more pleaze mans reason, y the flesh of Christ reacheth to vs, y it may be food vnto vs. Finally whosoever hath tasted of our doctrine, shalbe rauiished into admiration of the secreet power of God. But these good men that be so zealous of it, forge to themselfes a miracle, which being taken away, God himselue vanisheit with his power. I desire to haue y readers once againe warned, y they diligently wey what our doctrine bringeth, whether it hang vpon common sense, or with the wings of faith, surmounting the world, climbeth vp beyond it into the heauens. We say that Christ as well with the outward signe as with his spirit, descended 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 perceiued not to bee contained many miracles, is more than senseles, forasmuch as there is nothing more beside nature.
Of the outward means

nature, than that soules should borowe spirituall and heavenly life, of the flesh which toke her beginning of the earth, & which was subject to death. Nothing is more incredible, than that things distant and a funder by the whole space of heaven and earth, should in so great distance of places not onely be coniuned, but also united, that soules may receive foode of the flesh of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slandering, as though we did enviously retraigne any thing of the immeasurable power of God. For they do either too foolishly err or too maliciously lie. For it is not here in question what God could, but what he wold. We affirme that to be done which pleased him. But it pleased him, y Christ should be made like to his brethren in all things, except sinne. What manner of thing is our flesh? Is it not such as constitheth of the certaine measure of it, as is contained in place, as is touched, as is scene? And why (say they) may not God make, that one selfe same flesh may occupie many and divers places, may be contained in one place, may be without measure and forme? Thou mad man, why requirest thou of the power of God, to make flesh at one selfe time to be and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to be both light and darkenes. But he will eth light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deedeth when it pleaseth him, turne darkenes into light, and light into darkenesse: but when thou requirëst that light and darkenesse may not differ, what doest thou else but pervert the order of the wisdome of God? Therefore flesh must be flesh: and Spirit, Spiriteth: euery thing in such lawe and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure & of her forme. With this condition Christ tooke flesh vpon him, to which (as Augustine witnessteth) he hath givien indeed vncorruption and glory, but he hath not taken from it nature and truth.

25 They aunfwere, that they have the word, whereby the will of God is made plaine: namely it if be granted them to banish out of the Church y gift of expofition, which may bring light to the word. I grant y they have the word; but such as in old time the Anthropomorphites had, when they made God hauing a body: such as Marcion and the Manichees had, when they fained y body of Christ to be either heavenly or fantastical. For they alledged for testimonies, The first Adam was of the earth earthly: the second Adam is of heaven, heavenly. Againe, Christ abaced himselfe, taking vpon him the forme of a servant, and was found in likenes as a man. But the grosse eaters thinke y there is no power of God, vnles with the monster forged in their braines the whole order of nature be overthrown: which is rather to limite God, when we couert with our fained inuenions to proue what hee can doe. For out of what word have they taken, y the body of Christ is visible in heaven, but lurketh inuilible in earth under innumerable little pieces of bread? They will say y neccesstie requireth this, y the body of Christ should be givien in the supper. Verily because it pleased them to gather a fleshly eating out of the words of Christ: they being caried away by their owne forejudgement, were driven to neccessitie to coin this suttlerie, which the whole scripture crieth out against. But y any thing is by vs diminisht of the power of God, is
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To falsely by our doctrine the praise of it is very honorable set out. But forasmuch 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 bin promised by the mouth of Christ: I make againe the same answer that I made even now, that in the mysteries of faith we do not ask counsel of common sense, but with quiet willingneffe to learne, and with the spirit of mekenesse which James commendeth, we receive the doctrine come from heaven. But in that when they perniciously erre, I deny 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 invention arise fowle absurdities, because they have already with hedges ofthief put snares vpon themselves, they plunge themselves into the bottomless depth of the almightyneffe of God, that by this meanes they may quench the light of truth. Hereupon commeth that proude precifions: We will not knowe howe Christ lyeth hid vnder the bread, holding our selves contented with this saying of his, This is my body. But we, as we doe in the whole Scripture, doe with no leffe obedience than care, studie to obtaine a sounde understanding of this place: neither do we with preposterous heate rashly and without choice catch holde of that which first thrusteth it selfe into our minde: but vsing diligent musing vpon it, we embracing the meaning which the spirit of God ministrith: and standing thereupon we do so aloft despite whatsoever earthly wisedom he set against it. Yea we holde our minds captive, that they may not be bold so much as with one little word to carpe 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 vgage of the scripture common to all Sacramentes, al they that have ben thought but meanely exercised therein, doe knowe. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, Luke 1. 34.

in a hard matter to enquire howe it may be done.

26 But because nothing shall more auaine to confirme the faith of the godly, than when they have learned that the doctrine which we haue taught is taken out of the worde of God, and standeth vpon 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 rofe againe, not Aristotele but the Holy Ghost teacheth to be limited, and that it is comprehended in heaven vntill the last day. Neither am I ignorant that they boldly mocke out those places that are allledged for this purpose, So oft as Christ faith that he will depart, leaving the worlde, they answere that that departing is nothing else but a changing of mortall state. But after this manner, Christ shoulde not set the Holy Ghost in this place to supplie (as they call it) the want of his absence: forasmuch as hee doeth not succeede into this place, nor Christ himselfe doth descend againe out of the heavenly glory to take vpon him the state of mortall life. Truely the comming of the Holy Ghost, and the ascending of Christ are things set as contrary: threfore it can not be that Christ should according to the flesh dwell with vs after the same manner that hee sendeth his spirit: Moreover hee in plaine wordes expresseth, that hee will not be alway with his discipiles in the worlde. This saying also they thinke that.
that they doe daily wipe away, as though Christ faide that hee will not alwaies be poore and miserable or subject to the necessities of his fraile life. But the circumstance of the place crieth plainly to the contrary, because there is not intreated of poueritie and neede, or of the miserable state of earthly life, but of worship and honour. The anointing pleased not the discipes, because they thought it to be a superfluous & vnprofitable cost, and necere vnto riotous excesses, therefore they had rather that the price thereof of which they thought to be ill wafted, had beene bestowed upon the poore. Christ answereth that he shall not alwaies be present, that he may be worshipped with such honour. And none otherwise did Augustine expounde it, whose wordes bee these which are nothing doubtful. When Christ said, Ye shall not alwaies haue me, he spake of the presence of his body. For according to his majestie, according to his prouidence, according to his vnspakeable and invisible grace, this was fulfilled which he faide, behold e, I am with you even to the ending of the word. But according to the flesh which the worde tooke vnto him, according to this that he was borne of the Virgin, according to this he was taken of the Jewes, that he was fastened to the tree, that he was taken downe from the crosse, that he was wrapped in linnen clothes, he was laid in the grave, that he was manifestly shewed in the resurrection, this was fulfilled. Yee shall not alwaies haue mee with you. Why so? Because he was conuersant according to the presence of his bodie fortie daies with his discipes, and while they accompanied him in seeing not in following, he ascended. Hee is not here: for he sitteth there at the right hand of the Father. And yet hee is here: because he is not gone away in presence of Maiestie. Otherwise according to the presence of maiestie we haue Christ alwaies: and according to the presence of the flesh it is rightly faide, But me ye shall not alwaies haue. For according to the presence of the flesh, the Church had him a fewe daies; nowe hee 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 maiestie, prouidence, and vnspakeable grace, vnder which I comprehend this marvellous communion of his bodie and bloode: it so that wee vnderstand it to be done by the power of the holy Ghost, not by that vaine enclosing of his bodie vnder the element. For our Lorde hath testifie, that he hath flesh and bones which may be felt and scene. And to Go and away and Ascende do not signifie to make a shewe of one ascending and going away, but to doe in deed that which the worde signifieth. Shall we then (will some man say) alsigne to Christ some certaine coast of heauen? But I answere with Augustine that this is a most curious and superfluous question, if so that yet we beleue that he is in heauen.

27. But what doeth the name of ascending so oft repeated? doeth it not signifie a remouing from one place to another? They denie it: because after their opinion, by height is onely signified maiestie of Empire. But what meaneth the verie manner of ascending? was hee not in sight of his discipes looking on, lifted vp on him? Doe not the Evangelistes plainly declare that he was taken vp into the heauens? These wittie Sophistes do answere that with a cloud set betwene him and them, hee was conuerted out of their sight, that the faithfull might learne that from thence foorth 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, or as though the cloud ought not rather to compass him before he stirred his foot. But when he is carried vp on his into the aire, & with a cloud cast vnderneath him, teacheth he is no more to be fought in earth: we safely gather, that now he hath his dwelling place in the heavens: as Paul also affirmeth, and from thence biddeth vs toiske for him. After this maner the Angels warned the disciples, they in vain gazed vp into heaven: because is taken vp which is taken vp into heaven, shall so come as they have seene him goe vp. Here also the aduersaries of sound doctrine stare away with a pleasant shift as they think, saying that he will  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 signifie a double presence, & do not simply make the disciples witnesses of his going vp seeing it with their eyes, no doughting might remaine: even as if they had said: he in your sightes beholding it, being taken vp into heaven, hath claimed to himselfe the heavenly Empire: it remaineth that ye patiently abide in expectation, till he come againe the judge of the world: because he is now entred into heaven, not that he may alone possesse it, but that hee may gather together with him you and all the godly.

28 But forasmuch as the defenders of this baftard doctrine are not ashamed to garnishe it with the confenting voyces of the olde writers and specially of Augustine: I will in few wordes declare how perturly they go about it. For whereas their testimonies haue beene gathered together of learned and godly men, I will not doe a thing already done: lette him that will seke them out of their works. I will not heape together, neither out of Augustine himselfe, all that might make to the purpose: but will bee content to shewe by a fewe that he is without controversie whole on our side. As for this that our aduersaries, to warie him from vs, doe allege that it is commonly read in his bookes, that the flesh and bloude of Christ is distributed in the Supper, namely the Sacrifice once offered in the croffe: it is but trypling: but he also calleth it either Thankgiving, or the Sacrament of his body. But in what sense he vseth the words of flesh and bloude, wee neede not to seke with long compassing about: forasmuch as he declareth himself, saying that Sacramentes take their names of the likenesse of the things which they signifie: and that therefore after a certaine maner the Sacrament of the body is his body. Where with accordeth an other place which is w.lenough known: The Lorde sticked not to say, This is my body, when he gave the signe of it. Againe they obiect, that Augustine writeth expressly, that the bodie of Christ felleth to the groundes, and entree into th mouth: even in the same sense, that he affirmeth it to be consumed, because he ioyneth them both together. Neither doth that make to the contrary, which he sayeth, that when the mysticall brede to the discipiles.
Of the outward meanes

In Psal. 33.

Epist. ad

Dardan.

Tract. 50. in

Ioh.

Matt. 16.11.

Matt. 18.20.

ciples. For by entwisting this aduerbe of likeeness (after a certaine maner) he sufficiently declareth, that he was not truly, nor really enclosed vnder the bread. And no maruell, sith in an other place he plainly affirmeth that bodies, if spaces of places bee taken from them, shalbe no where: and because they shall be no where, they shall not be at all. It is a hungry caullation, to say that in that place is not entreated of the Supper, in which God vtereth speciall power: because the question was noised concerning the flese of Christ, and the holy man of fet purpose answering layeth: Christ gave im mortalitie to his flese, but tooke not nature from it. After this forme it is not to be thought that he is ech where spread abroad: for we must beware that we doe not to affirme the Godhead of the man, that we take away the truth of the body. And it followeth not, that that which is in God must 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: ech where, by this that he is God: in heauen, by this that he is man. What a negligence hadde it beeene, not to except the mysterie of the Supper beeing a thing so earnest and weightie, if there had bee 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 vnder that generall doctrine, the Supper is also comprehended, that Christ the onely begotten Sonne of GOD, and the same the fonne of man, is ech where whole present as God: that he is in the temple of God (thatis in the Church) GOD as it were there dwelling, and in some certaine place of heauen by feason of the meaure of his true body. We see howe, to the vnitng of Christ with the Church, he dooth not drawe his bodie out of heauen: which surely hee would he have done, if the body of Christ were not truly meete to vs vnlesse it were enclosed vnder bread. In an other place defining howe the faithfull doe nowe possesse Christ. Thou haft him (sayth he) by the signe of the crosse, by the Sacrament of Baptisme, by the meete and drinke of the altar. Howe rightly hee recketh a superstitious vsage among the signes of the presence of Christ, I doe not nowe dispute: but hee that comparseth the presence of the flese to the signe of the crosse, sufficiently sheweth that he faimeth not a two bodied Christ, that the same he may lurke hidden vnder the bread, which sitteth visible in heauen. If this neede plainer declaration, it is by and by after added in the same place, that according to the presence of maiestie, wee alway haue Christe: that according to the presence of the flese, it is rightly sayde, Mee ye shall not alway haue. They aunfwered, that this is also added, that according to an vnspakable and invisible grace, it is fulfilled which is saide of him, I am with you, even vnto the ending of the worlde, But that is nothing for their advantage: because this is at length restrained to his maiestie, which is euery in comparison set against the body, & his flese by expresse name is made different from his grace & power. As in an other place the same comparison of contraries is red in him, that Christ by bodily presence left the disciplines, that by spiritual presence he may be still with the: where it is plaine the substance of the flese is distinguished from the power of the Spirit, which coniouneth vs with Christ, though we be otherwise farre seuered by distance of places. The same manner of speaking he oftentimes vseth, as when he saith: He is to
to come again to the quick and the dead with bodily presence, according to the rule of Faith & sound doctrine. For with spiritual presence he was also to come to them, and to abide with the whole Church in the world until the ending of the world, Therefore this speech is directed to the believers whom he had already begun 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: with he seteth 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 sith they put so much confidence in this lurking hole of invisibl: presence, goe too, let vs see howe well they hide themselves in it. First they shall not bring forth one syllable out of the scriptures, whereby they may prove that Christ is invisibl: but they take that for confessed which no man that hath his founde wit will graunt them, that the body of Christ can not otherwisse bee given in the Supper but being covered with the vifor of bread. And this is the verie point about which they strive with vs, so farre is it of from hauing the place of a principle. And when they so babble, they are compelled to make a double bodie of Christ: because after their opinion it is in it selfe visible in heaven, but invisibl: in the supper after a special manner of dispencation. But howe trimly this agreeeth, it is easie to judge both by other places of scripture, and by the witneff of Peter. Peter faith that Christ must be holden or conteined in heaven, til he come again. These men teach that hee is every where, but without forme. They take exception and fay that it is vnuit dealinge, to make the nature of a glorified bodie subject to the lawes of common nature. But this answer were draweth with it that doing error of Seruettus, (which is worthily to bee abhorred of all the godlie) that the bodie was swallowed vp of the Godhead. I doe not fay that they thinke so. But if this bee reckened among the qualities of a glorified bodie, to fill all things after a visible manner, it is evident, that the bodilie substance is destroyed, and that there is lefte no difference of the godhead and the nature of man. Againe if the bodie of Christ be of so manie fashions and diuerfe, that it is scene in one place, and is invisibl: in another; where is the verie nature of a bodie which consisteth of his measured proportions? and where is vnitie? Much more rightlie dooth Tertulian fay, which affirmeth that the bodie 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 spirittuall life. And verifie Christ saide of his glorified body, fee and feele, for a Spirtite hath not fleshe and bones. Loc by Christes owne mouth the trueth of the fleshe is prooued, because it can bee feltte and scene, Take away these things, then it shall cease to bee fleshe. They still flee to their denne of dispencation which they haue framed to themselves. But it is our parte so to embrace that which Christ absolutely pronounceveth, that that which hee meaneth to affirm may bee of force with vs without exception. Hee proueath himselfe to bee no Ghost, because hee is visible in his fleshe. Let that be taken away which hee claimeth as proper to the nature of his bodie: must they not then...
then be faine to coine a newe definition of a body? Nowe whither soever they turne themselues about, their faine dispension hath no place in that place of Paul where he faith, that wee look for a Saviour from heauen, which shall fashion our base bodie like to his glorious bodie. For we may not hope for a like fashioning in those qualities which they sayne to Christ, that euer one should have an invisible and vnmeasurable body. Neither shall there be found any man so dul wasst whom they may make to beleue so great an absurditie. Let them no: therefore ascribe this gift to Christes glorified bodie, to be at once in many places, and to be conteyned in no space. Finally let them either openly deny the resurrection of the flesh, or let them grant that Christ being clothed with heauenly glorie, did not put off his flesh, who shall make vs in our flesh fellows and partners of the same glorie, when we shall have the resurrection common with him. For, what doeth the scripture teach more plainely, than that as Christ did put on our true fleshe when he was borne of the Virgin, and suffered in our true fleshe when hee satisfied for vs: so hee receivd againe also the same true fleshe in rising againe, and caried it vp to heauen? For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as T tertullian faith) he caried the earnest of our resurrection into the heauens with him. Now how weake and fraile should that hope be, vnlesse this our selfe flesh had beene raised vp with Christ and entred into the kingdom of heauen? But this is the proper truthe of a bodie, to bee conteyned in space, to consist of his measured proportions, to have his forme. Therefore away with this foolish deceit, which dooth fasten both the minds of men & Christ to the bread. For to what purpose serueth the secret presence vnnder bread, but that they which couet to have Christ ioyned with them, may reft in that signe? But the Lorde himselfe wilde vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to bee touched of the women vntill hee had gone vp to his Father. Whene hee seeth Marie with godlie zeale of reuerence to make haft to kisse his feet, there is no cause why he should disallowe and forbid this touching till hee have beene taken vp into heauen, but because he will bee fought no where els. Whereas they obiect that hee was afterwarde seene of Stephen, the solution is easie. For neither was it therefore necessarie that Christ should change place, which could give to the eyes of his fervant such sharpenesse of sight as might pearce through the heauens. The same alfo is to bee faide of Paul. Whereas they object that Christ came out of the Sepulchre being shut: and entred in among the disciples, the doers being shut: that maketh neuer a whitte more for maintenance of their error. For as the water like a falt pavement made a way to Christ walking upon the lake: so it is no maruell, if at his comming the hardnes of the stone yielded it selfe. Howbeit it is more proueable, that by his commandement the stone was removed, and by and by after pallage given him returned into his place. And to enter, the doers being shut, is not as much in effect as to pearce through the whole substance, but by divine power to open an entrie for himselfe, that hee sodenly stoode among the disciples, verlie after a maruellous manner, when the doers were fast loc-ked. That which they allecharge out of Luke, that Christ sodenly vanished away
away from the eyes of the disciples with whom he went to Emaus, professeth them nothing, and maketh for vs. For, that he might take away the sight of himselfe from them, he was not made invisible, but openly 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 knowne, but holde their eyes. But these fellows do not only transforme Christ, that he may be conversant in earth, but in divers place they make him diverse and vnlike himselfe. Finally, in so trifling they doe not by one word in deed, but by a circumstance, make of the flesh of Christ a spirit: and not contented there with, they put upon it altogether contrarie qualities. Whereupon of necessitie followeth that it is double.

30 Now although we grant them that which they prate of the invisible presence, the unmeasurablenes shall not be yet proved, without which they shall in vaine attempt to enclose Christ vnnder bread. Vnlesse the bodie of Christ may be euery where at once, without any compass of place, it shall not be likely that he lieth hidden vnnder bread in the Supper. By which necessitie they brought in the monstrous being euery where. But it is shewed by strong and plaine witnesses of Scripture, that it was limited about by the measure of the body of a man; and then that by his ascending he hath made it plaine that he is not in all places, but that when he passeth into one place, he leaueth the other that he was in before. Neither is the promise which they allege, to be drawn to the bodie, I am with you cuen to the ending of the world. First the continuall conioyning can not stand, vnlesse Christ dwel in vs corporally without the vse of the Supper. Therefore there is no just cause why they should so sharply brawle about the worde of Christ, that they may in the Supper enclose Christ vnnder bread. Againe the text itselfe proueth, that Christ speaketh nothing lesse than of his Flesh, but promiseth to his disciples inuincible helpe, whereby he may defend and sustaine them against all the assaults of Satan and the world. For when he inioyned them a hard charge: lest they should dout to take it in hand, or should fearfully execute it, he strengtheneth them with assurance of his presence: as if he had said, that his succour shall not faile them, which shalbe impossible to be overcome. Vnlesse they lifted to confounde all things, ought they not to have made distinction of the manner of presence. And verily some had rather with great flame to vter their ignorance, then to yeeld neuer so little of their error. I speake not of the Papistes: whose doctrine is more tolerable, or at the leaft more shamefaft. But contentiousnes so carrieth some away, that they say that by reason of the natures unied in Christ, where euery Godhead of Christ is, there is also his flesh, which cannot be seuered from his Godhead. As though that same uniting haue compounded of those two natures I wote not what meane thing which was neither God nor man. So in deed did Eutiches, and after him Seruettus. But it is plainly gathered out of the Scripture, that the only one person of Christ doth so consist of two natures, that eithe of them hath still her owne propretie remaining safe. And that Eutiches was rightfully condemned, they will bee ashamed to deny: it is manuile that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the P p p.
vniuie of person, he made of God man, and of man God. What madneffe therefore is it, rather to mingle heauen and earth together, than not to draw the bodie of Christ out of the heauenly sanctuarie? For whereas they bring for themselues these testimonies, None is gone vp to heauen but he that is come downe the Sonne of man which is in heauen. Againe, The Sonne which is in the bosome of the Father, he shall declare them: It is a poine of life, fentlefe dulneffe, to despife the communicating of properties which was in olde time not without caufe inuented of the holy Fathers. Truely, when the Lorde of glorie is said to be crucified, Paul doth not meane that he suffed any thing in his Godhead; but because the fame Christ which being an anfieft and despiefd in the flesh did suffer, was both God and Lord of glorie. After this maner also the Sonne of man was in heauen: because the felfe fame Christ, which according to the flesh did dwell the Sonne of man in earth, was God in heauen. In which fort he is fonde to haue deffcended from the faid place according to his Godhead: not that the Godhead did forfake heauen, to hide it felfe in the prison of the body: but because, although it filled all things, yet in the verie manhoode of Christ it dwelled corporally, it is to fay naturally and after a certaine vnfpeakable maner. It is a commo diuifion in Scholes, which I am not afhamed to rehearfe: that although whole Christ be euery where, yet not whole that is in him is euery where. And I would to God the Scholemen themfelves had well wyed the pith of this faying: for so should the vnfaueourie inuention of the felfly presence of Christ have beene met withall. Therefore our mediatour, fith he is whole euery where, is alway at hand with his, & in the Supper after a speciall maner giueth himfelfe present: but yet fo, that whole he is present, not the whole that he is: because, as it is faid, in his felfe he is contained in heauen till hee appeare to judgement.

31. But they are farre deccuied, which conceiue no presence of the flesh of Christ in the Supper, vnlesse it be made present in bread. For fo they leave nothing to the secret working of the Spirit, which vniteth Christ himfelfe vnito vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did lift vs vp to him, we should not alfeal enjoy his presence. Therefore the queftion is onely of the maner: because they place Christ in the bread, but we thinke it not lawful for vs to pluck him out of heauen. Let the readers judge whether is the righter. Only let this cauillation be druen away, that Christ is taken away from his supper, vnlesse he be hidden vnnder the couer of bread. For fith this mifterie is heauenly, it is no neede to draw Christ into the earth, that he may be ioyned to vs.

32. Nowe if any man doe ask me of the maner, I will not be afhamed to confefs, that it is a hiter secret than that it can be either comprehended with my witte, or uttered with my wordes: and, to speake it more plainly, I rather feel it, than I can vnderftande it. Therfore I doe herein without controversy embrace the truth of God, in which I may safely reft. He pronounces that his flesh is the meate of my foule, and his bloud is the drinke. With such foode I offer my foule to him to be fedde. In his holy Supper hee commandeth me vnnder the signes of breade and wine to take, eate, and drinke his body and bloud. I nothing doubt that both he doeth truly deliver them,
and I doe receive them. Onely I refuse the absurdities, which appeare to be either vnworthy of the heauenly majestie of Chrift, or disagreeing from the trueth of his nature of manhood: forasmuch as they must also fight with the wordes of God, which also reacheth that Chrift was so taken vp into the glo- ric of the heauenly kingdome that it lifteth him vppe above all estate of the worlde, and no leffe diligently setteth forth in his nature of man, those things that are properly belonging to his true manhood. Neither ought this to seeme incredible, or not consonant to reaon: becaufe as the whole kingdom of Chrift is spiritual, so whatsoeuer he doth with his Church, ought not to be reduced to the reaon of this worlde. Or, that I may yfe the words of Augustine, this myftrie, as other are, is done by men, but from God: in earth, but from heauen. Such(I say) is the presence of the body, as the nature of the Sacrament requireth: which we yfe here to Excel with so great force, and great effectualnesse, that it not onely bringeth to our minde vn- doubted truft of eternal life, but also assureth vs of the immortality of our fleth. For it is nowe quicke and of his immortal flethe, and after a certaine manner communicateth of his immortalitie. They which are caried about this with their excessive speches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would have him here a while to consider with me, that we nowe speake of a Sacrament, all the parts whereof ought to be referred to faith. But we do no leffe deintily and plentifully feede faith with this pertaking of the body which wee haue declared, than they that plucke Chrift himselfe out of heauen. In the meane time I plainly confess, that I refuse a mixture of the fleth of Chrift with our foules, or the powring out of it, such as they teach: because it sufficeth vs, that Chrift doth out of the substance of his flese breath life into our soules, yea doth powre into vs his owne life, although the very flese of Chrift doeth not enter into vs. Moreover it is no doubt that the proportion of faith, whereby Paule willeth vs to examine all exposition of Scripture, doeth in this be- halfe very well agree with me. As for them that speake against so evident a trueth, lette them looke after what rule of faith they fashion theirseules. He that dooth not confess that Leius Chrift is come in the flese, is not of God. These men, although they cloke it, or marke it not, doe spoile him of his flese.

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flese of Chrift vnder breade. But there is no small wrong done to the Holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that wee communicate with the flese and bloud of Chrift. Yea if the force of the myftrie, such as it is taught of, and as it was known to the olde Church from fower hundred yeres a go, were weyed according to the worthinesse of it, there was enough and more whereupon we might be satisfied: the gate had beene shut against manie foule errors, out of which haue beene kindled many horrible dif- sensions wherewith both in old time and in our age the Church hath beene miserably vxed, while curious men doe enforce an excessive manner of pre- fence, which the Scripture neuer sheweth. And they turmoile about a thing fondly and rashly conceiued, as if the enclosing of Chrift vnder bread were...
(as the proverbe is) the prove and poupe of godlinesse. It principally beho-ved to knowe, howe the bodie of Christ, as it was once deluered for vs, is made ours: howe we are made partakers of his bloude that was shedde: be-cause 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 maner buried, this only crabbed questio pleath them, how the body of Christ lyeth hidde vnder bread or vnder the forme of bred. They falsely spread abroadeth that whatsoever we teach concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we haue respecte to nothing but to the manner, which among them is carnall, while they enclose Christ in brede: but to vs it is spirituall, because the se-cret power of the Spirite is the bonde of our conioyning with Christ. No tru-er is that other objection, that we touch onely the fruite or effect which the faithfull take of the eating of the flesh of Christ. For we haue sayde before, that Christ himselfe is the substance of the Supper: and that therupon fol-loweth the effect, 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 heavennely life. But the foolish imagination, whereof Lombarde was the author, hath perverted their mindees, while they thinke that the eat-ing of the flesh of Christ is the Sacrament. For thus sayeth he: The Sacra-ment and not the thing are the formes of brede and wine: the Sacrament and the thing, are the flesh and bloud of Christ: the thing and not the Sa-crament, is his mysticall slefe. Againe within a little after. The thing sig-nified and contained, is the proper flesh of Christ: the thing signified and not contained, is his mysticall body. Whereas he maketh difference be-tweene the flesh of Christ, and the effectual power of nourishing, wherewith it is endued, I agree: but whereas hee saitheth it to be a Sacrament, yea and contained vnnder brede, it is an error not to be suffred. Hereupon hath grow-en the false exposition of sacramentall eating, because they haue thought that wicked men also and euill doers doe eate the flesh of Christ, how much so euuer they be strangers from him. But the flesh of Christ it self: in the mysterie of the Supper is no lesse a spirituall thing than eternall saluation. Whereupon we gather, that whosoeuer be voyde of the Spirit of Christ, can no more eate the flesh of Christ then they can drinke wine wherewith is joyned no taffe. Truely Christ is too hainously torne in linder, when that dead body and which hath no lively strength, is given forth in common to vnbelieuere: and his express words are directly against it. Whosoeuer eateth my flesh and drinketh my bloud, abideth in me, and I in him. They aunswere that in that place is not entreated of the sacramentall eating: which I graunte, so that they will not nowe and then stumble against the same stone, in sayinge that the flesh it selfe is eaten without fruite. But I would knowe of them, howe long they holde it when they haue eaten it. Here, in my judgement, they shall have no waye to get our. But they object, that no-thing can bee withdrawn of faile of the promisses of God by the vntthank-fulnesse of men. I graunte in deed, and I say that the force of the myste-ric remayneth whole, whosoeuer wicked men doe, as much as in them ly-gth, endeuour to make it voyde. Yet it is one thing to be offred, and an other.
thing to be receiued, Christ reacheth, this spiritual meate, and offreth this spiritual drinke to all men: some do greedily eate of it, some do lothingly refuse it: that these men refusing make the meate and the drinke to lose their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vnfauorie, is nevertheless his flesh. But I deny that it can be eaten without the taste of faith: or {if wee lift 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 effectualnesse thereof remaineth vnminished, although the wicked depart emptie from the outwarde partaking of it. If they againe obiect that this wordes, this is my bodie, is diminiished, if the wicked receive corruptible bread and nothing else: we have a solution reade, that God will not bee acknowledwen true in the receiuing it selfe, but in the fedfastnesse of his owne goodnesse, when he is reade to give, yet liberally offreth to the vnworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot breake, yet the flesh and bloud of Christ is no lesse given to the vnworthie than to the choen faithful ones of God: but therewithall it is true, that as water lighting vpon a harde stone, falleth away, because there is no entrice open into the stone: so the wicked do with their hardnesse drive backe the grace of God that it cannot pearce into them. Moreover, that Christ should bee receiued without faith, is no more agreeing with reaon, than feeede to budde in the fire. Whereas they aske, how Christ is come to damnation to some, vnlesse they receive him vnworthily, it is a verie colde question: for as much as wee no where reade, that men do procure death to themselves by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christ's parable helpe them, where he faith that feeede groweth vp among thones, and afterwarde being chocked is marred: because he there entreateth, of what value the faith is which endureth but for a time, which they doe not thinke to bee necessarie to the eating of Christes flesh and drinking of his bloud, that in this behalfe do make Iudas equally fellowe with Peter, But rather by the same parable their errour is confuted, where Christ faith that some feeede falleth in the hie way, other some vpon stones, and neither of them taketh roote. Whereupon followeth that to the vnbelieuere their owne hardnesse is a let that Christ attaineth not to them. Whoseuer defirith to have our salvation holpen by this mysterie, shal finde nothing fitter, than that the faithfull being led to the verie fountaine, should drawe life out of the Sonne of God. But the dignitie of it is honorably enough set out, when wee kepee in minde that it is a helpe whereby wee be grafted into the body of Christ, or beeing grafted do more & more growe together, till hee doe fully make himselfe one with vs in the heauenly life. They obiect that Paul ought not to have made them gillie of the bodie & bloud of Christ, vnlesse they were partakers of them. But I answer that they are not therefore condemned because they have eaten them, but onely because they haue prophane the mysterie, in reading ynder seete the pledge of the holy conioyning with God, which they ought reverently to receiue.
that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made void by the insidelity or noughtiness of men; it shall be profitable to proceed clearly by his owne words, howe vni-

satisfly and percutiously they do drawe that to this present cause, which causeth the bodie of Christ to dogges to eate. The sacramentall eating, after their opinion, is whereby the wicked receiuit the bodie and blood of Christ without the power of the Spirit, or any effect of grace. Augustine contrariwise wey-
ing wisely those words, He that eateth my flesh, and drinketh my bloud, shall not die for ever, sayeth: Namely the power of the Sacrament, not onely the visible Sacrament: and verily within, not without; he that eateth it in heart, not he that prefetcheth it with tooth. Whereupon at length he concluded that the sacrament of this thing, that is to say, of the vnie of the body & blood of Christ, is set before men in the Supper of the Lord, to some vnto life, to some vnto destruction: but the thing it selfe whereof it is a sacrament, to all men vnto life, to none vnto destruction, whosoever bee partaker of it. That none shoud here cauile, that the thing is called not the bodie, but the grace of the Spirit whereof they bee seuered from the bodie, the contrarie comparison betweene these two words of addition Visible and Invisible driueth away all these myfts: for vnder the first of them cannot be comprehended the bodie of Christ. Whereupon followeth that the vnbelieuers doe communicall onely of the visible signe. And that all dousing myght be better taken away, after that he had faied that this bread requireth the hunger of the inward man, he addeth: Moses and Aaron and Phinces, and many other that did eate Manna, pleased God. Why so? because the spirituall meete they spiritually vnderstood, spiritually hungered, spiritually tasted, that they might be spiritually filled. For wee also at this day haue receiued spirituall meat: but the Sacrament is one thing, and the power of the Sacrament is on other. A little after: and by this he that abideth not in Christ, and in whom Christ abideth not, without dout neither eateeth spiritually his flesh, nor drinketh his bloud, though carnally & visibly he prefetcheth with tooth the signe of the bodie and bloud. We heare againe that the visible signe is set in comparison as contrarie to spiritual eating. Whereby that error is confuted, that the bodie of Christ invisible is in deed eaten sacramentally, though not spiri-

tually. We heare also that nothing is granted to prophane & vnchristian men beside the visible receiuing of the signe. Hereupon commeth his famous say-
ing, that the other diçiples did eate the bread the Lord, but Judas did eate the bread of the Lord; wherin he plainly excluteth the vnbelieuers fro the partaking of the body & bloud. Neither teareth it to any other end which he faith in another place: What marueilest thou, if to Judas was giuen y bread of Christ, by which he might be made bond to the diuel: when thou feest on the contrary side y to Paul was giuen the Angel of the diuel, by whom hee might be made perfect in Christ? He faith verily in another place, y the bread of the Supper was the bodie of Christ to them to whom Paul faide, He that eateeth vnworthily, eateeth & drinketh judgement to himselfe: and that they haue not therefore nothing, because they haue receiued noughtily. But in what sense, he declareth more fully in another place. For taking in had pur-

posely to define how the wicked & evil doers, which professe the Christian faith

\[\text{Hom. in} \ Joh. 26. \ Joh 6.50.\]

\[\text{Exod.} 16,14\]

\[\text{Hom. in} \ Joh. 59.\]

\[\text{Hom. 62.} \ 2.\ Cor. 11,7. \ Li, 5. \ de bap. \ cont. Dona. \ Cor. 11,29\]
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 onely but in very deed.) But neither (sayth he) ought it to be
sayd that they eate the body of Christ, because they are not to be reckned
among the members of Christ. For (to speake nothing of the rest (they can
not together be the members of Christ, and the members of a harlot. Finall
ly where himselfe sayth, He that eateth my flesh, and drinketh my bloud, a
bideth in me, and I in him, he sheweth what it is not sacramentally but in very
deed to eate the body of Christ. For this is to abide in Christ, that Christ
may abide in him. For, he so sayd this, as though he had sayd, he that abideth
not in me, and in whom I abide not, let him not say or thinke that he doth
eate my body, or drinke my bloud. Let the readers wey the thinges set as
contraries in the comparison to eate, sacramentally, and in very deed: and
there shall remaine no doubt. Hee confirmeth the same, no lesse plainly in
these wordes: Prepare not your iawes, but your heart. Hereupon is this Supper
commenced. Lo, we beleue in Christ, when we receiue by faith: in receiuing
we know what to thinke. We receiue a little & are fatted in heart. Therefore
not that which is seene, but that which is beleued, doeth feede. Here
also y which the wicked receiue, he restraineeth to the visible signe: and teacheth
that Christ is none otherwise receiued than by faith. So also in an other
place, pronouncing expressly that the good and the euill doe communicate
in the signes, he exclueth the euill from the true eating of the flesh
of Christ. For if they receiued the thing it selfe, he would not vterly haue
left that vsspoken which was more fit for his matter. Also in an other place,
entreatyng of the eating and the fruite thereof, he concludes thus: Then shal
the body and bloud of Christ be life to euery man, if that which in the Sacra-
ment is visibly receiued, be in the truerth it selfe spiritually eaten, spiritually
dronk. Therefore who so make vnbelieuers partakers of the flesh & bloud of
Christ, that they may agree with Augustyne, lette them swee vs the visible
body of Christ: forasmuch as, by his judgement, the whole truth is spiritual.
And it is certainly gathered out of his wordes, that the Sacramental eating,
when vnbeliefe closeth vp the entrie to truerth, is as much in effect as visible
or outarde eating. If the body of Christ might be eaten truely and yet not
spiritually, what should be that meanes which he sayeth in an other place? Yee
shall not eate this body which ye see, and drinke the bloud which they shall
shedde that shall crucifie me. I haue commended a certaine Sacrament vnto
you, being spiritually understood it shall quicken you. Verily he would not
deny but that the same bodie which Christ offered for sacrifice, is delivered
in the Suppers: but he did sette out the manner of eating: namely that bein
received into heauenly glorie, by the secret power of the Spirite, it
breatheth life into vs. I graunt in deed that there is oftentimes founde in
him this manner of speaking, that the body of Christ is eaten of the vnbelie-
uers: but he expoundeth himselfe, adding, In Sacrament. And in an other
place hee describeth spiritually eating, in which our biringes consume not
grace. And leaft mine auditors should say, that I fight with them with a
heap of places, I would knowe of them howe they can vnwinde themselves
from one lying of his, where he layeth that Sacramentes doe worke in the
only elect that which they figure. Truly they dare not deny but y the bread in the Supper figureth the body of Christ. Whereupon followeth y the reprobate are debarrd from the partaking of it. That Cyrill also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do powre other waxe, he wholly tempereth the one waxe with the other: so it is necessarify if any man receive the flesh & bloud of the Lordy he be joined with him that Christ may be found in him & he in Christ. By these wordes I think it is evident, that they are bereued of the true and reall eating, that do but sacramentally care the body of Christ, which can not be feuered from his power: and that therefor faileth not the faith of the promises of God, which ceaseth not to raine from heauen, although the stones and rockes conceive not the liquor of the raine.

35. This knowledge shall also easilly drawe vs away from the carnall worshipping, which some haue with perturbe rashnesse erected in the sacrament: because they made account with themselues in this manner: If it be the body, then both the soule and the Godhead are together with the body, which now can not be feuered: therefore Christ is there to be worshippd. First if their accompanying which they pretend be denied them, what will they do? For howe much more they cry out vpon an absurditie, if the body be feuered from the soule and the godhead: yet what found witted and sober man can perswade himselfe that the body of Christ is Christ? They think themselues in deed gaily to prove it with their logical arguments. But if Chrift speakeoth distinctly of his body and bloud, but describeth not the manner of presence: howe will they of a doubtfull thing gather certainly that which they would? What then? if their confciences chaunce to be exercised with any more greuous feeling, shall not they by & by with their logical arguments be dissolved and melt? namely when they shall see themselues 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: whic they shall call to mind that the doctrine and examples of the Apostles are against them, & that themselues alone are to themselues the authors of it. To such motions shalbe added other not small prickinges. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnesse to have attempted that of which there is no where reade any one worde? But if they had, with such humblenesse as they ought, holden all their thoughtes vnder the worde of God, they would truely haue harkened to that which he sayde, Take, eate, drinke, and would haue obeyed this commandement, wherein he biddeth the sacrament to be receiued, not to be worshippd. But they which, as it is commanded of God, do receiue it without worshipping, are affirued that they do not swarue from Gods commandement: than which assurednes there is nothing better when wee take any worke in hand. They haue the example of the Apostles, who we read not to haue fallen down flat & worshippd it, but even as they were sitting, to haue receiued it & eaten it. They haue the use of the Apostolike Church, wherein Luke reporteth y the faithful did communie not in worshipping, but in bread and of bred. They haue the Apostles doctrine, wherewith Paul instruccted the Church
And these things verily tend to this end, that the godly reader hold weye howe perillous it is in suche matters to wander from the simple worde 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 Christ, they must needes be lifted vppe to heauen. If this be the office of a Sacrament, to helpe the mind of man which otherwise is weake, that it may rife vpwarde to reach the height of spirittuall mysteries: then they which are holden downe in the outwarde signe do stray from the right way of seeking Christ. What then? Shall wee denie that it is a superstitious worshipping, when men doe throwe themselves downe before bread, to worship Christ therin? Doubtlesse the Nicene Synode meant to meet with this mischief, when it forbade vs to be humbly intentiué 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 loude voice be put in mind to haue their heartes lifted vpwarde. The Scripture it selue also, beside that it diligently declareth vnto vs the ascension of Christ, whereby he conueyed away the presence of his body, from our sight & conversacion: to shake away from vs all carnall thinking of him, so oft as it maketh mention of him, commandeth vs to be in mindes raised vpwarde, and to seeke him in heauen sitting at the right hand of his Father. According to this rule he was rather to be spirittualll worshipped in heauenly glorie, than this so perillous a kinde of worshipping to be deviued, full of carnall and grosse opinion of God. Wherefore they haue inuented the worshipping of the Sacrament, haue not only drea\n\nmented it of themselues beside the Scripture, in which no mention of it can be shewed (which yet should not haue bene ouerpassed if it had bene accept\n\nable 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 idolatry, if this be not to worship the giftes in stede of the giver himselue? Wherin they haue doublye offended: For both his honor taken from God was conueyed to a creature: and hee himselue also dishonoured in the delising and prophaning of his benefite, when of his holy Sacrament is made a curled idole. But let vs contrariwise, leaft we fall into the same pittie, throughly settel our cares, eyes, heartes, minds, and tongues in the holy doctrine of God. For that is the schoole of the holy Ghost, by best scholemiaster, in which such profit is attained, that nothing neede more to bee gotten from any where else, but we willingly ought to be ignoraunt of whatlocuer is not taught in it.

But nowe (as superstition, when it hath once passe\n\nth the right bounds, maketh no end of sinning) they fell a great way further. For they haue 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 lawesfull, which resteth not in the signe, but is directed to Christ sitting in heauen. But nowe by what pretense doe they boast that they worchippe Christ in that bread: when they have no promise thereof?
thereof: They consecrate an host, as they call it, which they may carry about in pompe, which they may shew forth in a common gazin to be looked upon, worshipped, and called vpon. I aske 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 contrary, that it was therewithall sayde, 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 vnder the commandement, that being leuered it is made no promise at all. This shalbe made plainer by a like example. God gave a commandement, when he sayde, Call vpon me: He added a promise, I will heare thee. If any man calling vpon Peter & Paul, do glory vpon this promise, will not all men cry out that he doth wrongfully? And what other thing I pray you, doe they which leaving the commandement concerning eating, doe catch holde of a maimed promise, this is my body, to abuse it to strage ceremonies from y institution of Christ? Let vs therefore remember that this promise is giuen to them which keepe the commandement joyned with it: but that they be destitute of all the word, which remove the Sacrament to any other way. We haue heretofore entreated howe the myterie of the holy supper serueth our Faith before God. But forasmuch as the Lorde doeth here not onely bring into our remembrance so great largesse of his bountie, as we haue before shewed, but doth as it were from hande to hande bring it forth, & stirreth vs to acknowledge it: he doth therewithall warne vs that we be not unthankfull to fo plentiful liberalitie: but rather that we should publish it with such praiues as it is meece, and aduaunce it with thanksgiving. Therefore when hee delivered 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, publiquely and altogether with one mouth openly to confess, that all our assurance of life and salvation is reposed in the death of the Lorde: that wee may gloryse him with our confession, and may by our example exhorte other to giue glorie to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exercisse vs in the remembrance of the death of Christ. For, this that wee are commanded to declare the Lordes death till he come to judge, is nothing else but that wee should publish that with confessio of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Christ is our life. This is the second vsce of the Sacrament, which perteineth to outwarde confession.

38 Thirdly the Lord also willed it to be to vs in steede of an exhortation, than which none other can more vehemenly encourage and enflame vs both to purenessse and holinesse of life, and also to charitie, peace and agreement. For the Lorde doeth therein so communicate his body to vs, that he is made thorously one with vs, and we with him. Nowe sith hee hath but one body, whereof he maketh vs all partakers, it is necessarie that all we alio be by such partaking made one body. Which vnitieth the breade which is delucret in the Sacrament, representeth: which as it is made of many graines in such form mingled together that one can not be discerned from another; after the same manner we also ought to be conioyned and knit together with so great agree-
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Agreement of minds, that no disagreement or division come between us. This I had rather to be expressed with Paul's words. The cup of blessing (faith he) which we bless, is the communicating of the blood of Christ: & the bread of blessing which we break, is the partaking of the body of Christ. Therefore we all are one body, that partake of one bread. We shall have verie well profited in the Sacramente, if this thought so shall bee imprinted and ingraven in our minds, that none of the brethren can bee hurt, despise, refuse, abused, or any wise bee offended of vs, but that therewithall we do in so doing hurt, despise, and abuse Christe with our injurious dealings: that wee can not disagree with our brethren but that wee must therewithall disagree with Christe: that Christ cannot bee loved of vs, but that hee must be loved in our brethren; that which care we haue of our owne body, such also we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feeling of griefe, which is not spread abroad into all the other parts, so wee must not suffer our brother to be grieved with any euill whereof we should not also be touched with compassion. Therefore Augustine not without cause so oft calleth this Sacramente the bond of charitie. For what sharper spur could be put to vs, to stir vp mutual charitie among vs, than when Christ giveth himselfe to vs, doth not onely allure vs with his owne example that wee should mutually dedicate and deliver our selves one to another: but in so much as he maketh himselfe common to al, he maketh al vs alfo one in himselfe?

39 But hereby is that verie well confirmed which I haue saide in another place, that the true ministration of the Sacrament standeth not without the word. For whatsoever profite commeth to vs of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exercised in confession, or be stirred vp to dutie, prayer is needfull. Therefore nothing can be more disordered done in the suppers, than if it bee turned to a dumbe action: as hath bene done under the tyranny of the Pope. For they would have the whole force of consecratio to hang uppon the intent of the Priest, as though this nothing pertaining to the people, to whom it most of all behooved that the mysterie should be declared. But whereas hath grown this error, they marked not that those promises wherewith the consecration is made, are directed not to the elements themselves, but to them receiue the. But Christ speakes not to the bread, it may be made his bodie, but commandeth his discipiles to eat, & promiseth to them the communicating of his body & blood. And none other order doth Paul teach, than that together with the bread and the cup, the promises should be offered to the faithful. Thus it is truely. We ought not to imagine any magickal inchauntment, that it be sufficient to have mumbled vp these words, as though the elements did hear them; but let vs understand that those words are a lively preaching, which may edifie the hearers, which may inwardly pierce into their minds, which may bee imprinted and setted in their hearts, which may sowe forth effectualnes in the fulfilling of which it promiseth. By these reasons it clearly appeareth, the laying vp of the Sacrament, which many do earnestly require, it may be extraordinarily distributed to sick, is unprofitable: For either they...
receive it without rehearsing of the institution of Christ, or the minister shall together with the signe ioyne the true declaration of the mysterie. In silence is abuse and fault. If the promises be rehearsed, and the mysterie declared, that they which shall receive it may receive it with fruite, there is no cause why we should doubt that this is the true confectionation. To what ende then will that other confectionation come, the force whereof of commeth not so farre as to the sicke men? But they that do so, have the example of the old church.

I grant: but in so great a matter, and in which wee erre not without great danger, nothing is safer than to follow the truth it selfe.

40 Nowe as we see that this holy brede of the Supper of the Lorde is spiritual meat, no leffe sweete and delicate than healthfull to the godly worshippers of God, by the taft whereof they seele that Christ is their life, who it raiseth vp to thanksgiving, to whome it is an exhortation to mutuall charitie among themselves: so on the other side it is turned into a most noyfome poyson to all them whose Faith it doeth not nourishe and confirme, and whome it doeth not stirre vp to confession of praise and to charitie. For as bodily meate, when it findeth a stomache possessed with euill humors, being it selfe also thereby made euill and corrupted doeth rather hurt than nourishe: so this spiritual meate, if it light vppon a soule defiled with malice and naughtiness, throweth it downe headlong with greater fall: verily not by the fault of the meate itselfe, but because to defiled and vnbelieving men nothing is clean, though otherwise it bee neuer so much sanctified by the blessing of the Lorde. For (as Paul faith) they that eate & drinke vnworthily, are guiltie of the bodie and blood of the Lorde, and doe eate and drinke judgement to themselves, not decentering the bodie of the Lorde. For such kinde of men as without any sparcle of faith, without any zeale of charitie, doe thrust themselues foorth like swine to take the Supper of the Lorde, doe not discerne the body of the Lorde. For in so much as they doe not beleene that that bodie is their life, they doe as much as in them liceth to dishonour it, spoiling it of all the dignitie 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 bodie of Christ with their disagreemences, it is no thank to them that the bodie of Christ is not rent in sunder, and limmemaale torne in pieces. And so not vnworthily they are guiltie of the bodie and blood of the Lord, which they doe with vn godliness full of sacrilege so fowle desile. Therefore by this vnworthie eating, they take to themselves damnation. For wheras they haue no faith reposed in Christ, yet receiuing the sacrament they profeasse there is salvation for them no where else than in him, and doe forswear all other assiance. Wherefore they themselves are accusers to themselfes, they themselves pronounce witness against themselfes, and they themselves feale their owne damnation. Againe when they being with hatred and euill will divided and drawen in sunder from their brethren, that is, from the members of Christ, haue no part in Christ: yet they doe testifie that this is the onely salvation to communicat with Christ, and to bee made one with him. For this cause Paul commandeth, that a man prooue himselfe, before he eate of this brede or drinke of this cup. Whereby (as I expound it) he meant.
meant that every man should descend into himself, and we with himself, whether he doe with inward affurance of heart rest upon the salvation which Christ hath purchased: whether he acknowledge it with confession of mouth; then whether he doe with defirous endeavour of innocency and holiness aspire to the following of Christ: whether after his example he be readie to give himselfe to his brethren, and to communicat himselfe to them with whom he hath Christ common to him: whether, as he himselfe is accounted of Christ, he do likewise on his behalf take all his brethren for members of his owne bodie: whether he couet to cheerish, 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 toward it, that we may daily more and more encrease our Faith began.

41 Commonly when they goe about to prepare men to such worthines of eating, they have in cruell wise tormented and vexed poore consciences: and yet they brought never a whit of all those things that might servne to the purpose. They saide 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 all the men that euer haue at any time bin or nowe be in earth, were debared from the vs of this sacrament. For if we goe about this, to fetch our worthines fro our selues, we are utterly undone: onely despeire and damnable ruine abideth for vs. Though we endeavor with our whole strengthes, we hall nothing more preuaile, but that then at lasst we shall be most vnworthie, when wee haue most of all trauelled about seeking of worthines. To value this, they haue devised away to attaine worthines: that, as much as in vs lieth, making examination, and requiring of our selues accompt of all our doinges, we shoule with contrition, confession, and satisfaction cleanse our vnworthines: which way of cleansing, what manner of thing it is, we haue alreadie shewed there where was more conveniency place to speake of it. So much as serueth for our present purpose, I say ye these be too hungrie and vanishing comfortes, to dismayed and discouraged consciences, and such as as striken with horror of their sinne. For if it Lord by speciall forbidding,admitteth none to the partaking of the supper but the righteous and innocent: there needeth no small heedle that may make a man assured of his owne righteousnes which hee heareth to be required of God. But whereby is this assurednes confirmed vnto vs, that they are discharged afore God, which haue done so much as in them lay? But although it were so, yet when shal it be that a man may be bolde to affirme himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our worthines, the entrie shall alwaye remayne shut by that horrible forbidding, whereby is pronounced that they eate and drinke judgement to themselves, which eate and drinke vnworthily.

42 Now it is easie to judge what maner of doctrine this is which reigned in the Papacie, and from what author it hath proceeded, which with y outrageous rigor thereof, bereaught and spoyleth, misleable sinners & such as be tormented with feare and sorrow, of the comfort of this Sacrament in which yet all the sweete delicates of the Gospel were set before them. Surely the
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, wherein it was the will of the most good heavenly Father to feed them. Least therefore we run into such headlong downfall, let vs remember that this holy banquet is medicine to the sick, comforte to sinners, liberal gift to the poor: which bring no profit to the healthie, righteoues, and rich, if any such could be found. For whereas in it Christ is giuen vs for meat: we understand that without him we pine, starue, and faint, like as famine destroieith the lively strength of the body. Againe whereas he is giue vs for meat: we understand whether of him we are in our felues utterly dead. Wherefore this is the worthinesse both the onely and best that we can bring to God, if we offer to him our owne vilenes & (as I may so call it) vnworthines, y of his mercie he may make vs worthy of him: if we despeire in our selues, that we may be comforted in him; if we humble our selues, that we may bee raised vp of him: if we accuse our selues, we may be iustified of him: moreover if we aspire to that vnittie which he commendeth to vs in his supper: & as he maketh vs all one in himselfe, so if we wight to vs al altogether one soule one hart one tongue. If we haue these things throughly well weied & considered, such thoughts although they shake vs, yet shall never overthrow vs. As, how soold we being needie & naked of all good things, we desyled with ilhineses of sins, we halfe dead, eat the bodie of the Lord worthilie: We wil rather think that we being poore come to the liberal giuer, we seek to y Philisian, we sinners to the author of righteousesse, finally we dead men to him that giueth life: that that worthinesse which is commanded of God, consisteth chiefly of Faith, which reposeth all thinges in Christ and nothing in vs: and next of charitie, and the selues same charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be giuen perfect. Some other agreeing with vs in this, that the worthinesse it selfe consisteth in Faith and charitie; yet in the measure of worthinesse haue gone farre out of the way, requiring a perfection of Faith, whereunto nothing may bee added, and a charitie egall with that which Christ hath shewed towards vs. But hereby they do none other wise than those other before, drive all men away from comming to this holy Supper. For if their sentence should take place, no man (hold receiue but vnworthily, forasmuch as all without exception should be holde guiltie and convicte of their vnperfectnesse. And truely it were a point of too much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to stirre vp, to pricke forward and exercise the affections 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 receiue it in their hand or no, whether they deuide it, or euerie one cate that which is giuen him: whether they put againe the cup in the hand of y deacon, or deliuer it to y next: whether the bread be leauened, or unleaueed: whether the wine be read or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howebeit it is cer-
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te, that the visage of the olde Church was, that euery one shoulde take it into his hande. And Christ saide, Diuide it among you. The histories report that it was leauened and common bread before the time of Alexander Byshop of Rome, which first delited in unleauened bread: But for what reaso\n\nsee not, unlesse it were with a newe sight to drawe the eyes of the common people to wondring at it, rather than to instruct their minde with good re-

ligion. I aduiie all them that are touched with any though but light zeale of godlinesse, to tel whether they do not euidently see, both howe much more brightly the glorie of O D shineth herein, and how much more aboun-
dant sweetenesse of spirittual comfort commeth to the faithfull, than in these cold and playerlike trifles, which bring none other vse but to deceiue the senfe of the amazed people. This they call the holding of the people in religion, when being made foolish & senselesse with superstition it is drawn, whither they list. If any man will defende such intenctions by antiquitie, I my felfe also am not ignorant how auncient is the vse of chreisme, and blowing in Baptisme: Howe nie to the age of the Apostles the Supper of the Lord was infected with rustinesse: but this verily is the waiwardnes of mans bold-
nesse, which can not withholde it felfe but that it muft alway play and bee wanting in the mysteries of God. But let vs remember that God doeth so highly esteeme the obedience of his word, y he willeth vs in it to judge both his Angels and the whole worlde. Now, bidding farewell to so great a heape of ceremonys: it might thus have been most comely ministrd, if it were oft and at least every weake set before the Church, but that first they shoulde beginne with publike prayers: then a sermon shoulde be made, then the mi-

nifter, haung breade and wine set vp vnpon the boorde, shoulde rehearse the in-

stitution of the supper: and then shoulde declare the promisses that are in it left vnto vs: and therewithall shoulde excommunicate all them that by the Lords forbidding are debarrd from it, afterwarde they shoulde pray y with what liberalitie the Lord hath gien vs this holy foode, he would instruct & frame vs also with the same faith, and thankfullnesse of minde to receive it, and that forasmuch as wee are nor of our selues, he woulde of his mercie make vs worthie of such a banket: that then either Psalmes should be song, or somewhat red, and the faithfull should in seemely order communicate of y holy banket, the minifters breaking the bread and giving it to the people: that when the supper is ended, exhortation should be made to pure faith and confection of faith, to charitie, and to maners meete for Christians: last of all that giving of thanks should be rehearsed, and praises be song to God:which

being ended the congregation should be let goe in peace.

44 These things that wee haue hitherto spoken of this Sacrament doe largely shewe, that it was not therefore ordeyned, that it shoulde bee received yearely once, and that slightly for maners sake (as nowe commonly the custome is) but that it shoulde bee in often vse to all Christians that with often remembrance they shoulde repeat the passion of Christ: by which remembrance they might lusteyne and strengthen their faith, and exhort themselves to sing confection of praise to God, and to publishe his goodnesse: finally by which they might nourithe mutuall charitie, and te-

nues it among themselves, whereof they sawe the knot in the vitrie of the bo-

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dy of Christ. For so oft as we communicatethe signe of the body of the Lord, we doe as by a token giuen and received, interchangeably binde our selues one to another unto all dutieis of love, that none of vs doe any thing whereby he may offende his brother, nor leaue any thing undone whereby he may helpe him, when neede requireth and abilitie sufficeth. That such was the vs of the Apostolike Church, Luke rehearseth in the Acts, when he faith that the faithfull were continuing in the doctrine of the Apostles, in communicating, in breaking of bread, and in prayers. So was it altogether meete to be done, that there should bee no assembly of the Church without the worde, prayers, partaking of the Supper and almes. That this order was also institute among the Corinthians we may sufficiently gather of Paul and it is certaine that in many ages afterwarde it was in vs. For thereupon came those olde Canons, which they fathervpon Anacleitus and Ca- lixus, that when the confection was done, all should communicate, that wil not be without the doers of the Church. And it is red in those olde Canons, which they cal the canons of the Apostles:that they which continue not vnto the ende, and do not receive the holy Communion, must bee corrected 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 abstaine from the communion, should be removed from the Church, till they haue amended this faulte. Which although in the first Councell at Toletum it was either somewhat qualified or at least fet forth in milder wordes, yet it is there also decreed, that they, which when they haue hearde the sermon, are founde neces to communicate, shoulde be warned; if after warning they abide ye the, they shoulde be debarred from it.

45 Verily by these ordinances the holy men meant to retayne & maintaine the often use of the Communion, which often use they had received from the Apostles the selues, which they saw to be most wholsome for the faithfull, & by little and little by the negligence of the common people to grow out of vs. Augustine testifieth of his owne time: The Sacrament (faith hee) of this thing, of the viatie of the Lordes bodie, is somewhere dayly, somewhere by certaine distances of the dayes, prepared vnto the Lordes table, and is there received at the table, to some vnto life, to other some vnto destruction. And in the first Epistle to Januarius: Some doe dayly communicate of the body and bloode of the Lord: some receive it at certaine 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 neuer but on the Sunday. But forasmuch as the common people was (as we haue saied) somewhat slacke, the holy men did call earnestly vpon them with sharpe rebukinges, leaft they should seeme to winke at such slothfulnesse. Such an example is in Chrylo to vpon the Epistle to the Ephesians. It is not faid vnto him that dishonored the banquet wherfore didst thou sit down? but, wherefore diddest thou come in? Whosoever is not partaker of the mysteries, hee is wicked and shamelesse for that hee standeth here present. I beseech you, if any be called to a banquet, weeketh his handes, sitteth down, seeth no to prepare hiselxe to eat, and then doeth taft of nothing: that he not shame both the banquet, and the maker of the banquet: So thou standing among
among them that with prayer doe prepare themselves to receive the holy meate, haft even in this that thou haft not gone away confessed that thou art one of the number of them, at the last thou dost not partake: had it not bin better that thou hadst not bin present? Thou wilt say, I am unworthy.

Therefore neither wilt thou worthie of the communion of prayer, which is a preparing to the receiving of the holy mystery.

46 And truly this custome, which commandesth to communicate yerelely once, is a most certaine invention of the diuell, by whose minifterie focuer it was brought in. They say that Zepherinus was author of that decree, which it is not likely to have bene such as we now haue it. For he by his ordinance did peradventure not after the worst manner provide for the church, as the times then were. For it is no doubt but that then the holy supper was not before the faithfull so oft as they came together in assembly, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it was neecessary they which were mingled with prophane men and idolaters, should by some outward signe testifye their faith: the holy Mass for order and policies sake, appointed that day, wherein the whole people of Christians should by partaking of the Lords supper vter a confession of their faith. The ordinance of Zepherinus being otherwise good hath beene cruelly wrested of them that came after, when a certaine lawe was made of one communicating yereely: whereby it is come to passe, that almost all men when they have once communieate, as though they had gaily discharged themselues for all the rest of the yeare, sleepe soundly on both ears. It ought to haue bene farre otherwise done. Every weeke at the leaft, the Lords table should be set before the assembly of the Christians; the promises should bee declared, which might bee vs spiritually at it; none shold in deed be compelled by necessitie, but all shold bee exhorted and pricked forward: the sluggishnesse alfo of the slothfull should be rebuked. Al shold by heapes, as hungry men, come together to such dainties. Not without rightfull cause therefore at the beginning I complained, that by the craft of the diuell this custome was thrust in, when which it appointeth one certaine day of the yeare, maketh men slothfull for all the rest of the yeare. We see in deed that this peruerse abuse was crept in eu en in the time of Chrysoftome: but we may also therewithall see how much it displeased him. For he complaineth with grieuous wordes in the same place in which I eu en nowe alleaged, y there is so great inequality of this manner, that often in some times of the yeare they came not ev en when they were cleane, but at Easter they came even when they were vnclene. Then he crieth out: O custome. O presumption. Then in vaine is the daily offering wof in vaine we stond at the altar; there is none that partaketh togethether with vs. So farre is it off that he allowed it by his authoritie approy ned to it.

47 Out of the same shop proceded also another ordinance, which hath stolen away or violently taken away the halfe of the supper from the better number of the people of God, namely the signe of the blood, which being denied to lay & profane men (for with such titles forfooth they set out Gods inheritance) became a peculiar possession to heaven and annoynted men.
It is the commandement of the eternal God, that all should drinke, which commandement man dare discontinue and repel with a new and contrarie law, commanding that not all should drinke. And these lawmakers should not fee me to fight without reason against their God, they pretend peril that might happen if this holy cup were commonly given to all: as though those dangers had not beene foreseen & marked of the eternal wisdom of God. And then subtly forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cannot now be feuered from his bodie. Therefore by accompanying the bodie containeth the bloud. Lo how our wit agreeith with God, when it hath neuer so little began with loose reins, to be wanton and wilde. The Lord shewing bred faith that it is his bodie: when he sheweth the cup, he calleth it his bloud. The boldnes of mans reason, crieth out contrariwise, that the bread is the bloud, and the wine is the bodie: as though the Lord had for no cause seuered his body from his bloud both in wordes and in signes: or as though it had euer been heard spoken that the bodie or bloud of Christ is called God & man. Verily if he had meant to signify whole himselfe, he might haue said it is I: as he is wont to speake in the scriptures, and not, this is my body, this is my bloud. But he willing to help our weakenes, did set the cup feuerally from the bread, to teach that he sufficeth no leafe for drink than for meat. Nowe let one parte be taken away, then wee shall finde but one halfe of the nourishmentes in him. Therefore, although it be true which they pretend, that the bloud is in the bread by way of accompanying, and againe, the bodie in the cup, yet they defraude godly soules of the confirmation of faith which Christ deliuereth vs as necessarie. Therefore bidding their suetleties farewell, we must hold fast the profit which is by the ordinance of Christ in the two earneftes.

48 I knowe in deede that the ministers of Sathan do here caull, as it is an ordinarie thing with them to make mockerie of the Scriptures. First they allege that of one bare doing ought not to be gatherd a rule whereby the Church shoule be bounde to perpetuall obseruing. But they lie when they say that it was but a bare doing: for Christ did not onely deliuer the cup, but also did institute that his Apostles shoule in time to come do the same. For they are the wordes of a commender, drinke 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 whome he had alreadie chosen & taken into the order of the sacrificing Priests. But I woule have them answer mee to these questions, from which they shall not be able to escape, but that they shalbe easily convinced with their lies. First, by what oracle have they this solution reualed, being so strange from the wordes of God: The Scripture reckoneth twelve that sate with Iesus: but it doeth not so obscure the dignitie of Christ that it calleth them sacrificing Priests of which name wee will speake hereafter in place fit for it. Though he gave it then to the twelve, yet he commanded that they shoule do the same, namely that they shoule so distribute it among them. Secondly, why is that better age, from the Apostles almost a thousande yeares, were all without exception made
made partakers of both the signs? was the old church ignorant what gifts Christ had received to his supper? It were a point of most desperate shameless here to tickle and daily in granting it to be true. There remaine the ecclesiastical histories, there remaine the books of the old writers, which minister evident testimonies of this matter. The fleshe (sayth Tertullian) is fed with the body and bloud of Christ, that the foule may be fattened with feeding upon God. Howe (sayde Ambrose to Theodosi) wilt thou receiue with such handes the holy body of the Lorde? With what boldnesse wilt thou with thy mouth partake of the cup of the precious bloud? And Hierome sayth. The priests which make the Thanksgiving, and doe distribute the bloud of the Lorde to the people. Chrysostome. Not as in the old lawe, the Priest did caste part, and the people parte: but one body is set before all, and one cuppe. Those things that perteine to the Thanksgiving are all common betweene the Priest and the people. The selfe same thing doeth Augustine testify in many places.

49 But why dispute I about a thing most known? Let all the Greeke and Latine writers be read out of such testimonies shall each where offer the selues. Neither was this custome grown out of vfe, while there remainede one drop of purenesse in the Church. Gregorie, whom you may rightly say to have beene the last Bishop of Rome, teacheth that it was kept in his time. What is the bloud of the lambe, ye haue now learned, not by hearing but by drinking. His bloud is pured into the mouthes of the faithfull. Yea it yet endu- red foure hundred yeares after his death, when all thinges were grown out of kinde. For neither was that taken only for an vsage, 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 coniyned. For thus faith Gelasius. We haue founde, ysome receiving only the portion of the holy body, do absteine from the cup. Let them without doubt, because they seeme to be bound with I wot not what superstition, either receive the Sacraments whole, or be debarred from the whole. For the doing of this mystery is not committed without great sacrilege. Those reasons of Cyprian were heard, which truly ought to moue a Christian mind. How (sayth he) do we teach or provoke them to shed their bloud in the confessing of Christ, if we deny his bloud to them that shall fight? Or how do we make them fit for the cup of Martyrdom, if we doe not first in the church by the right of communion admit them to drink the cup of the Lord. Whereas the Canonists do restraine that decree of Gelasius to the Priests, that is so childish a cauill that it neede not to be confuted.

50 Thirdly, why did he simply say of the bred, that they should eat: but of the cuppe, that they should all drinke? even as if he had meant of set purpose to meete with the craft of Sathan. Fourthly, if (as they would haue it) the Lorde vouchsafed to admit to his supper onely sacrificing Priests, what man ever durft call to the partaking of it, strangers whom the Lorde had excluded? yea and to the 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 vs at this day to distribute to the common people the Signe of the body of Christe, if they haue neither
commandement nor example of the Lord: Fisly, did Paul ye, when he said to the Corinthians, that he had received of the Lorde that which he had delivered to them? For afterwade he declareth the thing that hee delivered, that all without difference should communicate of both the signes. If Paul received of the Lord, that all should be admitted without difference: let them looke of whom they have received which doe drue away almost all the people of God: because they cannot nowe pretend God to be the author of it, with whom there is not yea and nay. And yet shall for cloaking of such abhominations they dare pretend the name of the church, and with such pretence defend it. As though either these Antichristes were the church, which so easly tread vnderfooce, scatter abroade, and destroy the doctrine and institution of Christ: or the Apostolike Church were not the churche, in which the whole force of religion flourished.

The xviii. Chapter.

Of the Popish Mass, by which sacrilege the Supper of Christ hath not only been prophesied, but also brought to nought.

With these and like intencon Satan hath travailed, as by overspreading 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 aduancened a Signe, by which it might not onely be darkened and pervertted, but being utterly blotted and abolished shoulde vanishe and fall out of the remembrance of men; namely when he blinded almost the whole world with a mott pestilent error, that they should beleue that the Maffe is a sacrifice and obligation to obtaine the forgivnesse of sinnes. Howe at the beginning the founder forth of the schoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed suttleties: which howesoeuer they may be defended with cauilling, yet are therefore to be refused of all good men, because they doe nothing elles but spreade much darkenesse over the brightnesse of the Supper. Therefore bidding them farewell, lette the readers understande that I here match in fight with that opinion, wherewith the Romihe Antichrist and his Prophetes haue infested the whole world, namely that the Masse is a worke whereby the sacrificing Priest which offereth vp Christ, and the other that doe partake at the same oblation, doe deserve the favour of GOD: or that it is a cleansing sacrifice, whereby they reconcile GOD to themselves. Neither hath this beene received onely in common opinion of the people, but the very doing it selfe is so framed, that it is a kinde of pacifying wherewith satisfaction is made to GOD for the purging of the quicke and dead. The wordes also which they vie, doe expresse the same: and no other thing may we gather of the daily use of it. I knowe hoe deepere rootes this pestilence hath taken, vnder hoe great seeming of goodness it lurketh, howe it beareth in howe the name of Christes, howe in the one name of Masse many beleue that they comprehend the whole summe of faith. But when it shalbe by the worde of God most clearely proved, that this Masse, how
how much gocuer it bee coloured & glorious; yet shamefully dishonoureth Christ, burieth & opprest him, spoileth his spoile, putteth his death in forgetfulness, taketh away the fruites that commeth there of. unto vs, doth weaken & destroy the sacrament whereon was left the memeory of his death: shall there then be any so deepe roots, which this most strong axe, I mane the word of god, shall not cut downe & overthowe? Is there any face so beautifull, that this light cannot bewray the euil which lurketh under it?

2. Let vs therefore shew that which hath beene set in the first place, that it is intollerable blasphemie & dishonor done to Christ. For he was consecrate of his father a priest & bishop, not for a time as we reade that they were ordaine in the old testament, whose life being mortal, their priesthood also could not be immortal, for which cause also there needed successors, 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 mystery had bene long before figured in Melchisedech, whom when scripture had once brought in for the priest of the living God, it never afterwards made mention of him; as though he had had no ende of his life. After this point of likenesse, Christ was called a priest according to his order. Nowe they that do daily sacrifice, must needs appoint priests to make the 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 solely spoyle Christ of his honour, and plague from him the prerogative of eternal priesthood, but also traualle to thrust him downe from the right hande of his Father, on which he cannot fit immortal, but that hee must therewithall remaine the eternall priest. Neither let them lay for themselues, that their pettie sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall priesthood, which ceaseth not therfore to continue. For they are more strongly holden fast with the wordes of the Apostle, than that they may escape; namely, that there were many other priests made; because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their straوردness, they arme themselues with the example of Melchisedech to defende their wickednesse. For, because it is saide that he offered bread and wine, they gather that he was a foreshewing of their Masle: as though the likenesse betweene him and Christ were in the offering of bread and wine. Which is so emptie and trifling that it needeth no confusion. Melchisedech gave bread and wine to Abraham and his companions, to refresh the being weariest after their journeie and battaile. What is this to a sacrifice? Moses praieth the gentlenesse of the holy king: these fellows vnseasonably comminge a mystery whereof no mention is made. Yet they deceitfully paint their error with an other color, because it followeth by and by after. And he was the priest of the huest God. I answer, that they wrongfully draw to the bread and wine that which the Apostle referreth to the blessing. Therefore when he was the priest of God he blessed Abraham. Whereupon the Heb. 7.7; same Apostle (than whom we neede to seeke no better expostor) gathereth.
his excellence, because the letter is blessed of the greater. But if the oblation of Melchisedech were a figure of the sacrifice of Maffe, would the Apostle, I pray you, which searcheth out all even the least things, have forgotten so earnest and weightie a thing? Nay (howsoever they trifle) they shall in vaine goe aboute to overthrowe the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing priesthoode ceaseth among mortall men, because Christ which is immortal, is die onely and perpetuall sacrificing priest.

3. An other virtue of the Maffe was, that it oppressteth and bureth the crosse and passion of Christ. This verily is most certaine, that the crosse of Christ is ouerthrown to soone as the alter is set vp. For if he offered himselfe for a sacrifice upon the crosse, that he might sanctifie vs for ever, and purchase to us eternall redemption: undoubtedly the force and effectuall effecte of that sacrifice continueth without any end; Otherwise we should think nothing more honourably of Christ, than of oxen and calves which were sacrificed under the lawe: the offerings whereof are proved uneffectuall & weake by this that they were oft renuend. Wherefore either we must confess, that the sacrifice of Christ, which he fulfilled upon the crosse, wanted the force of eternall cleansing, or that Christ hath made an end of all with one sacrifice once for ever. This is it that the Apostle sayeth, that this chiefe bishop Christ once appeareth by offering vp of himselfe before the ending of the world, to the driving away of sinne. Again, That we are sanctified by the will of God, by the offering of the bodie of Iesus Christ once. Again, That Christ with one oblation for ever hath made perfect them that are sanctified: whereunto he adjoineth a notable sentence that forgiveness of sinnes being once purchased, there remaineth no more any oblation. This also Christ signifieth 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 one sacrifice is perfected & fulfilled whatsoever was for our salvation. Shall it be lawful for vs daily to patch innumerable sacrifices to such a sacrifice, (the perfection whereof he hath so shunningly set forth) as though it were unperfect? When the holy word of God not only affirmeth, but also trieth one, and procesth, that this sacrifice was once fully done, that the force thereof remaineth everlasting; whose require an other sacrifice, do they not accuse this of imperfection and weaknesse? But as for the Maffe, which hath beene delivered 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 offred him an only sacrificed oblation to the Father, should by buried & drowned? Who, vnclesse he be blind, cannot see that it was the boldnes of Satan which wras- fited against so open and cleare truth? Neither am I ignorant with what deceits that Father of lying weth to colour this his fraud, saying that there are not sundrie nor diverse sacrifices, but that one selfe same sacrifice is repetted. But such smokes are easly blown away. For in the whole discourse the Apostle trauaileth to prove, not only that there are no other sacrifices, but that one sacrifice was once offered vp, & that no more be repeated. The fur- seller men do ye yet flie out at a narrower hole, saying, it is not a repea...
bur an applying. But this Sophistical argument also is no less easily confuted. For neither did Christ once offer vp himselfe with this condition: that his sacrifice shd be daily confirmed with new oblations: but by the preaching of the Gospel, & ministering of the holy Supper, the fruit thereof should be communicated vnto vs. So Paul faith that Christ our paschouer was offered vp, & biddeth vs to cate of him. This (I say) is the mean whereby the Sacrifice of the Cross is rightly applied to vs, when it is communicated to vs to take the vs of it, & we with true faith receive it.

4. But it is worth the labour to heare, with what other foundation beside these they uphold the sacrifice of the Maffe. 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 unawonted thing among the Prophets, when they speake of the calling of the Gentiles to express by the outward, ceremonial of the lawe the spiritual worshipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gentiles should be called into the true fellowship of religion. Like as also they are wont altogether to describe by figures of their law, the truth that was delivered by the 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 given to the faithful in the kingdom of Christ. threemes & visions, That therefore which they allege, is like unto an other prophecie of Esay, where the Prophet foretelleth of three altars to be set vp in Assyria, Egypt, and Iu-

ry. For first I ask, 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 ever set vp. Thirdely whether they thinke that to ever-
ye several kingdomes is appointed a several Temple, such as was that at Ierusalem. These things if they wry, I think they wil confesse, that the Pro-
phet vnder figures agreeable with his time, prophesie of the spiritual wor-
ship of God to be spread abroad into the whole world. Which we glue to the for a solution. But of this thing sith there doe every where examples commonly offer themselves, I wil not burie my self in longer rehearse of them. Howbeit herein also they are misterably deceived, that they acknowledge no sacrifice but of the Maffe, whereas in deed the faithful do nowe sacrifice to the Lord, & do offer a cleane offering of which shall be spoken by and by.

Nowe I come downe to the third office of the Maffe, where I must declare howe it blotteth out the true and onely death of Christ, and shake it out of the remembrance of men. For as among men the strength of a testament hangeth upon the death of the testator: so alfo our Lord hath with his death confirmed the testament whereby he hath given vs forgiveness of sinnes and eternall righteousness. They that dare varie ot make newe any thing in this testament, doe denie his death, and holde it as it were of no force. But what is the Masse, but a newe and altogether diuerse testament? For why? Doeth not every several Maffe promise newe forgiveness of sinnes, newe purchasing of righteousness, so that nowe there be so many testamentes, as there be Masses? Let Christ therefore come againe.
and with an other death confirm this testament, or rather with infinite
deathes confirm innumerable testamentes of Masse. Haue not therefore
said true at the beginning, that the only and true death of Christ is blotted
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) there of necessitie must be the death of the
testator. The Masse is the end it selfe to be a newe testament of Christ: there-
fore it requireth his death. Moreover the hoste which is offered, must neces-
sarily be slaine and sacrificed. If Christ in every feteral Masse be sacrific'd,
then hee must at every moment bee in a thousande places cruelly slaine.
This is not mine, but the Apostles argument. If he had needed to offer him-
selvse off, he must of haue 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 neuer
thought, nor yet can. And wee knowe, that the death and life of Christ is
not in their hand. Wee looke not whether they goe about to kill him: onely
our purpose is to shewe, what manner of absurditie followeth of their
ungodly and wicked doctrine. Which selue thing I proue by the Apostles
owne mouth. Though they criе out to the contrarie a hundred times, that
this sacrifice is vnbloudie. I will denie that it hangeth upon the will of men,
that sacrifices should change their nature, for by this meanes the holy & in-
iualoble ordinance of God should faile. Whereupon followeth that this is a
true principle of the Apostle, that there is required shedding of bloud, that
waffing 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
makest vs not to acknowledge it and thinke on it. For who can call to
minde that he is redeemed by the death of Christ when he feeth a newe re-
demption in the Masse? Who can truft that sinnes are forgiven him, when
he feeth a newe forgiuenesse? Neither shall he escape that shall say, that wee
do for no other cauе obtaine forgiuenesse of sinnes in the Masse, but because
it is alreadie purchased by the death of Christ. For he bringeth nothing else
than as if he should boyst, that Christ hath redeemed vs with this condition
that we should redeeme our selues. For such doctrine hath beene spread by
the minifters of Satin, and such at this day they maintain with cryings out
with swords & fire, that we when in the Masse wee offer vp Christ to his Fa-
ther, by this worke of offering do obteine forgiuenesse 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 bee
our owne redeemers? Christ himselfe, when in the Supper he sealeth y con-
fidence of pardon, doth not bid his discipkes to sticke in that doing, but tend-
eth them away to the sacrifice of his death: signifying that the Supper is a
moniment or memorialis (as the common speach is) whereby they may learn
that the satisfactorie cleansing sacrifice, by which the Father was to bee ap-
peased, must have bene offer'd but once. For neither is it enough to knowe
that Christ is the only sacrificing, vnlesse the only sacrificial be joyned with it; y
our faith may be fasten'd to his crosse.
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 Masse, 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 Masse is fained to pay a price to God, which he may receive for satisfaction. Howe much difference there is betwene to give and to receive, so much doth the sacrifice differ from the Sacrament of the Supper. And this truely is the most wretched vs thankefullnesse of man, that where the largeffe of God's bountie ought to have bin acknowledged, and thankes to be geuen, therein he maketh God his debtor. The Sacrament promiseth, that by the death of Christ we are not onely once restored into life, but are continually quickned, because then all the partes of our salvation were fulfilled. The sacrifice of the malle fingeth a farre other song, that Christ must be daily sacrificed, that he may somwhat profit vs. The Supper shoulde have beene distributed in the common assemblie of the Church, that it might enforce vs of the communion whereby we all cleaue together in Christ Jesus. The sacrifice of the Masse dissolueth and plucketh in sunder this communitie. For after that the error grewe in force, that there must be sacrificers that shoulde sacrifice for the people, the Supper of the Lorde as though it were posted over to them, ceased to bee communicated to the congregation of the faithfull according to the commandement of the Lorde. An entry was made open to priuate Masses, which might rather resemble a certaine excommunication, than that same communitie ordained of the Lord, when the pettie sacrificer willing feuerally by himselfe to devour his sacrifice, doth feuer himselfe from the whole people of the faithfull, I call priuate Masse (leaff any man be deceived) wherefoever there is no partaking of the Lordes Supper among the faithfull, although otherwise a great multitude of men be present.

8 And whence the very name of Masse first sprong, I could never certenly judge: sauing that it seemeth to me likley that it was taken of the offeringes that were gien. Whereupon the olde writers vs it commonly in the plural number. But to laue struing about the name, I say that priuate Masses are directly against the ordinance of Christ, and therefore they are a wicked profaning of the holy Supper. For what hath the Lorde commandad vs not 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 & bloud? Therefore when one taketh it without distributing, what likenesse is there? But that same one man doth it in the name of the whole Church. By what commandement? Is not this openly to mucke God, when one man priuately taketh to himself that which ought not to have bene done but among many? But because the wordes of Christ and Paul are plaine enough, we may briefly conclude, that wherefoever is not breaking of bread to the communion of the faithfull, there is not the Supper of the Lord, but a false and wrothfull counterfating of the Supper. But a false counterfating is a corrupting. Now the corrupting of so great a mystery is not without wickednesse. Therefore in priuate Masses is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of
offering without communion was once crept in, by little and little they began in every corner of Churches to make innumerable Masses, and diversly to draw the people hither and thither, which should have come together into one assembly, that they might acknowledge the mystery of their own vanity. Now let them go and deny it to be idolatry, that in their Masses they shew forth bread to be worshipped in stead of Christ. For in vain they boast of those promises of the presence of Christ, which howsoever they be vnderstood, verily were not given to this purpose, that wicked & profane men, so oft as they will, and to whatsoever abuse they lift, may make the body of Christ: but that the faithfull, 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 persuerfies was unknowne to the purer Church. For howsoever the more shamelesse sort among our adversaries doe here go about to disguise the matter with false colours, yet it is most sure that all antiquitie is against them, as wee haue afore prooved in other things, and it may more certainly be indiged by the continual reading of old writers. But ere I make an ende of speaking of it, I ask our Masling doctors, see they knowne that obedience is more esteemed of God than oblations, and that hee more requireth that his voyce be harkened to, than that sacrifices bee offered: nowe they beleue that this manner of sacrificing is acceptable to G O D, whereof they haue no certaine commandement, and which they see not to be allowed by any one syllable of the Scripture. Moreover when they heare the Apostles say, that no man taketh to himselfe the name and 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 and ordeiner of their sacrificing priesthood, or they must confesse that the honour is not of G O D, into which they haue with wicked raffines broke in vncalled. But they can not fhow one title of a letter by mainteineth their sacrificing priesthood. Why therefore shall not their sacrifices vanishe away, which can not bee offered without a priest?

10 If any man doe thrust in short sentences of the olde writers gathered here and there, and doe by their authority traunile to prove that the sacrifice which is done in the Supper is farre otherwise to be vnderstond than wee doe expounde it: let him be briefly aunswered thus: if the question be of allowing the forged device of sacrifice, such as the Papistes haue saied in the Maffe, the olde writers doe never speake in defence of such sacrilege. They doe in deed eue the word Sacrifice: but therewithall they expounde, that they meane nothing else but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing priest (as they eech where reporte of him) made on the croffe. The Hebrues (sayeth Augustine) in the sacrifices of beasts which they offered to G O D, did celebreate a prophecye of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christe celebrate a remembrance of the sacrifice already made. Here verily he teacheth altogether the same thing, which is written in most words in the books of faith to Peter the Deacon, whosoeuer be thy author of it. The words be these: Belieue most stedfastly and
and doubt not at all, that the only begotten himselfe, being made flesh for vs, offered himselfe for vs a sacrifice and oblation to God into a savour of sweeteneffe: to whome with the Father and the Holy Ghost in the time of y old testament beasts were sacrificed; and to who me now with the father and the holy Ghost (with whom he hath an holy place) the holy Church throughout the whole world cease not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which he should offer for our sinnes, and of his blood which he should shed to the forgiveness of sinnes. But in this sacrifice is thanksgiving and rehearsal of the flesh of Christ which he offered for vs, & of his blood which he hath shed for vs. Wherupon Augustine himselfe in many places expoundeth to be nothing else but a sacrifice of praise. Finally you shall commonly find in him, that the supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witness 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 whom, 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 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 priesthoode to Christ, that Augustine testifieth it to be the voice of Antichrist if any man make a Bishop intercessor betweene God and men.

Yet doe we not deny but that the offering vp of Christ is there so shewed in vs, that the spectacle of the cross is in a manner set before our eyes: as the Apostile saith that Christ was crucified in the eyes of the Galathians, when the preaching of the cross was set before them. But forasmuch as I see those old Fathers also wiesed this remembrance another way than was agreeable with the institution of the Lorde (because their supper contained I wote not what repeated or at least renewed forms of sacrificing) the safest way for godly hearts to be rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authority alone ought to be in force. Truly sith I finde that they have kept a godly and true sense of this whole mysterie, and I do not perceve that they meant to abate any thing were it never so little from the only sacrifice of the Lord, I cannot condemn them of vn godliness: yet I think they cannot be excused, but they have offended somewhat in the manner of the celebration. For they counterfeited the Jewish manner of sacrificing more nearly than either Christ had ordained, or the nature of the Gospel did beare. Therefore that same outward appliance to heavenly things is the only thing wherein a man may worthily blame them, for that being not contented with the simple & natural institution of Christ, they swarueto the shadowes of the law.

If a man doe diligently way, that this difference is put by the words of the Lord between the sacrifices of Moses, and our Thanksgiving, that whereas those did represent to the Jewish people, the same effeualienesse
Of the death of Christ, which is at this day delivered to us in the Supper, yet the manner of representing was diverse. For in those, the Levitical Priests were commanded to figure that which Christ should perform it: there was brought a sacrifice which should be in the stead of Christ himselfe: 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 sacrifice which was to be offered to God for a satisfaction cleansing. But since the time that the sacrifice is ended, the Lord hath appointed to us another order: namely that it should convey to the faithful people the fruit of the sacrifice offered to him by the Sonne. Therefore hee hath given vs a table whereat wee should eat, not an altar whereupon sacrifice should be offered; hee hath not consecrated priests to sacrifice, but ministers to distribute the holy banquet. Howe much more hie and holie the mysterie is, so much more religiously & with greater reverence it is meete to be handled. Therefore there is no way safer, than putting away all boldnesse of mans understanding, to sticke fast in that alone which the Scripture teacheth. And truely if wee consider that it is the Supper of the Lorde and not of men, there is no cause why we should suffer our felues to bee 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 all faultes which had already crept into the Church of the Corinthians, hee voucheth 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 stirre vs vp strife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet breefely what in the whole discours I haue meant by a sacrifice, and what by a sacrificing priest. Whose stretehe the worde sacrifice to all holy Ceremonies and doinges of religion, I see not by what reason they doe it. We doe knowe that by the continual use of sacrifice a sacrifice is called that which the Greekes call sometime Thufia, sometime Prophora, sometime Telete. Which being generally taken comprehended whatsoeuer is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may have a supernall appliance of similitude from the sacrifices of the 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 bee 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 worshipp of God, and a testifying of religion: sometime in stead of Supplication, to crave the favour of God: sometime in stead of thanksgiving, to testify thankfulnesse of minde for benefits receiued: sometime only for an exercitse of godlinesse, to renewe the establishing of the covenant: to which latter sort pertained burnt offerings, drinke offerings, oblations, first fruits, and peace offerings. Wherefore let vs also divide ours into two kindes: and for teacheinges sake let vs call the one the sacrifice of worship and of Godly devotion, because it consisteth in the honouring and worshipping of God, which the faithfull both owe and yeeld unto him: or, if you will, the sacrifice
The sacrifice of Thanksgiving: forasmuch as it is given to God of none but of them that being laden with immeasurable benefits, do render to him themselves with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfy his judgment, and to wash and wipe away sins: whereas the sinner cleaved from the filthy spots of them, and restored into purity, may return into favour with God himself. So in the law theoph 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 iniquities: 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 effectualness and force of that one sacrifice which Christ hath fully done, is eternal, as he himself hath testified with his own mouth, when he said that it was ended and fulfilled: that is to say, that whatsoever was necessary to the reconciling of the Fathers favor, to the obtaining of the forgiveness of sins, to righteousness and to salvation, all the same was performed and fulfilled with that his only oblation, and therefore nothing wanted thereof, that there was afterward no place left to any other sacrifice.

14 Wherefore I determine, that it is a most wicked reproach, and 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 us, 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 MSNBC, but that by desiring of a new oblation we may be made partakers of the passion of Christ. And, if there might be no measure of madding, they thought it but a small thing to saye that there is made indifferently a common sacrifice for the whole Church, unless ye further sayd that it is in their choice 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 cold not reach to the price that Ludas had, yet that they might in some manner resemble their author, they kept the likeness of number, Ludas sold him for thirtie florin pence: these fellows fell him, after the French account, for thirtie brazen pence: but Ludas sold him once, these fellows fell him as oft as they can finde a buier. In this sense also we denote that they bee sacrificing priests, that is to say, they with such an oblation are meanes to God for the people, they appeasing God, may purchase the fatis factorie purging of sins. For Christ is the only Bishop & sacrificing priest of the new Testament, into whom all Priests are remoued, & in whom they be shut vp and ended. And if the Scripture had made no mention of the eternal Priesthood of Christ; yet for so much as God, since that he hath taken away thofe old Priesthoods, hath ordained none, the Apostles argument remaineth invincible, no man taketh honor to himself 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.
Where when he entreateth the olde maners of expiation, and laugheth to
scorne the foolsih confidence of euil men and wicked doers, which thought
that their wicked doynges were by these as by courtinges hidden that ye gods
could not see them, and did, as if they had gotten warrant of the gods by co-
uenant, more carfully follow their owne lustes; bee seemeth throughly to
touch the manner of satisfactorie purging of the Masse, suche as it is at this day
in the world. To beguile and undermine an other man, all men knowe to
be vnlawefull. To grecue widowes with wrongfull dealings, to robb the fa-
therleffe, to trouble the poore, by euill craftie meanes to catche other mens
goods to themselues, with forewearnings and deceits to enter forceably into
any mans possessions, to oppresse any man with violence & tyrannous feare,
all men confesse to be wicked. How therefore dare so many commonly do all
these things, as though they should freely be bolde to doe them? Truely,
if we rightly wye it, no other cause doeth so much encourage them, but be-
cause they have confidence, that by the sacrifice of a Masse, as by payment
of full price for recompence, they shall satisfie God, or at the leaft that this
is an easie way to compounde with him. Then Plato proceedeth further
to scorne their grosse blockishnesse, which thinke that by such satisfactorie
cleansinges those peines are redeemed that otherwise they shoulde suffer
in hell. And where to serue at this day the yecerely obites, and the greater
part of Masses, but that they which throughout all their life have been most
cruell tyrantes, or most raunous robbers, or gien foorth to al mischious
doings, should as though they were redeemed by this price, escape the fire of
purgatorie?

16 Vnder the other kinde of sacrifice, which we haue called the sacrifice
of Thankesgiving, are contenied all the dutifull workes of charitie, which
when we extende to our brethren, we honour the Lord himselfe in his mem-
ers: then, all our prayers, praifings, giyings of thankes, and what fouver
we do to the worshipping of God. All which things finally do hang vpon the
greater sacrifice, whereby we are in soule and body halowed to be a holy te-
ple to the Lorde. For neither is it enough, if our owarde doynges be appli-
ced to the obeying of him: but if our fcelues, and then all that is ours ought
to be consecrat and dedicaｔ to him: that whatsoever is in vs, may serve his
glory, and may favor of zealous endeavour to advance it. This kinde of sacri-
ifice tendeth nothing at all to appease the wrath of God, nothing at all to ob-
taine forgiuencesse of finnes, nothing at all to defere righteoufnesse: but is
occupied only in magnifying & extolling of God. For it can not be pleasant
and acceptable to God, but at their handes, whom by forgiuencesse of finnes
already receiued he hath by other meanes reconciled to himselfe, and ther-
fore acquited them from guiltinesse. But it is so necessarie for the Church,
that it can not be away from it. Therefore it shalbe everlastinge, so long as
the people of God shall continue, as we haue before already shewed out of
the Prophet: for in that meaning I will take this prophecie. For from the ri-
sing of the sunne to the going downe thereof, great is my name among the
Gentiles, and in euerie place incense shalbe offerd to my name, and a cleane
offering: because my name is terrible among the Gentiles, sayth the Lord: So
far is it off, that we would put it away. So Paul biddeth vs to offer our bodies
a sacri-
a sacrifice living, holy, acceptable to God, a reasonable worshippe. Where
he spake verie pithile, when he added that this is our reasonable worship-
ning; 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 liberall doing of good and communicating are called sacrifices by
which God is pleased. So the liberalitie of the Philippians, whereby they
had releued the pouertie of Paul, is called a sacrifice of sweete smelling. So
all the good worke of the faithfull are called spiritual sacrifices.

17 And why doe I secke out many examples? For commonly this man-
ner of speaking is often founde in the scriptures. Yea and while the people of
God was yet holden vnder the outwarde schooleing of the lawe,yet the Pro-
phetes did sufficiently expresse, that vnder those carnall sacrifices was the
true st, which the Christian Church hath common with the nation of the
Iewes. After which manner David prayed, that his prayer might as incense
ascende into the sight of God. And Osee called giuings of thanks, the values
of lippes, which in an other place David calleth the sacrifices of praife. Who
the Apostle himselfe following, calleth them also the sacrifices of praife, &
expoundeth them the fruities of lippes confessing to his name. This kind
of sacrifice the Supper of the Lorde cannot want; wherein when we declare
his death and render thanksgiving, wee doe nothing but offer the sacrifice
of praife. Of this office of sacrificinge, all wee Christians are called a kingly
Priesthood; because by Christ wee offer to God that sacrifice of praife of
which the Apostle speaketh, the fruit of lippes that confess to his name.
For neither doe we with our giiftes appeare in the sight of God without an
intercessor. Christ is hee, which being the mediator comming between, we
offer vs and ours to the Father. Hee is our Bishoppe, which being entred in
the sancturie of heaven, hath opened the entrie to vs. Hee is the altar, upon
which wee lay our giiftes, that in him wee may bee noble all that wee
are bolde. It is hee (I say) that hath made vs a kingdome and Priests to the
Father.

18 What remaineth, but that the blinde may see, the deafe may heare,
children themselves may vnderstande: this abomination of the Maffe,
which being offered in a golden cup, hath made dronke the kings and peo-
oples of the earth, from the hiest to the lowest, hath so stricken them with
drowneinesse and giddinessesse, that being become more fenelesse than brute
beasts, they haue set the whole ship of their sacrstie only in this deadly deu-
oring gulf. Truely Satan neuer did bend himselfe with a stronger engine than
this to affale and vanquish the kingdome of Christ. This is the Helene, for
whome the enimies of the true st fight at this day with so great rage,so great
furiousness, so great crueltie: and a Helene in deed, with whome they so
desile themselves with spiritual whoridome; which is the most cursed of all.
I doe not here so much as once touch with my little finger those grosse ar-
buses wherewith they might colour the vnholie purencesse of their holy
Maffe: howe filkie markettinges they vs, howe unholie giaines they make
with their maffinges, with howe great rauncheing they fill their couetousnes.
Onely I doe point vnto, and that with fewe and plaine worde, what man-
ner of thing is euem the vertie holiest holinessse of the Maffe, for which it hath
de-
desired in certain ages past to be so honorable & to be had in so great reverence. For, to have these so great mysteries set out according to their worship, requireth a greater workes; and I am unwilling to mingle herewith those filthy uncleannes but that commonly sheweth themselves before the eyes and faces of all men: that all men may understand, that the Mass taken in her most piked pureness, and where in it may be set out to the best shew, without her appendances, from the root to the toppe swarneeth full of all kindes of wickednes, blasphemie, idolatrie, and sacrilege.

19 The Readers nowe haue in a manner almost all those things gathered into an abridgement, which we have thought behoouful to be known concerning these two Sacramentes: the vs of which hath bene delivered to the Christian Church from the beginning of the newe testament, to continue to the verie ende of the world; namely, that Baptisme should be as it were a certaine entrie into it, and an admission into faith: and the supper shoulde be as it were a continual foode, whereby with Christ spiritually feedeth the familie of his faithfull. Wherefore 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 bene once received into the Church, may understand by they be continually feed with Christ. Beside these two as there is no other sacrament ordainèd of God, so neither ought the Church of the faithfull to acknowledge any other. For, that it is not a thing that lieth in the choice of man to raise and set vp newe sacraments, he shall eaily understande that remembereth that which hath bene 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 Godes counsellor, that might promise vs any certaintie of his will, or assurance vs, and bring vs out of care, what affection he beareth toward us, what he will give, or what he will take away. For therewith is also determined, that no man can set forth a signe to bee a testimonie of any will or promise of his: it is he himselfe alone, that can by a signe giv en testify to vs of himselfe. I will speake it more briefly, and parabrauluer more grossly, but more plainly, A Sacrament can never be without promise of salvation. All men gathered on a heape together can of themselves promise nothing of our salvation. Therefore neither can they of the Sacramentes set fourth 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 thinde for the present time, but also not desire or looke for any to the end of the world. For whereas certaine diuere Sacramentes, beside those their ordinarie ones, were given to the Iews, according to the diuere course of times, as Manna, Water springing out of the rocke, the Brafen serpant and such other: they were by this change put in minde that they should not stay vpon such figures, whose faine was not verie fed faine: but that they should looke for some better thing from God, which should continue without any decaying, and 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 wisdome are hidden with
with so great abundance and plentie, that either to hope for or looke for any newe encreafe to these treasures, is verily to move God to wrath, and to procure him against vs. Wee must hunger for, feeke, looke vppon, leerne, and throughly leerne Christ alone, vntill that great day shall appeare, wherein the Lord shall openly shewe to the full the glorie of his kingdom, and himselfe such as he is, to be beholden of vs. And for this reason this our age is in the Scriptures signified by the last houre, the last dayes, the last times, that no man should deceiue himselfe with vaine looking for any new doctrine or revelacion. For many times & in many sorts he spake before of his prophets: in these last dayes the heavenly Father hath spoken in his beloved Sonne, which onely can manifestly shewe the Father: and in deede he hath manifestly shewed him to the full, so much as behoueth vs, while we now beholde him by a glasse. As therefore this is nowe taken away from men, that they cannot make newe Sacraments in the Church of God: so it were to be wished, that as little as were possible of mans invention might be mingled with those Sacraments that are of God. For like as when water is powered in, the wine departeth and is delayed: and as with leauen scattered among it, the whole lumpe of doae waxeth fouer: so the purenesse of the mysteries of god is nothing else but defiled when man addeth any thing of his owne. And yet we see how farre the Sacraments are swarued out of kinde from their natural purenesse, as they be handled at this day. There is ech where too much of pompes, ceremonies, and gesturings: but of the worde of God in this meane time there is neither any consideration nor mention, without which even the Sacraments them selves are not Sacraments. Yea and the verie ceremonies that are ordained of God, in so great a rout cannot once lift vp their head, but lie as it were oppressed. Howe little is that scence in baptisme, which onely ought there to have shined and beene looked vpon, as wee haue in an other place rightfulluy complained, even baptisme it selfe: As for the Supper, it is vterly buried, since that it hath beene turned into the Maffe, sauing that it is seence once every yeare but in a mangled and halfe torne fashion.

The xix. Chapter.

Of the five falsely named Sacraments: where it is declared, that the other five which have beene hisberso commonly taken for Sacraments, are not Sacraments: and then is shewed what manner of things they be.

O vr former discourse concerning Sacraments might have obteined this with the sober and willing to leerne, that they shoule not ouer curiously procee to any further, nor shoule without the worde of God embrace any other Sacramentes beside those two which they knewe to be ordained of the Lorde. But forasmuch as that opinion of the feuen Sacraments, being commonly vsed in all mens talke, hauing wandered through all schoolees and preachinges, hath by very auencerctie gathered rootes, and is yet still settled in the mindes of men: I thought that I should do a thing worthy the travel, if I shoule severally and more nearly search those other five that are commonly adnumbred among the true and natural Sacraments of the Lord.
Oft although instruments they now and
there wilJofGod
excellent they
unproporneIle in the speaking. All this I graunt: although it was better that the wordes should be made subject to things, than things to the wordes. But in the name of Sacrament there is another consideration. For they which make seven Sacraments, do therewithall giue to them all this definition, that they be visible formes of invisible grace: they make them altogether vessels of the holy Ghost: instruments of giving of righteounnesse, causes of the obtaining of grace. Yea and the Master of the sentences himselfe denyeth that the Sacraments of the lawe of Moses are properly called by this name, because they did not deliuier in deed the thing that they figured. Is it, I beseech you, to be suffered, that those signes which the Lorde hath hallowed with his owne mouth, which he hath garnished with excellent promises, should not be accounted for Sacramentes: and in the meanes time this honour should be conveyed to those vsages which men either have devised of themselves, or at least doe observe without express commandement of God: Therefore either let them change the definition, or let them abide frome the wrongful v sing of this world, which doth afterward engender false opinions & full of absurdities. Extreme annoying (say they) is a figure and cause of invisible grace, because it is a Sacrament. If wee ought in no wise to graunt that which they gather vpon it, then truly we must resiit them in the name it selfe, leaft thereby we admit that it may giue occasion to such an errour. Againe when they would professe it to be a Sacrament, they adde this cause, for that it consisteth of the outewarde signe and the word. If we finde neither commandement nor promise of it, what can we do else but criue out against them?

Now appeareth that we bawle not about the worde, but do moue a controversie not superfluous concerning the thing it selfe. Therefore this we must strongly hold fast, which we haue with inuincible reaso before confirmed, that the power to institute a Sacrament is in the hande of none but of God only. For a Sacrament ought with a certaine promise to raise vp and comfort the confections of the faithful: which could never receive this certaintie from man. A Sacrament ought to bee to vs a witnessing of the good will of God toward vs, whereof none of all men or Angels can be witnesses, forasmuch as none hath bene of Gods counsel. Therefore it is he alone which doth with right authoritie testifye of himselfe to vs by his word. A Sacrament is a scale, wherewith the testament or promise of God is sealed. But it could not be sealed with bodily things and elements of this world, vnsiue 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 lyce hidden under so base things. The worde of God must go before, which may make a Sacrament to be a Sacrament.
The Apostles therefore they were grown to an age of discretion, should be brought before the bishop, that they should fulfill that due, which was required of those that being grown...
grown in yeares did offer themselves to baptism. For these falfte among those that were to be catechized, till being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptized being infantes, because they had not then made confession of their faith before the church, were about the ende of their childhood or in the beginning of their yeares of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Catechisme, which they had then certaine & common. And that this doing, which otherwise ought worthily to be grave and holy, might have the more reverence and dignitie, there was added also the Ceremonie of laying on of handes. So that same childe, his faith being allowed, was let go with solemn blessinge. The olde writers doe oft make mention of this maner. Leo the Pope wrieth: If any returne from Heretikes, let him not be baptised againe: but (which he wanted among the Heretikes) let the vertue of the Spirit be given him by the Bishops laying on of his handes. Here our aduersaries will erie out, that it is rightfully called a Sacrament, in which the holy Ghost is giuen; but Leo himselfe doeth in another place declare what he meaneth by those wordes: Who so (saith 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 he received onely the forme of baptism without sanctifying. Hierome also maketh mention of it, writing against the Lucifersians, But although I doe not deny that Hierom somewhat errreth therein, for that hee saith that it is an obseruation of the Apostles: yet he is most farre from these mens folies. And the verie same also hee qualifieth, when he addeth, that this blessing is giuen to the bishops onely, rather in honor of their prieshood then by the necessitie of lawe. Therefore such laying on of hands, which is done simply in steede of blessing, I praffe and would that it were at this day restored to the pure vs thereof.

5 But the later age hauing in a manner blotted out the thing itself, hath fet I wote not what fained confirmation for a Sacrament of God. They have fained that the vertue of confirmation is, to giue the holy Ghost to the encreafe of Grace, which in baptism was giuen to innocencie: to strengthen them to battaile, which in baptism were newe begotten to life. This Confirmation is celebrate with annoynting, and with his forme of wordes, I signe thee with the signe of the holy croffe, and confirme thee with the chresme of saluation, in the name of the Father, and of the Sonne, and of the holy Ghost. All this is gaily and trimly done. But where is the word of God, that may promise here the presence of the holy Ghost? They cannot bring foorth one title. Whereby then will they certifie vs, that their chresme is the vessel of the holy Ghost? We see oyle, that is, a thick and fat liquor & nothing else. Let the wordes (faith Augustine) bee added to the element, & there shalbe made a Sacrament. Let them (I say) bring foorth this wordes, if they will have vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themselves ministers of the Sacramentes, as they ought, we needed to striuie no longer. This is the first law of a minister, that he do nothing without commandement. Go to, let them bring foorth any
commandement of this point of ministerie, & I will not speake one worde more. If they haue no commandement, they cannot excufe their boldnesse full of fcarilege. After this maner the Lord asked the Pharisees, whether the baptism of Iohn were from heauen or from men: if they had answered, for men, then he had made them confess that it was tripling and vaine: if from heauen, then were they compelled to acknowledge the doctrine of John. Therefore left they should too much flander Iohn, they durft not confess that it was from men. If therefore Confirmation be from men, it is proued to be vaine and tripling: if they will persaude vs that it is from heauen, let them prowe it.

6 They do in deede defend themselves with the example of the Apostles, whome they thinke to have done nothing rashly. That is well in deede: neither would we blame them, if they shewed themselves followers of the Apostles. But what did the Apostles? Luke reporteth in the Acts, that the Apostles which were at Hierufalem, when they heard that Samaria had received the worde of God, sent thither Peter & Iohn: 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 vpon them: by which laying on, the Samaritans received the holy Ghost. And of this laying on of hands he diverse times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministerie. The Lord willed that those visible and wonderfull graces of the holy Ghost, which he then poured out vpon his people, should be miniftered and distributed of his Apostles by the laying on of hands. But vnder this laying on of hands: I thinke there was not contained any hier mysterie: but I expound it, that they adjoynd such a ceremonic, that by the verie outward doing they might signifie, that they commended and as it were offered to God him vpon whom they laied their hands. If this ministerie which the Apostles then executed, were yet stil remaining in the Church, the laying on of hands also ought to be kept. But since that same grace hath ceased to be gien, where to serueth the laying on of hands? Truly the holy Ghost is yet present with the people of God, without whom being guider & director, the Church of God cannot stand. For we haue the eternall promife & 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, & manifest workings, which were distributed by the laying on of hands, haue ceased, neither behouded it that they shoulde bee, but for a time. For it behooved that the preaching of the Gofpel while it was newe, should be gloriously set forth & magnified, with vnheard of and vnwonte miracles. From which when the Lord ceased, he did not by and by forfake his Church, but taught that the royltice of his kingdom & the dignitie of his worde was excellently enough disclosed. In what point therefore will these stageplayers say that they follow the Apostles? They shoulde haue done it with laying on of hands, that the euident power of the holy Ghost might by and by be vifible. This they bring not to passe: why therefore doe they boaft that the laying on of hands maketh for them, which we read in deede that the Apostles yied, but altogether to another end?
7 This hath like reason as if a man should teach that y 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 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 they which come after, should only playerlike & without the thing in deede counterfeit an emptie & cold signe, as these apes do. But if they proue that in laying on of hands they follow the Apostles, (wherein they have no like thing with the Apostles) sauing I wroue not what ouerthwart wrongfull counterfaite) yet whence commeth their oyle which they call the oyle of saluation? Who taught them to seeke saluation in oyle? Who taught them to give to it the power of strengthening? Did Paul, which draweth vs farre away from the elements of this world, which condemnethe nothing more than the sticking such pety obseruations? But this I boldly pronounce, not of my selfe, but from the Lorde. Who so call oyle the oyle of saluation, they forswere 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 vite, belong nothing to the kingdom of God, which is spiritual and shall never decay. What then? Will some men say: do you mesure with the same mesure, the water wherewith we be baptised, and the bread & wine vnder which the Supper of the Lord is giuen? I answere that in Sacramentes giuen 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 worde of God printed in it, wherein lyeth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacramentes offered to our sight, doe keepe their own 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 and vanish away with the fashion of this world. But in respect that they be sanctified by the word of God, that they may be Sacraments, they do not hold vs in the flesh, but do truely and spiritually teach vs.

8 But let vs yet more neerely looke into it, how many monsters this fast liquor fostereth and feedeth. These annointers say, that the holy Ghost is giuen 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 paft shame, that they deny that baptism can well be done without confirmation. O wickednesse! Are we not therefore in baptising buried together with Christ, being made partakers of his death, that we may be also parteners of his resurrection? But this fellowwhippe with the death & life of Christ Paul expoundeth to be the mortifying of our flesh, and quickning of our Spirit: for that our old man is crucified, that we may walke in newnes of life. What is to be armed to battell if this be not? If they counted it a matter of nothing, to tread vnder feere the worde of God: why did they not yet at least reverence? Church, to whom they will in every point seeme so obedient? But what can bee brought forth more strong a-gainst their doctrine, than y decrees of the Mileuitane councel? Who so faith that
that baptism is gien only for forgiueneffe of sinnes, and not for a helpe of
grace to come; accursed be he. But whereas Luke, in the place which wee,
haue alleged, faith that they were baptised in the name of Iefus Chrift, which
had not received the holy Ghost; he doeth not simply deny that they were
endued with any gift of the holy Ghost, which beleeued in Chrift with hart,
and confessed him with mouth: but meaneth of that receiuing of the holy
Ghost, whereby the open powers and visible graces were received. So is it
saide that the Apostles received the Spirit on the day of Pentecoff, whereas it
had bin long before lay de vnto them of Chrift, it is not you that speake, but
the Spirit of my Father which speake in you. Behold al ye that are of God,
the malicious and poysenous deceite of Satan. That thing which was tru-
ly gien in baptism, hee lyingly sayth to be gien in his confirmation, that
he may by stealth leade you vnware from baptism. Who now can dout that
this is the doctrine of Satan, which cutting away from baptism the promifes
properly belonging to baptism, doth conteue away and remove them, to an
other thing? It is found (I say) vpon what maner of foundation this godly an-
nointing standeth. The word of God is, that all they which are baptised in
Chrift, haue put on Chrift with his giftes. The word of the anointers is, that
they receiued in baptism no promife, by which they may be armed in bar-
tails. That is the voyce of truth: threfore this must be the voyce of lying. Ther-
fore I can more truly define this confirmation than they haue hitherto de-
 fined it: namely, it is a notable slander of baptism, which darkeneth yea a-
bolisheth the vie therof: that it is a false promife of the deuill, which draweth
vs away from the truth of God. Or, if you wil, it is oyle deffiled with the lying
of the deuill, which as it were by overspreading of darkenesse deceiueth the
eyes of the simple.

9 They adde furthermore, that all the faithful ought after baptism to
receiue the holy Ghost by laying on of hands, that they may be founde full
Christians: because he saith never be a Christian, y is not chreifed with the
bishoppes Confirmation. These be their owne sayinges worde for worde.
But I had thought what other things perteined to Christianitie, were all
set forth in writing and comprehended in Scriptures. Now, as I perceiue,
the true forme of religion is to be sought and learned from these worde
than out of the Scriptures. Therefore the whole wisedome of God, the heav-
ently trueth, the whole doctrine of Chrift, doth 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 haue never beene chreifed:
forasmuch as the oyle was not yet made, which being pouted vpon them,
they might full al ye parts of christianitie, or rather might be made Christians
which yet were none. But, though I holde my peace, they doe largely con-
sume themselues. For howe many of the number of their owne people doe
they anoint after baptism? why therefore doe they suffer such halfe christi-
ans in their flocke, whose imperfection might easily bee holpen? Why doe
they with so careless negligence suffer the to omit that which was not law-
full to be omitted without grousous offence? Why do they not more seere-
ly, call vpon the keeping of a thing fo necessearie, and without which fualtio
cannot be obtained, viles peraduenture some be prevented by death? Verily

when
when they so freely suffer it to be 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 mi-
nered by the hands of the chiefie bishops, but baptism is commonly distri-
buted by every Priest. What may a man here say, but they are utterly mad,
which so flatter their owne intentions, that in comparison of them they care-
lessly despise the holy ordinances of God? O mouth that robbest God, 
darceft thou set a fatte liquor only defiled with the stinke of thine owne breath,
and enchaunted with murmuring sound of words, against the Sacrament of
Christ, and to compare it with water hallowed with the words of God? But
thy wickednesse accounted this but a small matte: whence thou didst also prefer
it above the same. These be the answeres of the holy see, these be the Or-
acles of the Apostolike trefle. But some of them, even in their owne opinion,
begonne somewhat to qualify this unbridled madnesse. It is (lay they) to be
worshipped with greater reverence: peraduenture not for the greater vertue
and profit it giveth: but because it is gien of the worshipers men, & is made
in the worshiper part of the body, that is, in the forehead: or because it bring-
eth a greater encrease of vertues, although baptism availe more to forgiv-
enesse. But in the first reason do they not betray themselves to be Donatists,
which measure the force of the Sacrament by the worthines of the minister?
But I will admitt, that Confirmation bee called the worshiper by reason of
the worthinesse of the Bishops hand. But if a man aske of them, from whence
so great prerogative hath beene gien to Bishoppes, what reason will they
bring beside their owne luft? The Apostles alone vfed that power, which a-
one distributed the holy Ghoft. Are the bishoppes alone Apostles? Yea are
they Apostles at all? But let vs also grant them that: why do they not by the
same argument affirme, that bishoppes alone ought to touch the Sacrament
of the bloud in the Supper of the Lord: which they therefore deny to lay
men, because the Lord gaued to the Apostles alone? If to the Apostles alone,
why do they not conclude thenceft to the bishoppes alone? But in that place
they make the Apostles simple priests: but nowy giddines of their head ca-
richieth them another way, suddenly to create them bishoppes. Finally Ananias
was no Apostle, to whom yet Paul was sent, that he should receive his sight, be
baptised, and be filled with the holy Ghoft. I wil adde this also to the heapes:
If by the law of God this was the proper office of bishoppes, why haue they bin:
sol to giue it away to common priests? as we read in a certaine epistle of
Gregorie.

11 As for their other reason, how tripping, sone, and foolish is it, to call
their confirmation worthieier than the baptisme of God, because in the fore-
head is annointed with oyle, and in baptisme the hinder part of the head, as
though baptisme were done with the oyle and not with the water? I call al the
godlyly to witnesse, whether these slofes do not endeavour themselves to this
oneely ende, to corrupt the purenesse of the Sacramentes with their leasen.
I have already spoken this in an other 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
at leaft beleue his owne masters. Loe passing ouer the water, and making no accompte of it, they highly esteeme the onely oyle in baptisme. Wee therefore on the contrary side doe say, that in baptisme the forehead also is dipped in water. In comparison of this, wee esteeme not your oyle worth one peecce of dong, whether it be in baptisme or in confirmation. If any allegiance that it is solde for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they commend a most filthie deceit by theft. In the third reason they bewray their owne vngodlines, while they prate that in confirmation is gien a greater increase of vertues than in baptisme. By the laying on of handes the Apostles distributed the visible graces of the Spiritre. In what thing doe these mens fat liquor shewe it selfe fruitefull? But away with these qualifiers, that couer one saulted with manie sacrileges. 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 worde of God & probable reason, they pretend as they are wont, that it is a moft auncient observation and stablished by consent of many ages. Although we were true, yet they winne nothing thereby. A Sacrament is not from the earth, but from heavre: not from men, but from God alone. They must proove God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obstruct antiquitie, whereas the old writers, when they mind to speake properly, doe no where reckon more sacramentes than two? If a foretasse of our faith were to be fought from men, we haue an invincible tower, that the old fathers never acknowledged those for sacramentes which these men do lyeingly faine to the sacramentes. The old writers speake of the laying on of handes: but do they call it a sacrament? Augustine plainlye affirmed 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 handes vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wrast it to any other senfe than Augustine himselfe wrote it, I give them leave after their ordinarie manner to oppresse me not onely with railing but also with spitting at me. For he speake of them that returned from Schisme to the unitie of the Church. He denieth that they needed to be newly baptifed: for he faith, that the laying on of handes sufficeth, that by the bonde of peace the Lord may giue them the holy Ghost. But for almuch as it might seeme an abfurdtie, that the laying on of handes should be done of new rather than baptisme: he sheweth a difference. For (faith he) what other thing is the laying on of hands, than prayer vpon a man? And this is his meaning appeareth by an other place, where he faith: Hand is laid vpon heretikes as mended, for the coupling of Charitie, which is the greatest gift of the Holy ghost, without which whatsoever holy things are in man they availe not to salvation.

13 But I would to God we did keepe still the manner which I haue faide to haue bin in the old time, before that this vntimely delitered image of a sacrament was borne: not that it should be such a confirmation as they faine, which cannot once be named without injury to baptisme: but a catechising,
Cap. 19. Of the outward means

whereby children or they that were neere to the age of discretion did declare an account of their faith before the Church. But it shoulde be the best manner of Catechising, if a forme were written to that use, containing and familiarly setting out a summe in a manner of all the articles of our religion, in which y whole Church of the faithful ought without controversie to agree: that a childe being ten yeres old should offer himselfe to the Church to declare a confession of his faith, shoulde be examined of every article, and anfwere to every one: if he were ignorant of any thing, or did not understand it, he might be taught. So shoulde he, before the Church witnesing and beholding it, professe 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 slothfulness of some parents woulde bee whetted, who doe carelessly negle{t 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 content of faith, & not so great ignorance and rudeness of many: some should not be so rashly caried away with new and strange doctrines: finally al should haue as it were a certaine order in the instruction of Christian learning.

Of Penance,

14 In the next place they set Penance, of which they intreate so confusedly & disorderedly, that confessions cannot beare away no fure or sound thing of their doctrine. We have already in an other place declared at large, what we have learned out of the scriptures concerning repentance, & then what they also teache of it. Nowe we have this onely to touch, what reason they had rais’d vp the opinion, which hath heretofore raigned in Churches and schooles, that it is a sacrament. But first I will briefly say somewhat of the vnage of the old Church, the pretence whereof they have abused to stablish their fained invention. This order they kepe in publike penance, they which had fully done the satisfactions enjoynd them, were reconciled with solemnne laying on of handes. That was the signe of absolution, whereby both the sinner himselfe was rais’d vp before God with truft of pardon, & the Church was admonished gentely to receive him into fauor, putting away the remembrance of his offence. This Cyprian oftentimes calleth, to give peace. That this doing might bee of great dignitie, and haue more commedication among the people, it was ordyned that the Bishops authoritie shold alway bee vsed for ye meane herein. From hence came ye decree of the second council at Carthage: Be it not lawful to a priest at the Maſf publickely to reconcile a penitent. And another decree of the council at Araufi, Let those, which in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands vſed in the reconciling: if they recover of their sickenesse let them stand in the degree of penitentes, and when the time is fully expired, let them receive of the bishop the laying on of hands vſed in reconciling. Againe the decree of the third council at Carthage: Let not the priest without the authoritie of the bishop reconcile a penitent. Al these tended to this end, y the severitie which they would haue to bee vſed in ye behalfe, should not with too much lenitie grow to decay. Therefore
fore they willed the bishop to be judge of it, which was likely he would bee more circumpect in the examination thereof. Howbeit Cyprian in a certain place sheweth, that not only the bishop, but also the whole clergie laid their hands on him. For thus he faith, At the full time they do penance, then they come to the Communion, & by the laying on of hands of the bishop & the clergie, they receive power to partake of the communion. Afterward by process of time it came to this point, that beside publike penance they vsed this ceremonial also in private absolutions. Hereupon came that distinction in Gratian betweene publike and private reconciliation. I judge that same old visage of which Cyprian maketh mention, to haue bin holy and healthfull for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallowe it, or at least speake more sharply against it, yet I thinke it to be leffe necessarie. Howsoever it be, yet we see that the laying on of hands in penance is a ceremonial ordained of me, not of God, which is to bee set among meaner 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 vnto vs, by the worde of the Lord.

15 But the Romanists and the schoolemen, (which have an ordinary custome to corrupt all things with wrong expounding them) doe here verie carefully trauell in finding out a sacrament. Neither ought it to seeme any maruell, for they secke a knot in a ruftie. But where they haue it best, they leave a thing entangled in fulfume, vncertaine, and confounded and troubled with diversitie of opinions. They say therefor either that the outward penance is a sacrament, and if it bee so, that it ought to bee taken for a signe of the inward penance, that is, of the contrition of hearte, which shall be the thing of the Sacrament: or that they both together are a Sacrament, not two Sacramentes, but one ful one. But, that the outward penance is onely the Sacrament: the inward is both the thing and the Sacrament: & that the forgiuensesse of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we have above set, examine thereby that which these men call a Sacrament, & they shall finde that it is not an outward cereimonie ordeined of the Lorde for the confirming of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare Augustine, whom they faigne that they esteeme as most holy. Visible Sacramentes (faith hee) were ordeined for carnall mens fakes, that by degrees of sacramentes they may be conuerted from those things that are seene with eyes to those things that are understood. What like thing doe either they themselves see, or can they shewe to other in that which they call the sacrament of Penance? The fame Augustine saith in another place: It is therefore calle a Sacrament, because in it one thing is seene, and an other thing is understood. That which is seene hath a bodily forme: that which is understood, hath a spirituall fruite. Neither do these things in any wise agree with the Sacrament of penance, such as they faigne it, where there is no bodily forme that may represent a spirituall fruite.

16 And soe kill these bees after upon their owne fighting place, if there be any sacrament here to be fought, may it not be much more colourably faied the
the absolution of the priest is a sacrament, than penance either inwarde or outwarde: For it might redely be said, that it is a ceremonie to assure our faith of the forgiuenesse of sinnes, and hath a promise of the keyes as they call it, Who soever ye shall binte or loose uppon earth, shal be bound or loosed in heauen. But some man would have objected, that the most part of them are absolved of the Priestes, obtene no such thing by such absolution: where as by their doctrine the Sacramentes of the newe law ought to worke indeed which they figure. This were but to be laughed at. For, as in the supper, they make a double eating, a sacramental eating which is eequally common to good and to cuill, and a spirituall eating which is onely proper to the good: why might they not also faine absolution is receiued two waies: Yet could I not hitherto understande what they meant with this their doctrine, which we have already taught how farre it disagreeeth from the truth of God, where we purposely intreated of that argument. Here my mind is onely to shewe; that this doubt withstandeth nor, but that they may call the absolution of a priest a Sacrament. For they might aunswere by the mouth of Augustine, sanctification is without the visible Sacraments, & the visible sacrament with out inwarde sanctification. Againe, that the sacramentes doe worke in the onely elect that which they figure. Againe, that some doe put on Christ so far to the partaking of the Sacrament, otherforme to sanctification: the one, the good and cuill egally doe: this other, the good onely. Truely they have more than childishly erred and beene blinded in the cleare sinne, which travelling with great hardnesse, yet espied not a thing so plaine and open to euery man.

17 Yet least they shoulde waxe too proude, in what part soever they set the sacrament, I denie that it ought rightfullie 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 ceremonie is here shewed forth, it is the meere intention of men: whereas we haue already proued, the ceremonies of Sacraments cannot be ordained but of God. Therefore it was a lie and deceit which they haue inuedent of the Sacrament of penance. This fained sacrament they haue garnished with a meete commendation, calling it a second boord after shipwrecker: because if a man haue by sinning marred his garment of innocence which he receiued in baptisme, he may by penance reparie it. But it is saying of Hierome. Whose fouer it be, it cannot be excused but it is vertely wicked if it bee expounded after their meaning. As though baptism be blotted out by sinne, and is not rather to be called to remembrance of every sinner, so oft as he thinketh of the forgiuenesse of sinne, that he may thereby gather vp himselfe, and recouer courage, and strenthen his faith, that he shall obtaine the forgiuenesse of sinnes which is promiseth him in baptisme. But that which Hierome hath spoken hardly and vnproperly, that by penance baptism is repaired (from which they fall away that deserue to be excommunicate from the Church) these good expostitours draw to their wickednesse. Therefore you shall mote fitly speake, if you call baptism the sacrament of penance, sith it is given for a confirmation of grace, and scale of confidence, to them that purpose repentance. And least you should thinke this to bee our deuise, beside this it agreeeth with the
The words of the Scripture, it appeareth that it was in the old Church commonly spoken like a most certain principle. For in the booke of Faith to Peter, which is said to be Augustines, it is called the Sacrament of Faith and of penance. And why flee we to uncertain sayings? As though we could require any thing more plain, than that which the Evangelist reciteth: that John preached the baptismfof repentance unto forgiveness of sins?

Of extreme unction as they call it.

18 The third named Sacrament is extreme unction, which is not done but of the priest, and in extremes, (so they term it) & with oyle consecrate of the bishop, and with this form: By this holy anointing, & by his most kind mercy, God pardon thee whatsoever thou hast offended by seeing, by hearing, by smelling, feeling, tasting. They faine, 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 wordes are these: Is any sick among you? Let him bring in the Elders of the Church, and let them pray over him, anointing him with oyle in the name of the Lord; & the prayer of Faith shall take 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 wee haue aboue shewed that the other laying on of handes is, namely a playrlike hypocrisy, whereby without reason & without fruit, they would resemble the Apostles. Marke reheareth that the Apostles at their first sending, according to the commandement which they haue received of the Lord, raised vp dead men, cast out deuils, cleansed leprous men, healed the sick, and in healing of the sick, they vc. d. oyle. They anointed (faith he) many sick men with oyle, and they were healed. Hereunto James had respect, when hee commanded the Elders to be called together to anoint the sick man. That under such ceremonies is contained no hier mystery, they shall easilie judge which marke how great liberty the Lord and his Apostles vsed in these outward things. The Lord going about to restore fight to the blinde man, made cley of dust & spittle, some he healed with touching, other some with his word. After the same manner the Apostles healed some diseases with word only, some with touching, other some with anointing. But it is likly that this anointing was not (as all other things also were not) causelie put in vce. I grant yet not that it should be a mean of healing, but only a signe, that the dulnes of the vskillfull might bee put in minde from whence so great power proceeded, to this ende that they should not give the praise thereof to the Apostles. And, that the holy Ghost and his gifts are signifieth by oyle it is a comon and vfit thing. But that same grace of healinges is vanished away, like as also the other miracles, which the Lord willed to be shewed for a time, whereby he might make the newe preaching of the Gospell marvelous for ever. Therefore though wee grant rather so much, that anointing was a Sacrament of those powers which were then ministred by the handes of the Apostles, it nowe nothing pertaineth to vs to whom the ministiration of such powers is not committed.

29 And by what greater reason do they make a Sacrament of this anointing?
ing, than of all other signes that are rehearsed to vs in the Scripture? Why
do they not appoint some Syloah to swim in, whereinto at certaine ordina-
rie recourses of times sicke men may plunge themselves? That (say they) hold
be done in vaine. Truely no more in vaine than anointing. Why do they
not he along upon dead men, because Paul rais'd vp a dead child with lying
upon him? Why is not clay made of sipttle & dust, a Sacrament? But the o-
ther were but singular examples: but this is gien of James for a command-
ment. Verily James spake for the same time, when the Church yet stil enjoyed
such blessing of God. They assume 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 boldnesse mocked soules, which they
knowe to be senflesse and blinde when they are spoyled of the word of God,
that is, of their life and light: for they are nothing ashamed to goe about to
mocke the liuing and feeling senses of the body. Therefore they make them-
selves worthy to be scorned, while they boast that they are endowed with
the grace of healings. The Lord verily is present with his in all ages, & so oft as
ncede is he helpeth their sicknesse no lesse than in old time: but he doth not
so ytter those manifest powers, nor distributeth miracles by the hands of the
Apostles: because this gift both was but for a time, and also is partly fallen a-
way by the vnthankfulness of men.

20 Therefore as not without cause the Apostles haue by the signe of
oyle openly testified, that the grace of healings committed to them was not
their owne power, but the power of the holy Ghost: so on the other side they
are wrongdoers to the holy Ghost, which make a flaming oyle and of no
force, to be his power. This is altogether like as if one would say that all oil
is the power of the holy Ghost, because it is called by that name in Scrip-
ture: that every due is the holy Ghost, because he appeared in that forme.
But these thinges, let them looke to. So much as for this present is enough
for vs, we doe most certainly perceive that their anointing is no Sacrament:
which is neither a Cерemonie ordain'd of God, nor hath any promise. For
when we require these two things in a Sacrament, that it be a ceremonic or-
dain'd of God, & that it haue a promise of God: we do therewithall require
that the same Ceremonie be giv'n to vs, and that the promise belong vnfo
to vs. For no man doth affirme that Circumcision is nowe a Sacrament of the
Christian Church, although it both was an ordain'd of God, and had a pro-
mise knitte vnfo it: because it was neither command't to vs, nor the pro-
mise which was adjoin'd to it was giv'n to vs with the same condition.
That the promise which they proudly boast of in their anointing, is
not giv'n to vs, we haue euidently shew'd, and they themselves declare by
experience, The Ceremonie ought not to haue beene vs'd, but of them that
were endued with the grace of healings, not of these butchers that can more
skill of slaying and murthering than of healing.

21 Howebeit although they obtaine this, that that which James com-
mandedth concerning anointing, agreeeth with this age (which they are
most farre from) yet euen so they shall not haue much preval'd in proving
of their vction where with they haue hitherto anointad vs. James will eth
that all sicke men bee anointed: these men infect with their fahte liquor,
not sicke men, but corporis halfe dead, when the life lieth already laboring at the toppe of their lippes, or (as they themselves terme it) in extremes. If they haue in their Sacrament a present medicine, whereby they may either eafe the sharpest esse of diseases, or at least may bring some comfort to the soule, they are too cruel that doe neuer healre in time. James willeth that the sicke man be annointed of the Elders of the Church; these men allowe no annointer but the petic Sacrificing Priest. Whereas they expound in James preby teros the Elders to bee Priests, and fondly say that the plural number is there set for comelineffe sake; that is but trifling: as though the Churches at that time abounded with swarmes of sacrificing Priests, they might go in a long pompos shew to carry a pageante of holy oile. When James simply bideth y sicke men be annointed, I under stande by it none other annointing but of common oyle: none other is founde in Markes rehearse: These men vouchsafe to haue none other oyle, but which is hal lowed 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 saluted in this maner: thrice Haile holy oile: thrice Haile holy chrisme: thrice Haile holy balm. Out of whom haue they sucked such coniurations? James saith that when the sicke man is annointed with oile, and prayer hath beene pronounced over him, if he be sinnes they shall be forgiven him: namely, that the guiltinesse being taken away, they mayobtaine releafe of the paine not meaning that sinnes are put away with fat liquor, but that the prayers of the faithful whereby the afflicted brother is commended to God, shall not be vain. These men do wickedly ly, that by their holy, that is to say, abominable anointing, sinnes are forgiven. lo howe daily they shall presaire, when they haue bin at large suffred to abuse the testimonie of James at their pleasure. And least we should neede to travaile long in proofof hereof, their owne chronicles do discharge vs of this hardnes, For they report that Pope Innocentius which in Augustines time governed the Church of Rome, ordained that not onely Priests, but also all Christians should use oyle to annoint for their necessitie and others. Author hereof, is Sigebert in his Chronicles.

22. The fourth place in their regis ter hath the, Sacrament of Order: but the same is fruitfull, that it breaddeth out of it false seauen little sacramets. But this is very worthie to be laughed at, that whereas they affirme y there be seauen Sacramentes, when they goe about to rehearse them, they re ken vp thrteene ne. Neither can they allege for them selves, that they are but one Sacrament, because they tende all to one Priesthood: and are as it were certaine degrees vnto it: For sith it is evident that in every one of them are several Ceremonies, and they themselves say that there be divers grace no man can doubt but that they ought to be called seuen sacraments if their opinions be receied. And why strue we about it, as though it were a thing doubtfull, for as much as they themselves do plainly and severally declare seuen? But lest we will briefly knit vp by the way, how many & howe


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Of the outward meanes
to vs their Orders insteade of Sacraments: and then we will see whether the the Ceremonie which Churches vs in ordering of ministers, ought to bee 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, Subdeacons, Deacons, Priestes. And vii. they say that they bee, for the seuenfoolde grace of the Holy Ghost, wherewith they ought to be induced that are promoted vs to them. But it is increased and more largely heaped to them in their promotion. Nowe the number is else is hallowed with a wrongfull expounding of scripture, when they thinke that they have red in Esay viii. vertues of the holy Ghost, whereas both in deede Esay there rehearseth but sixe, and also the Prophete meant not to comprehende them all in that place: for hee is else where as well called the spirite of life, of sanctification, of adoption of the children, as he is in that place called the Spirite of wisedome, of understanding, of counsel, of strength, of knowledge, and of the feare of the Lorde.

Howbeit some sutteler men make not seuen orders, but nine, after the like¬ness (as they say) of the Church triumphing. But among them also there is strife: because some would have the shauing of the cleargie to bee the first order of all, and Bishopricke the last: other some excluding shauing altogether, reken Achebishopricke among the orders. Ifdore otherwise diu¬deth them. For he maketh Psalmists and Readers to be diversifie he appointeth the Psalmists for song, & 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 vee? Shall we say that there be seuen orders? So teacheth the master of the schoole: but the most illustimate doctors doe otherwise determine. Againie they also disagree among themselves. 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 follicie, that in suerie one of these they make Christ fellowe with them. First (say they) hee executed the office of dorekeeper, when hee did with a whip made of cordes, drive the buiers and sellers out of the temple. Hee signifieth himselfe to bee a dorekeeper, when hee faith, I am the dore. Hee took vppon him the office of Reader, when hee red Esay in the Synagogue. Hee did the office of an Exorcist, when touching the tongue and eares of the deafe and dummie 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. Hee executed the office of Subdeacon, when being girded with a linen cloth hee washed the disciples feete. Hee did beare the person of a Deacon, when hee distributed his bodye and bloud in the stopper. Hee fulfilled the office of Priest, when hee offered himselfe vppon the croffe a sacrifice to his Father. These things cannot bee hearde without laughing, that I marvel that they were written without laughing, if yet they were men that wrote them. But most notable is their sutteler where with they play the Philosophers about the name of Acoluth, calling him a Cerferat, a taper beare with a worde (as I thinke) of Narcisse, cruelie such a one as was never hearde of in all nations.
nations and languages, whereas Acoluthos in Grecie simply signifies a follower. Howbeit if I should earnestly tarry in confuting these menne, I should my selfe also worthily be laughed at, they are so trifling & very mocckeries.

24 But that they may not be able yet still with false colours to deceuie euery very sillie women, their vanitie is by the way to be verteed. They create with great pompe and solemnity their Readers, Psalmsifts, Dorekeepers, Acoluthes, to execute those offices, whereunto they appoint very children, or those whom they call lay men. For who for the most part lighteth the candles, who pourreth wine and water into the cruets, but a child or some base fellowe of the laitie, that maketh his gaine thereof? Do not the same men sing, Doe they not shut and open the Church doers? For who euer fawe in their temples an Acoluth, or a Dorekeeper executing his office? But rather hee that when he was a boy did the office of an Acoluth, who he is once admitted into the order of Acoluthes, cafe that be is which he beginneth to be called, that they may seeme to will of purpose to cast of the office when they take vpon them the tule. Beholde why they haue neede to be consecrate by Sacramentes, and to receive the holy Ghost, namely, that they may do nothing. If they alleage for exercise, that this is the frowardnesse of times, that they forfake and negleect their ministeries; lette them therewithall confession that there is at this day in the Church no use nor fruit of their holy Orders, which they maruellously advance, and that their whole Church is full of curse: because it suffereth tapers and cruets to be handled of children and prophane men, which none are worthy to touch but they that are consecrate Acoluthes: and because it committeth the songes to children, which ought not to be heard but of a hallowed mouth. As for their Exorcists, to what end do they consecrate them? I here y the Iewes had their Exorcists: but I see that they were so called of the exorcistes or conjurations which they vsed. Of these counterfaite exorcistes who euer heard it spoken, that they shewed any example of their profession? It is sained that they have power giuen them to lay their handes vpon mad men, them that are to bee catechised, and men possesse with deviles: but they can not perswade the deuilles that they haue such power, because if deviles do not onely not yeeld to their commandementes, but also vs commanding authoritie ouer them. For a man can fearely finde euery tenthe of them, that is not ledde with an euill Spiriue. Therefore whatsoever things they babble concerning their pettie Orders, are patched together of foolish and vsauoric lies. Of the olde Acoluthes, and Dorekeepers, and Readers, we haue spoken in another place, when we declared the order of the Church. Our purpose here is only to fight against that newe founde intention of the seuenfold Sacrament in ecclesiasticall orders. Of which there is no where any thing red, but among these foolish praters the Sorboniftes and Canoniftes.

25 Now let vs confider of the ceremonies which they vs about it. First Cap. Dupl., whosoeuer they receive into their order of soldiers, they do with one common signe enter them into Clergie. For they shawe them in the crowne, that the crowne may betoken kingly dignity, because Clerkes ought to be kings, that they may rule themselves and other. For Peter speake the things of them, Ye SS
are a chosen kinde, a kingly priesthood, a holy nation, a people of purchase. But it was faterlege to take to themselues alone that which is giuen to the whole Church, and proudely to glorie of the title which they had taken from the faithfull. Peter speaketh to the whole Church:these fellows wretst it to a few flauen me: as though it were fai to them alone, be ye holy: as though they alone were purchased by y blood 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 bee declared to be free vnto the Lorde, which with open face may beholde the glorie of God. Or that they may be taught that the faults of their mouth & their eyes must be cut off. Or the shaying of their head is the putting away of temporall things, and the hayrie compass about the crowne are the re- nants of goods that are retaine for their sustenance. All in signes: because forsooth the veile of the temple is not yet cut in sunder. Therefore beeing perfuded that they haue gaylie discharged their duties, because they haue figured such things by their crowne, of the verie things in deede they per- fourme nothing at all. How long will they mocke vs with such falie colours and decietes? The clerge by the hearing of a fewe hayres doe signifie that they haue caft away the abondance of temporall goods, that they beholde the glorie of God, that they haue mortisied the lust of the eares and eyes: but there is no kind of men more raucung, more fensfey dull, more luftfuil. Why do they nor rather truely performe holinesse, than with falie & lying signes counterfeit a fewe of it?

26 Moreover when they say that the crowne of y Clergie hath the be- ginning and reason from the Nazarites: what other thing do they alleage than y their mysteries are sprong out of the Jewish ceremonies, or rather y they are meere Jewishnesse? But whereas they further say, y Prifeilla, Acila, & Paul himselfe, taking a vowe upon them did shewre their heads, that they might be purifed: they bewray their grossfey ignorance. For it is no where red of Prifeilla: & of Acila also it is doubtfull: for y fame shewing may as well be re- ferred to Paul as to Acila. But, that wee may not leaue to them that which they require, that they have an example of Paul: the simpler must note, that Paul did never shewre his head for any santification, but onely to serue the weakness of his brethren. I am wont to call such vowes the vowes of cha- ritie not of godliness: that is to say, not taken in hand for any service of god, but to beare with the rudeneis of the weake: as he himselfe faith, that he was made a leve to the Jewes, &c. Therefore he did this, & the fame but once, & for a short time; y he might for a time fashion himselfe to the Jewes. These me when they wil without any vfe counterfeit the purifings of the Nazarites, what do they effe but raise vp another Jewishnesse, when they wrongfully count to follow the old Jewishnesse? With the fame religiousnesse was that decretall Epiftle made, which, according to the Apostle, forbiddeth clerekes that they should not suffer their haire to growe, but shewre it rounde like a bowle. As though the Apostle, when he teacheth what is comely for allmen, were carefull for the round shewing of the Clergie. Hereby let the readers consider, of what force & worthinesse are those other mysteries that follow, into which there is such an entrie.
27 Whence the hearing of Clerkes tooke beginning, appeareth sufficiently even by Augustine alone. Whereas at that time none suffered their haire to growe, but nice men, & such as coueted a smothenesse & trimmesse not meete enough for men; 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 haue it, that they should not beare any fhewe of womanlike trimming. But this was so common, that certaine Monkes, that they might the more set out their holinesse with notable & severall attire from other men, did let their haire growe long. But after wande when the fashione turned to wearing of haire, and certaine nations were added to Christiandom which alway vfed to weeare long haire, as Fraunce, Germanie, & England: it is likely that clerkes did euer where sheare their heads, leaft they should seeme to couete the gainesse of haire. At the last in a corrupte age, when all olde ordinances were either perverted or gone ouf of kind into superstition, because they saw no cause in the hearing of the clergie (for they had reteined nothing but a foolish counterfating) they fled to a mysterie, which now they superstitionally thrust in vnto vs for the approching of their Sacrament. The dorekeepers at their consecration receive the keyes of the Church, whereby they may understand that the keeping of it is committet to them. The readers receive the holy Bible. The exorcifites receive the forms of exorcifimes, which they should vs euer ouer mad and them that are to be catechized. The Acoluthes receive their tapers & crouet. Lo these are ye ceremonies, wherein (if God will) there is so much secret power, they may be not onely signes & tokens, but also causes of invisible grace. For this they require by their definition, when they will haue them taken among the Sacramentes. But to make an end in few words, I say it is an absurdtie that in their choles and canons they make these lesser orders Sacraments: whereas eu en by their owne confession that teach this, they were vnknownen to the primitive Church, & deviset many yeres after. For Sacraments, fith they contain the promife of God, can nor be ordeined of Angels, nor of me, but of God a lone, whose office alone it is to give promife.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconry (as they call it) was remoened into that number, since that the rout of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the worde of God, they doe peculiarily for honors fake, call them holy orders. But nowe it is to be seene, how crookedly they abuse the ordinances of God to their pretence. We will beginne at the order of Priesthoode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whome they say that it pertayneth to offer vpoun the altar the sacrifice of the body and bloude of Chrifte, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receive the patine with the hostes, for tokens of power gien to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power gien them to confecrate. But of the Ceremonies we shall speak hereafter. Of the thing itself I say: it isoth no title of the worde of God which they pretende, that they coulde not more wickedly corrupt the order
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For first verily this ought to stande for a thing confessed (which we have affirmed in entreaty of the Popish maffe) 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 oath, according to the order of Melchisedech, without any end, without any successour. He once offered a sacrifice of eternal satisfaction cleaning, 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 giuings 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 sacrilege? 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 ceremonial, first taken out of the Scriptures, then such a one as Paul testifieth not to bee vaile nor superfluous, but a faithfull signe of spirituall grace. But whereas I have not set it for a thirde in the number of Sacramentes, 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 ministrie, there is no cause therefore why the Popish sacrificers should be proude. For Christ commended distributors of his Gospell and mysteries to be ordained, not sacrificers to be consecrate. Hee gaued them commandement to preach the Gospell and to feede the flocke, not to offer sacrificers. He promised them the grace of the holy Ghost, nor to make satisfactorie purging of sinnes, but rightly to execute and to mainteine the gouernement of the Church.

29 The ceremonies agree very well with the thing it selfe. Our Lorde when he sent forth the Apostles to preach the Gospel, did blowe upon them. By which signe he represented the power of the holy Ghost which hee gaue unto them. This blowing these good men have receiued, and as though they did put forth the holy Ghost out at their throat, they whisper over their sily priests that they make, Receive the holy Ghost. So leaue they nothing which they do not overtharly counterfeit. I will not say like plaiers (which vse their gesturings neither without art nor without signification) but like apes, which counterfeit every thing wantonly & without any choyse. We keepe (say they) the example of the Lorde. But the Lorde did many thinges which he willed not to be examples to vs. The Lorde sayd to the disciples, Receive the holy Ghost, He sayd also to Lazarus, Lazarus come forth. He sayd to the man sicke of the palse, Rife and walke. Why do not they say the same to all dead men and sicke of the palse? He shewed a profe of his divine power, when in blowing vpon the Apostles hee filled the with the grace of the holy Ghost. If they goe about to doe the same thing, they enuously counterfeit God, and doe in a maner challenge 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 affirme that they give the holy Ghost. But how true that is, experience teacheth, which trieth...
that so many as be consecrated priests are of horses made asses, of booles made mad men. Neither yet do I strive with them for that: only I condemn the ceremonial itselfe, which ought not to have beene drawn to be an example, forasmuch as it was used of Christ for a singular signe of one myracle: So farre is it off, that the excuse ought to defend them.

30 But of whom so received they the annoynting? They ansouwere that they received it of the sones of Aaron, from whom their order also tooke beginning. Therefore they had rather alway to defend them selues with wrongfull examples, than to confesse that themselues have deuised which they use without cause. But in the mean time they consider not, that while they professe themselves the successors of the sones of Aaron, they are wrong doers of the priefthood of Christ, which alone was shadowed and figured by all the olde sacrificing priefthoods. In him therefore they were all contained and fulfilled, in him they ceased, as we haue sometimes alreadie reposed, & the Epistle to the Hebrues without helpe of any glosses testifieth. But if they be so much delited with the ceremonies of Moses, why do they not hastily take oxen, calves, & lambs to make sacrifices? They haue in deede a good part of the olde tabernacle and of the whole Iewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice calves and oxen. Who cannot see, that this obseruation of annoynting is much more hurntfull than Circumcision, specially when there is adioyned superstition and Pharisaical opinion of the worthisse of the work? For the Iewes did set in Circumcision, trueth of righteousness: these men doe set in annoynting, spiritual graces. Therefore while they couet to bee counterfeiters of the Leuites, they are made Apostataes from Christ, and doe put themselves from the office of Paeftors.

31 This is (if God wil) the holy oyle that printeth the marke that can not be rased out. As though oyle could not be wiped away with dust & salt, or if it sticke faster, with water. But this marke is spiritual, What hath oyle to do with the soule? Have they forgotten that which they oft chaunte to vs out of Augustine, that if the worde be taken from the water, it shall be nothing but water, and that it hath this from the worde that it is a Sacrament? What word wil they shewe in their fat liquor? Will they shewe the commandement that was giuen to Moses, concerning the annoynting of the sones of Aaron? But there is also commandement giuen, of the coat, the ephod, the hat, the crowne of holiness, with which Aaron was to be garnished, and of the coats, girdles, and miters, wherewith the sones of Aaron were to bee clothed. There is commandement giuen to kill a cale, and burne the fat of him for incape, to cut rammes and burne them, to sanctifie their eares and garments with the blood of another ram, and innumerable other observations, which being past oner, I maruele why the onely annoynting of oyle pleaseth them, But if they loue to be sprinkled, why are they rather sprinkled with oyle than with blood? Forsooth they goe about a wittie thing, to make one religion of Christianitie, Iewishnesse, and Paganitie, as it were of patches sowed together. Therefore their annoynting stinketh which is without the salt, that is, the worde of God. There remaineth laying on of hands,
hands, which as I grant in true and lawfull Orderings to bee a Sacrament, so I denye that it hath any part in this play, where they neither obey the com-
mandement of Christ, nor haue respect to the end whereunto the promise ought to leade vs. If they will not haue the signe denied them, they must ap-
ply it to the thing it selfe, whereunto it is appointed.

32. About the order allese of Deaconrie, I woulde not struee with them, if that same minisiterie which was in the Apostles time & in the purer church, were restored to the uncorrupted state thereof. But what like thing haue they whome those men faine to be deacons? I speake not of the men ( least they should complaine that the doctrine is wrongfull weyed by the faultes of the men) but I affirme that for those whome they deliver vs by their doctrine, they unworthily fetche 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, namely in Baptisme, in the chresine, in the patine, in the chalice: to bring in the offerings and lay them vpon the altar, to make readie the Lordes table, and to cover it: to carry the cross, to pronounce and sing the Gospel and Epistle to the people. Is here any one worde of the true minisiterie of Deacons? Now let vs heare the instituting of them. Vpon y Dea-
con that is ordered, the Bishop alone layeth his hande. He layeth a prayer booke and a Stoale vpon his left shoulder, that he may understand that hee hath receuied 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 perceiue himselfe to be a publisher of it. And what belong those things to Deacons? They do euens like as if a man woulde say that he ordained them Apostles whome hee appointed only to burne frankincense, to trimme the images, to sweepe the Churches, to catche mice, to drive away dogges. Who could suffre such kindes of men to be called Apostles, and to be compared with the vrie Apostles of Christ? Therefore let them not hereafter lyingly say that those be Deacons, whome they insti-
tute only for their enterlude like playes. Yes & by the very name it selfe they sufficiently declare what manner of office they haue. For they call them Leuiers, and will haue their order & beginning referred to y children of Le-
ui, Which I giue them leave to do, so that they do not afterward garnish the with the fethers of other.

33. Of Subdeacons to what purpose is it to speake? For whereas in deed they were in old time appointed for care of the poore, they aßigne to them I wote not what trifling businesse, as to bring the chalice and the patine, the little cruete with water, and the towel to the altar, to powre water to wash the hands, &c. Now whereas they speake of receuine & bringing in of offerings, they meane those which they deuoure as abandoned to their holy vie. With this office vrie well agreeth the forme of their consecrating. That he receive of the bishop, the patine and the chalice : of the Archdeacon, the cruete with water, the manuale, and such other bagage. Within these trifles they require to haue vs confesse that the holy Ghost is enclosed. What godly man can abide to graunt this? But, to make once an ende, wee may determine the same of them y we do of the rest. Neitheer need we to be reser:
To Salvation. Lib. 4.

repete further these things that are above declared. This may be enough to teach the sober and willing to learne (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 shewn in a Ceremonie. Here is not founde one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirm the promise. Againe of those Cерemonies that they use, it is not red that any one is instituted of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The last is Matrimonie, which as all men confesse to be ordained of God, so no man vntill the time of Gregorie euer saue that it was giuen for a Sacrament. And what sober man would euer haue thought it? It is a good and a holy ordinance of God: so tillage, carpentrie, shoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacramentes. For there is not onely this required in a Sacrament, that it bee the worke of God, but that it be an outwarde Ceremonie appointed of God to conforme a promise. That there is no such thing in Matrimonie, very children also can judge. But (say they) it is a signe of the holy thing; that is, of the spirituall conioyning of Christ with the Church. If by this word Signe, they understand a Toké before vs of God to this end to assurde vs of the assurednes of our faith, they are far beide from the truth, If they simply take a signe for which is brought to express a similitude, I will shew how wittily they reason. Paul sayth, As one star differeth from another starre in brightness, so shalbe the resurrection of the dead. Loe here is one Sacrament. Christ sayth, The kingdome of heaven is like a gaine of mustardseede. Loe here is another. Again, The kingdome of heaven is like vnto leauens. Loe here is the third. Esay sayth, Behold, the Lord shall feede his flocke as a shepheard. Loe here is the fourth. In an other place, The Lord shall goe forth as a Giant. Loe here is the fifth. Finally what end or measure shall there be? There is nothing but by this means it shalbe a Sacrament. How many parables and similitudes are in the Scripture, so many Sacramentes there shalbe. Yea & saith shalbe a Sacrament, because it is written, the day of the Lord is like a thiefe. Who can abide thee soplhisters prating so foolishly? I grant in dede that so oft as we see a vine, it is very good to call to remembrance that which Christ sayth, I am a vine, ye be branches, my Father is the vinedrester. So oft as a shepheard with his flocke commeth toward vs, it is good also that this come to our minde, I am a good shepheard, my sheepe heare my voice. But if any man add such similitudes to the number of Sacramentes, he is meete to be sent to Antycira.

35 But they still lay forth the wordes of Paul, in which he gueht to Matrimonie the name of a Sacrament: hee that loueth his wife, loue him selfe. No man euer hated his owne flethe, but nourished it and cherisheth it, even as Christ doth the Church: because we are members of his bodie, of his flethe and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shalbe two into one flesh. 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 sayth, to
Of the outward meanes

The rebuke to married men, what singular love they ought to beare to their wives, setteth forth Christ to them for an example. For as he poured forth the bowels of his kindness vp to the Church which he had espoused to himselfe: to ought every man to be affectioned towards his owne wife. It followeth after, He that loueth his wife loueth himselfe: as Christ loved the Church. Nowe to teach howe Christse loued the Church as himselfe, yea howe hee made himselfe one with his spouse the Church, hee 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 bene shapen out of his side: This woman (sayth hee) is a bone of my bones, and flese of my flese. Paul testifieth that all this was spiritually fulfilled in Christse and vs, when he sayeth that wee are members of his body. of his flese, and of his bones, yea and one flese with him. At length he addeth a concluding sentence, This is a great mysterie. And least any man should be deceived with the double signifying of the words, he expreith that he spake not of the fleshly conioyning of man and woman, but of the spiritual marriage of Christ and the Church. And truly it is in deed a great mysterie, that Christ suffered a ribbe to be taken from himselfe, whereof wee might be shapen: that is to say, whiche was strong, he willed to be weake, that we might be strengthened with his strength: that nowe wee may not our selues flie, but wee may live in vs.

36 The name of Sacrament deceived them. But was it rightful that the whole Church should suffer the punishment of their ignorance? Paul sayde Mysterie: which word when the translator might have left being not vnused with Latin cares, or might have translated it a Secret: he chose rather to put in the word Sacrament, yet in no other sense than Paul had in Greeke called it mysterie. Nowe let them go and with crying cut raile against the skill of tongues, by ignorance whereof they have so long most foully beene blinde in an easie matter, & such as oftenth it selfe to be perceived of every man. But why do they in this one place so earnestly sticke upon this little word Sacrament, and some other times doe passe it over vnregarded? For also in the first Epistle to Timothee the Translator hath vsed it, and in the selfe same Epistle to the Ephesians; in every place for Mysterie. But let this slipping be pardoned them: at least the fiers ought to have had a good remembrance. For, when they have once set out Matrimonie with title of a Sacramente, afterward to call it vncleannesse, defiling, and fleshly filthinesse, how giddy lightnesse is this? Howe great an abfurditie is it to debarre priestes from a Sacrament? If they denye that they debarre them from the Sacrament, but from the luft of copulation: they escape not so away from me. For they teach that the copulation it selfe is a part of the Sacrament, and that by it alone is figured the visiting that wee 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 Sacramentes: 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. Howsoever it be, yet copulation is a Sacrament, from which it was vnlawfull that any Christian should be debarred: Vnlesse peraduenture the Sacramentes of Christians doe so ill agree, that they cannot
stand together. There is also an other absurdity 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 mocke the Church, howe long a roaue of errors, lies, deceites, and wickednesse haue they knitte to one errour? so that a man may saye, that they did nothing but seek a denie of abominations, when they made of matrimony a Sacrament. For when they once obtaine this, they drew to themselves the hearing of cause of matrimony: for it was a spiritual matter, which prophan judges might not medle with. Then they made lawes, whereby they stablished their tyranny, but those partly manifstely wicked against God, and partly moft vniust toward men. As are these: That marries made betweene yong persons without consent of their parentes, should remaine of force and stablished. That the marries be not lawfull betweene the kinsfolkes to the feuenth decree: and if any such be made, that they be divorced. And the very degrees they faine against the lawes of all nations, and against the ciuile government of Moses. That it be 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 marries celebrate, from Septuagesime to the vs of Easter, in three weakes before Midsummer, nor from Aduent to Twelfetide. And innumerable other like, which it were long to rehearse. At length wee must crepe out of their mire, where in our talke hath now tarried longer than I would. Yet I thinke I haue somewhat profited, that I haue partly plucked the lyons skynnes from these affes.

The xx. Chapter.

Of ciuill Government.

Nowe whereas we haue aboue fette two kindes of government in man, and where as we haue spoken enough of the one kinde which consisteth in the soule or in the inwarde man, and hath regarde to eternall life: this place requirith that we speake somewhat alfo of the other, which pertaineth onely to the ciuile and outwarde righteousnesse of manners. For the course of this matter semeth to be sequenced from the spiritual doctrine of faith, which I took in hande to entreate of: yet the proceeding shall shewe that I doe rightfully ioyne them together, yea that I am of necessitie compelled to doe it: specially fith on the one side, madde and barbarous men doe furiously go about to ouerthrowe this order stablished by GOD: and on the other side the flatterers of princes, aduancing their power without measure, stiche not to set it against the empire of God himselfe. Vnde both these mischieues be met with al, the purenesse of faith shalbe lost. Beside that it is not finally for our behoofe, to knowe howe louingly God hath in this behalfe provided for mankind, that there may flourish in vs a greater desire of godlinesse to witnes our thankesfulnesse. First, ere we enter into the thing it selfe, wee must holde fast that distinction which wee haue aboue

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et leaff (as it commonly happeneth to many) we unwisely mingle these two things together, which haue altogether diuerse consideration. For when they heare that libertie is promised by the Gospell, which acknowledgment among men no king and no magistrate, but hath regard to Christ alone: they thinke that they can take no fruitie of their libertie, so long as they see any power to haue preeminence over them. Therefore they thinke that no thing shall be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be judgementes, nor lawes, nor magistrates, nor any fuch thing which they thinke to withstande their libertie. But who soever can put difference between the body and the soule, between this present and transtorie life, and that life to come and eternall: he shall not hardly vnderstand that the spiritual kingdom of Christ, and the ciuill government are things farre a sunder, Sith therefore that is a Jewish vانيte, to seeke and in close kingdom of Christ vnnder the elementes of this worlde: let vs rather thin king, as the scripture plainly teacheth, that it is a spiritual fruitie, which is gathered of the benefte of Christ, remeber to keep within the bonds there of this whole libertie which is promised and offered vs in him. For, what is the cause why the same Apostle which biddeth vs to stand, and not to be made subject to the yoke of bondage, in an other place forbiddeth bond servantes to be carefull of their state: but because spiritual libertie may verie wel agree with ciuill bondage? In which sense also these his sayinges 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 noe lewe nor Grecian, Circumcision, Vncircumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby hee signifieth, that it maketh no matter in what estate thou be among men, nor vnder the lawes of what nation thou liuest: forasmuch as in these things consisteth not the kingdom of Christ.

2 Yet doeth not this distinction tende hereunto, that we should thinke that the whole order of policie is an vnclene thing, nor pertaining at all to Christian men. So indeed do the prentike men, that are delighted with vnbridled licentiousnesse, erie out and boaste. For such 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 vnworthy for vs, and farre beneath our excellence, to bee occupied with these prophan and vnclene cares that are busied about affaires not pertaining to a Christian man. To what purpofe (say they) are lawes without judgementes and judgementes? But what hath a Christian man to do with judgementes themselves? Yea if it bee not lawfull to kill, wherefore sue lawes and judgementes among vs? But as we have euin nowe giuen warning, that this kinde of governement is feuerall from that spiritual and inward kingdom of Christ; so it is also to be knowne that they nothing disagree together. For the Ciuill governement doeth now beginne in vs vpon earth certaine beginnings of the heavenly kingdom, and in this mortall and vanishing life, doeth as it were enter vpon an immortall and incorruptible bleffednesse: but the intent of his spiritual governement is, so long as we hall liue among men, to cheere and maintaine the outward worshipping of God, to defende the sound doctrine of Godlinesse and the state of the Church, to frame our life to the
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 sinth the vs of such wayfaring needeth such helps: they which take them from man, doe take from him his very nature of man. For whereas they alludge, that there is so great perfection in the Church of God, that her owne moderate government sufficeth it for a lawe: they themselves doe foolishly imagine that perfection which can never bee found in the common fellowship of men. For sinth of naughtie men the pride is so great, and the wickednesse so obstinate, as can not bee restrained with great sharpneses of lawes: what thinke wee that they will doe, if they see unpunished libertie ly open to their lewdnesse, which can not euern with force be sufficiently compelled not to do evil?

3 But of the order of policie, there shall bee an other fitter place to entreat. Nowe our meaning is to have this onely vnderstonded, that to think to drive it away, is outrageous barbarousnes, the vse whereof is no lesse among men, than of brende, 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 cheerfulled (although indeede 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 truthe, 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 kepe his owne peace and vnappeared, 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 shewe of religion, and among men may bee manlike civilitie. Neither let any man bee moued, for that I doe nowe referre the care of stablishing of religion to the policie of men, which I feeme before to have set without the judgement of men. For I do no more here, than I did before, give men leaue after their owne will to make lawes concerning religion and the worshipping of God: when I allow the ordinarie of policie, which endeoureth hereunto, that the true religion which is contained in the lawe of GOD, be not openly and with publique sacrileges freely broken and defiled. But the readers being holpen by the verie plainenesse of order, shall better understannde what is to bee thought of the whole kinde of ciuill governement, if we seuerallie entreat of the partes thereof. There be three partes of it: the magistrate, 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 maner of office hee hath, and howe great is his power: then in what lawes a Christian ciuill state is to be ordered: then last of all, what profitte of the lawes commeth to the people, what reuence is due to the magistrate.
Cap. 20.

Of the outwärde meane.

4. The Lord hath not onely testified that the office of magistrates is allowed and acceptable to him; but also setting out the dignities thereof with most honourable titles, he hath marvellously commended it unto us. That I may rehearse a fewe of them. Whereas who so euer 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 bear the person of God, whose free, they do after a certaine manner supplie. This is not my cauillation, but the exposition of Christ. If the scripture (last hee) called them Gods to whom the word of God was giuen: What is this else, but that God hath committed his businesse to them, that they shoulde serve in his office, and (as Moses and Josaphat saide to their judges whom they appointed inuerie seuerall citie of Juda) that they shoulde sit in judgement, not for man but for God? To the same purpose makest thou that the wisedome of God affirmeth by the mouth of Salomon, that it is his worke, that Kings reigne, and counsellors decree righteous things, that princes bear princely, and all the judges of the earth execute judgement. For this is al one in effect as if it had beene saide, that it commeth not to passe by the peruerse, notwithstanding, 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 \\* president among them in making of laws and in executing uprighnes of judgements. Which Paul also plainly teacheth, when he reckoneth governments among the gifts of God, which being diversely distributed according to the diercstie of grace, ought to be employed of the servants of Christ to the edification of the Church. For although he there properly speaketh of a councell of grave men, which in the Primitive Church were appointed they shoulde have the rule of ordering the publike discipline (which office in the Epistle to the Corinthians he calleth Government) yet forasmuch as we see that the ende of civil power commeth to the same point, it is no doubt but that he commendeth vs all kinde of civil government. But he speaketh more plainly, where he purposely makest the full discourse of that matter. For hee both sheweth that Power is the ordinance of God, and that there are no powers, but they are ordained of God; \\* that the princes themselves are the ministers of God, to the well doers vnto praise: to the cruel,urers vnto wrath. Hereunto may be added also the examples of holy men: of which some haue possess'd kingdomes, as Dauid, Josias, Ezechias: other some, Lordships, as Joseph and Daniell: others some, Civil governementes in a free people, as Moses, Josite, and the judges: whose offices the Lord hath declared that he alloweth. Wherefore none ought nowe to doubt, that the ciuill power is a vocation not onely holy and lawful 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 that servile kind of gouerning agreeth not with perfection which Christ hath brought with his Gospel. Wherein they bewray not
not only their ignorance, but also their deuilsih pride, while they take up
upon themselues perfection, of which not so much as the hundredth part is
scene in them. But what maner of men soever they be, it is easie to confute
ity, because where Davi doth exhorteth all kings and Rulers to kisse the fonne
of God, he doth not bid them, giuing over their authoritie, to take themselfes
as a private life, but to submit the power that they bear to Christ, that hee
alone may haue preeminenence above all. Likewise Efay, when he promiseth
that kings shall bee fathers of the Church, and Queenes shall bee nours-
ves, he doth not depose them from their honour: but rather doth by an ho-
nourable title make them defender to the godlie worshippers of God. For,
that prophecie pertaineth to the comming of Christ. I do wittingly passe o-
uer many testimonies which do eche where offer themselfes, and specially
in the Psalmes wherin all governours haue their right maintained. But most
clearly of all is the place of Paul, where admonishing Timothiee that in the
common assemblie prayers must bee made for kings, he by and by addeth
a reason, That we may vnder them lead a quiet life with all godlynesse and
honestie: in which words he committeth the state of the Church to their de-
fence and saueguarding.

6 Which consideration ought continually to busie the magistrats their
selfes, forasmuch as it may put a great spurre to them whereby they may be
pricked forward to their dutie, and bring them a singular comfort whereby
they may mitigate the hardnesse of their office, which truely are both many
and great. For with howe great an endeouer of vprightnesse, wisdome, mild-
nes, continence, & innocencie, ought they to charge themselfes, which know
themselves to be appointed ministers of the righteousnes of God? By what
affiance shall they admit vniustice 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 appoint-
ed an instrument for the truth of God? With what conscience shall they
subscribe to wicked decrees with the hands which they knowe to bee ordi-
need to write the acts of God? In a summe, if they remember that they be the
vice gerences of God, they must watch with all care, earnestnes, & diligence,
that they may represent in themselfes unto men a certaine image of the
prouidence, preservation, goodnes, good will, and rightoufnes of God. And
they must continually set this before their eyes, that if all they bee accursed, y
do execute in deceite the worke of the vengeance of God, they are much
more grievously accursed, that vse themselfes deceitfully in a rightfull voca-
tion. Therefore when Moses and Iofaphat minded to exhort their judges to
their dutie, they had nothing more effectuall to move their intendes with-
all, than that which we haue before rehearsed, Looke what ye do. For yee sit
in judgement not for man but for God: namely he which is nere to you in the
cause of judgement. Now therefore let the feare of the Lorde bee vpon you.
Looke & be diligent: because there is no perswades with the Lord our God.
And in an other place it is said, the God stood in the assembly of the Gods &
set a judge in the midst of the gods, y they may bee encouraged to their
dutie when they haere that they bee the deputies of God, to whom they
must one day yeilde accomplt of the government of their charge. And war-
thily
Of the outward means
eaily this admonition ought to be of great force with them. For if they make any default, they are not only wrong doers to men whom they wickedly vex, but also slanderers to God himself, whose holy judgementes they defile. Againe they have also whereupon they may singularly comfort themselves, when they consider with these clesues that they are not busied in prophane affaires 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 ministrie, as a thing disagreeing with Christian religion and godlinesse: what doe they else but raile at GOD himselfe, the dishonour of whom can not but be ionyed with the reproche of his minister? And verily they doe not refuse the magistrates, but do caft away God, that he should not reigne ouer them. For if the Lorde sayde this truely of the people of Israel, because they had refused the government of Samuel: why shall it be lesse truely fayde at this day of them that give themselves leave to rage against all governmentes ordained of God? But sith the Lorde sayde to the disciples, that the kings of nations beare rule ouer them, but that among them it is not so, where he that is the fift must be made the least: by this faying it is forbidden to all Christians that they should not take kingdomes or governmentes upon them. O handfome expostoors! There rose a strife among the disciples, which of them excelled other: the Lorde, to suppress this vaine ambition, taught them that their ministrie is not like unto kingdomes, in which one man hath preeminence above the rest. I befeech you, what doeth this comparison make to the dishonour of kingly dignitie? yea what doeth it prooue at all, but that the ministrie of an Apostle is not the office of a king? Moreover although among the magistrates themselves there be divers forms, yet there is no difference in this behalfe but that wee ought to take them all for the ordinances of God. For Paul also doeth comprehend them altogether, when hee fayeth that there is no power but of God: and that which best liked him of all, is commended with notable testimonie aboue the other, namely the power of one: which because it bringeth with it a common bondage of all, (except that one man, to whose will it maketh all things subject) in olde time could lesse be allowed of noble and the excellent fort of natures. But the Scripture, to meet with their vnjust judgementes, expressly by name affirmeth, that it is the providence of Gods wisdome that kinges do reigne, and peculiarly commandeth the king to be honored.

8. And truely it were very vaine that it should be disputed of private men which shoulde bee the best state of policy in the place where they liue: 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 compare also the states themselves together without circumstances, it shall not be easie to discerne which of them owreweith the other in profitablenesse, 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 chiefest men to the faction of a fewe: but most easie of all,
from the peoples government, to sedition. Truely, if those three forms of
governments which the Philosophers set out, to be considered in themselves
I will not deny that either the government of the cheepest men, or a state
tempered of it and common government farre excelleth all other: not of it
selfe, but because it most seldom chaunce that kings so temper themselves,
that their wil neuer swaruth from that which is just and right, again,
that they bee furnished with so great sharpnesse of judgement and wisdom
that every one of them seeth so much as is sufficient. Therefore the fault or
default of men maketh, that it is safer and more tolerable that many hold
have the government, that they may mutually one help an other, one teach
and admonish an other, and if any aduance himselfe hier than is meet, there
may be overseers and mufflers to restraine his wilfullnes. This both hath al-
way bin approoved by experience, and the Lord alio hath confirmed it with
his authoritie, when he ordained among the Israelites a government of the
best men vertie neere vnto common government, at such time as hee min-
ded to have them in best estate, till he brought foorth an image of Christ in
Davids. And as I willingly grant that no kinde of government is more bles-
sed than this, where libertie is framed to such moderation as it ought to be,
and is orderly established to continuance: so I compt them also most blessed, 
may enjoy this estate: & if they stoutly and constantly trauell in preferuing
and retaining it, I grant that they do nothing against their duttie. Yea & the
magistrates ought with most great diligence to bende themselves herunto,
that they suffer not the libertie of the people, of which they are appointed
governours, to be in any part minisitred, much leffe to be disloled: if they be
negligent and little carefull therein, they are false Faithbreakers in their offi-
ces, and betrayers of their coutrie. But if they woulde bring this kinde to
themselves, to whom the Lord hath apointed an other forme of govern-
ment, so that thereby they be moued to desire a change, the very thinking
thereof shall not onely bee foolish and superfluous, but also hurtfull.
But if thou bende not thine eyes onely to one citie, but looke about, or be-
hold the whole world together, or as least spread abroad thy fight into far-
ther distances of countries, without doubt thou shalt find that this is not un-
profitably appointed by the providence of God, that diuerse countries should
be ruled by diuerse kindes of government. For as the elementes hang toge-
ther but by an unequall temperature, so countries also are with their certaine
inequality very wel kept in order. Howbeit all these things also are spoken in
vaine to them whom the will of the Lord shall satisfy. For if it be his plea-
sure, to set kings over kingdoms, Senates, or officers over free cities, who-
soeuer he make th ruledes in the places where we are contensant, it is our dut-
tie to shew our felues yelding and obedient vnto them.

9 Now the office of Magistrates is in this place to bee 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, y it extendeth to both the tables of
law, we might learne it out of the prophane writers. For none hath intrea-
ted of the dutie of Magistrates, of making of lawes and of publike works, that
hath not begun at religion and the worshipping of God. And so have they
all confessed, that no policie can be happily framed, vnlesse the first care be
Of godlinesse: and that those lawes be preposterous which neglecting the right of God, doe provide only for men. Sith therefore with all the Phylophers religion hath the first place, & thye fame hath alway bin observed by the vnierfall consent of all nations, let Christian princes and magistrates be ashamed of their flourfulness, if they endeavour not themselves to this care. And we have alreadie shewed, that this dueute is specially esteemed them of God: as it is meete, that they shoule employe their trauell to defende and maintaine 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 restored the worship of God being corrupted or overthrown, or took care of religion, that it might florish pure and safe vnder them.

But contrariwise, holy historie reckoneth states without gouernors, among faults, saying that there was no king in Israel, and that therefor euerie man did what pleased himselfe. Whereby their follic is confuted, which would haue them, neglecting the care of God, onely to applie themselves to bee judges of law among me. As though God appointed gouernours in his name to dicide controversyes, and omitted that which was of much weightier importance, that hee himselfe shoule be worshipted according to the prescribéd rule of his lawe. But a desire to innovate all things without punishmet moueth troublesome men to this point, that they wishe all reoungers of the breach of peace to be taken away. As for so much as pertaineth to ye seconde table, Jeremie warneth kings, to do judgemen and righteoufnes, to deliuer the forcellly oppresed from the hand of the false accuser, not to grieue the stranger and widow, not to do wrong, and not to shed innocent blood. To ye same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needy, acquite the poore and needie, deliuer the poore and needie 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 betwene a man and his brother: a stranger, and not know faces in judgemen, 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 kinges should not getto themselves multitudes of horses, not cast their minds to couerousnesse, not to be lifted vp above their brethren: that they may bee continually busied in studying upon the lawe of the Lorde all the dayses of their life: that Judges swarue not to one side, nor receive gifts: because in declaring here the office of magistrates, my purpose is not so much to instruct the magistrates themselves, as to teach other what Magistrates bee, and to what ende they are set of God. We see therefore that they bee ordained defenders and reoungers of innocence, modestie, honestie, and quietnesse, whose onely indevoure shoule bee to provide for the common safety and peace of all men. Of which virtues Dauid profeareth he will be an examplar, when hee shall be advanced to royall estate: that is, that hee will not consent to any euill doings, but abhorre wicked men, slanderers, and proude men, and gette to himselfe from eche where honest and faithfull men. But fith they cannot performe this, vnlesse they defende good men from the wronges of the euill, let them helpe good with succour and defence, let them also be armed with power whereby they may
may severally suppress open evil doers and wicked men by whose lewdness the common quiet is troubled or vexed. For we thoroughly find this by experience which Solomon said, that common weales consist of reward & punishment, & that when those be taken away, the whole discipline of cities faileth & is dissolved. For the care of equitie & justice waxeth cold in the minds of many, vnlesse there be due honor readie for vertue: neither can the wilfulnesse of wicked men be restrained but by seueritie and chastisement of paines. And these two partes the prophet comprehended, when he biddeth kings and other governours to do judgement and righteousnes. Righteousnes is to take into charge of tuition, to embrace, to defend, to reuenge, to deliver innocent. Judgement is, to withst and the boldnes of wicked men, to repress their violence, to punish their offences.

But here, as it seemeth, doth arise a hie and hard question: If by the law of God all Christians are forbidden to kill, and the Prophet prophecied 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 himselfe, but executeth the very selfe judgements of God, wee shalbe nothing concerned with this doubt. The lawe of the Lorde forbiddeth to kill: least manslaughter should be unpunished, the lawe maker him selfe giueth to the ministres the sworde in their handes, which they should drawe forth against all man slayers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, not to afflict, by the Lorde's commandement to reuenge the afflictions of the godly. I woulde to God that this were alway present before our minde, that nothing is here done by the rashnesse of man, but all things by the authentie of God that commandeth, which going before, we never swarme out of the right way. Unlesse perhaps there be a bridle put vpon the righteousnesse of God, that it may not punishe wicked doings. But if it be not lawfull to appoint any law to it, why shal be our euille against the ministres of it? They bear not the sworde in vaine, sayeth Paul: for they be the ministres of God to wrath, reuengers to euill doers. Therefore if Princes & other rulers know that nothing shalbe more accepteable to God than their obedience, let them apply this ministerie, if they desire to shew their godlinesse, righteousnesse, & vncorruptnesse allowable to God. With this affections was Moses said, when knowing himselfe appointed by the power of the Lorde to bee the deliverer of his people, hee layde his handes vpon the Aegyptian. Againe, when by flaying of three thousand men in one day, he tooke vengeance of the sacrilege of the people. Davud also, when nye to the end of his life he gaue commandement to Salomon his sonne to slay Joab & Semei, Whereupon he also rehearseth this among virtues of a king, to slay the wicked of the lande, that all workers of wickednes may be driven out of the citie of God. To which purpose also pertineth the praisse that is givun to Salomon. Thou haft louted righteousnes and haft hated wickednesse. How doth that milde & gentle nature of Moses burne out into so great crueltie, that being spринkeled and embred with the bloud of his brethren, he runneth throughout the campe to newe slaughters? How doth Davud, a man of so great gentlenes in all his life, among his last brea-
things make that bloodie testament, that his sonne should not bring his hoare haire of loab and Semei 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, faith Salomon, to doe iniquitate, because his throne is stablished in righteousness. Againe, The king which sitteth in the throne of judgement, spreadeth his eyes vpon euerie euill man. Againe, A wise king scattereth the wicked and turneth them vpon the wheel. Againe, Take away the drosse from the fliuer, and there shall come forth a vefsell to the melter: take away the wicked man from the sight of the king, and his throne shall be falt for in righteousness. Againe, He that justifieth the wicked, and he that condemneth the righteous, both are abomination to the Lorde. Againe, A rebellious man purchaceth euill to himselfe, and a cruell messenger is sent vnto him. Againe, who so fayeth to the wicked man, thou art righteous, him peoples and nations do curse. Now if their true righteousness be, which drawn s worde to pursue giltie and wicked men: let them put vp their s worde, and holde their handes pure from bloud, while in the mean time desperate men do range with murthers and slaughters: then they shall make them fellers giltie of most great wickednesse, so much leffe shall they get thereby the praife of goodnesse and righteousness. Onely let there bee no precife and cruel rigoroufnesse, and that judgement feate which may worthily be called the rocke of accused men. For I am not hee that either fauour extreme crueltie, or do thinke that righteous judgement can be pronounced, but while clemencie the bett and surest counseller of kings, as Salomon affirmed, the prefuuer of the kinges throne is affiftent, which a certaine man in old time truely saide to be the principall gift of Princes. Yet a magistrate must take heed to both; that he do neither with rigoroufnes of minde, wound rather than heale, or by superstitious affection of clemencie fall into a most cruell gentlenesse; if with soft and loose tendernesse he bee dilolute to the destruction of many men. For this was in old time not without cause commonly spoken vnder the empire of Nerua, that it is in deede euill to live vnder a prince vnder whom nothing is lawfull, but much worse vnder whom all things are lawfull.

But sith sometime kings and peoples must of necessitie take s worde in hande to execute such publique vengeance, by this reason we may alfo judge that the warres are lawful which are so taken in hand. For if there bee power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may kepe downe the seditious stars of vnguette, whereby they may helpe the forceably oppressed, whereby they may punish euil doings; can they at fitter seasos vter it, than to suppress his rage which troubled both privately the rest of every man, and the common quiet of all men, which seditionally maketh yprores, which committeth violent oppressions and hauous euil doings? If they ought to bee prefuuerers and defenders of the lawes, they must alfo overthowe the enterprifes of all them by whose wicked doing the discipline of lawes is corrupted. Yea if they worthily punish those the euens whose injuries haue extended onely to a fewe: shall they suffer a whole countrey to be without punishment vexed and wasted with.
with robberies? For it maketh no difference whether he be a king or one of the basest of the comonalty, if inuadeth an others country into which he hath no right, & spoileth it like an enemy: all are alike to be taken & punish'd for robbers. This therefore both natural equity, & the rule of dutie teacheth that Princes are armed not only to restraine private duties with judicial punishments, but also to defend with warre the dominions comitted to their charge if at any time they be enimicelike assailed. And such warres the holy Ghost by many testimonies of Scripture declareth to be lawfull.

12 If it be objected against me, that in the newe Testament is neither witness nor example which teacheth that war is a thing lawfull for Christians: first I answer, that the same rule of making warre which was in old time remaineth also at this day, & on the contrary side there is no caufe that may debar magistrates from defending of their subjectes. Secondly that an expresse declaration of these matters is not to be sought in the writings of the Apostles, where their purpose is not to frame a civill state, but to stablifi the spiritual kingdom of Christ. Last of all I say that in them also is shewed by the way, that Christ hath by his comings changed nothing in this behalfe. For if Christian doctrine I may speake in Augustines own words condemned all warres, this should rather have bin sayd to soldiers when they asked counsell of saluation, that they should cast away their weapons, and utterly withdrew themselves from the warre. But it was sayd to them: strike no man, do no man wrong, let your mages suffice you. Whom he taught his wages ought to suffice them, he did verily not forbid them to be warriers. But al magistrates ought here to take great heed, they nothing at al follow their owne desires: but rather, if they must punish, let them not bee borne away with a headlong anger, let them not be violently caried with hatred, let them not broyle with vnappeasable rigor, yea let them (as Augustine sayeth) pity comon nature in him in whom they punish his private fault. Or if they must put on armour against the enemy, that is, the armed robber, let them not lightly seek occasion thereof, nor take it being offered vnleesse they be driven to it by extreme necessitie. For if we ought to performe much more than that heathen man required, which would have warre to seeme a seeking of peace: truly we ought first to attempt all things ere we ought to trie the matter by warre. Finally in both kindes let them not suffer themselves to be caried with any private affection, but be led only with common feeling. Otherwise they do very ill abufe their power, which is given the, not for their owne commoditie, but for others benefit and ministery. Moreouer of the same rightfull rule of making warre hangeth the order both of garrisons, & leagues and other civill fortifications. Garrisons I cal those that are placed in townes to defend the borders of the countrey: Leagues, which are made with Princes adjoyning for this covenant if any trouble happen in their landes they may mutually helpe them, and joyn their forces in comon together to suppress the common enemies of mankind: Civill fortification, whose use is in the art of warre.

13 This also I will latt of al adde, that tributes and taxes are the lawful reuences of princes, which they may chiefly employ to sustaine comon charges of their office: which yet they may likewise vs to their private royaltie which
which is after a certaine manner conioyned with honor of the princely state that they bear. As wee see that David, Ezechias, Josias, Josaphat, and other holy kings, and Joseph also and Daniell, according to the state of the person that they did bare, were without offence of godlines sumptuous of the common charge, and we read in Ezechiel that there was a very large portion of land assigned to the kings. Where although he paint out the spiritual kingdom of Christ, yet he fetcheth the examplar of his similitude from the lawfull kingdom of men. But yet so, that Princes againe on their behalues shoulde remember, that their treasure chambers are not so much their own private coffers, as the treasuries of the whole people (for so Paul testifieth) which they may not without manifest wrong, prodigally waste or spoyle; or rather that it is the yerie bloud of the people, which not to spare, is most cruel vnnaturalnesse: and let them thinke, that their impositions, and subodies, and other kindes of tributes, are nothing but the supportes of publike necessitie, wherewith to weare the poore communaltie without caule, is tyrannicall 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 already kindled) but such much behoveth that they shoulde with pure conscience before God be bolde to do all that they are bold to do, least with wicked boldnes they come into despising of God, they must be taught how much is lawfull for this. Neither is this doctrine superfluous for private men, that they shoulde not rashly and stubbornly give theis lustes leaue to judge at any expenses of Princes, although they exceede common and civill measure.

14 Next to the magistrate in civile states are lawes, the most strong seruices of common wealtthes, or (as Cicero calleth them according to Plato) the soules, without which the magistrate cannot stand; as they againe without the Magistrate haue no lively force. Therefore nothing could be more truly sayde, than that the lawe is a dumb Magistrate, and that the magistrate a living lawe. But wheras I promisde to speake, with what lawes a Christian civill state ought to bee ordered, there is no cause why any man should looke for a long discoursse of the beft kind of lawes, which both shall be infinite, and pertained not to this present purpose and place: yet in a few wordes, and as it were by the way, I will touch what lawes it may vs goddely before God, and bee rightly governed by them among men. Which selfe thing I had rather to have vterly passe ouer with silence, if I did not vnderstande that many do herein perilously erre. For there be some that denie that a common weale is well ordered, which neglecting the civile lawes of Moses is gouerned by the common lawes of nations. Howe dangerous and troublesome this sentencce 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 in to morall, ceremoniall, and judiciaall lawes: and all the partes are to bee severally considered, that we may knowe what of them pertaineth to vs, & what not. Neither in the meane time let any man bee combred with this doubt, that judicials and ceremonials also pertaine to the morall lawes: For although the olde writers which haue taught this diuision, were not ignoanent that
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18. Let this therefore be said to such men, that the use of lawes is lawfull, if a man doe rightly use it. And that the right use both for the plaintiff to sue, & for the defendant to defend, is if the defendant being summoned do appear at an appointed day, & doth with such exception as he can, defend his cause without bitterness, but only with this affection to defend that which is his own by law; and if the plaintiff being unworthyly oppressed either in his person or his goods, doth referre to the defence of the Magistrate, make his complaint, and require that which is equitie and conscience, but farre from all greedy will to hurt or revenge, farre from sharpnesse and hatred, farre from burning heart of contention, but rather ready to yeeld of his owne and to suffer any thing, than to be carried with an enemulike mind against his aduerarie. Contrariwise when being filled with malice of minde, corrupted with envy, kindled with wrath, breathing out revenge, or finally so enflamed with the heat of contention, they give over any parte of charitie, the whole proceeding even of a most just cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuerse though it be never so righteous, can never be rightly pursued of any man, vnlesse hee beare as good will and love to his aduerarie, as if the matter which is in the controuerse were already concluded and ended by composition. Some man wil here paraduenture saye, that such moderation is so never vied in going to lawe, that it should be like a miracle if any such were found. I grant in deede, as the manner of these times be, that there is feldome seen an example of a good contender in law, yet the thing itselfe being destyled with addition of no euill, ceaseth not to bee good and pure. But when we here that the help of the Magistrate is a holy gift of God: we must so much the more diligently take heede, that it be not destyled by our fault.

19. As for them that precifely condemn all contending at law, let the understand that they do therewith all despise the holy ordinance of God, and a
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Of the outward means
gift of that kinde of gifts which may be cleane to the cleane: unlesse per-
aduenture 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 appelleed from an unrighteous
governour to the Emperours judgement seat. Neither withstandeth it, that
all Christians are forbidden to desire reuenge, which we also do drue farre
away from Christian judgement seates. For, if the contention bee about a
common cause, he goeth not the right way that doth not with innocent sim-
plicitie, commit his cause to the judge as to a common defender, thinking
nothing lesse than to render mutuall recompence of euill, which is the af-
fection of reuenge: or if any matter of life & death, or any great criminal ac-
tion be commenced, we require that the accuser be such a one, as commeth in
to the court being taken with no boyling heate of reuenge, & touched with
no displeasure of private injurie, but only hauing in minde to withstande the
enterprises of a mischeuous man, that they may not hurt the common
weale. But if thou take away a reuenging minde, there is no offence done
against that commandement whereby reuenge is forbidden to Christians.
But they are not onely forbidden to desire reuenge, but they are also com-
manded to waite for the hande of the Lorde, which promiseth that he will
be a present reuenger for the oppressed and afflicted: but they doe preuent
all reuenge of the heauenly defender, which require helpe at the Magis-
trates hande either for themselves or other. Nor so. For wee must thinke
that the Magistrates reuenge is not the reuenge of man but of God, which
(as Paul saith) hee extendeth and exerciseth by the ministerie of man
for our good.

And no more do we disagree with the worde of Christ, by which he
forbidth to resifi euill, and commandeth to turne the right cheeke to
him that hath given a blowe on the left, and to suffer him to take away thy
droke that taketh away thy coate. He wilth in deed there that the minds
of his shoule do much abhorre from desire of recompening like for like;
that they should sooner suffer double injurie to be done to themselves, than
desire to reacquire it, from which patience neither do we also leade them a-
way. For Christians truly ought to bee a kinde of men made to beare re-
proches and injuries, open to the malice, deceits, and mockeages of nough-
ty men: and not that onely but also they must be bearers of all these euilles,
that is to say so framed with all the i heartes, that hauing receiued one dis-
pleasure they make themselves ready for an other, promising to themselves
nothing in their whole life but yt bearing of a continual Cross. In the mean-
time also they must doe good to them that do them wrong, and with the well
to shooke that curse them, and (which is their onely victorie) triue to over-
come euill with good. Beeing so minded they will not secke eye for eye,
tooth for tooth, as the Pharisees taught their disciples to desire reuenge,
but (as we are taught of Christ) they will doe suffer their body to bee mangle-
d, and their goods to bee maliciously taken from them, that they will for-
give and of their owne acorde pardon those euils so soon as they are done to
them. Yet this euennesse and moderation of minde shall not withstande,
but that the friendship toward their enemies remaining safe, they may see the
helpe of the magistrate to the preseruing of their goods, or for zeal of pub-
like commoditie may see a guiltie and pestilent man to be punished, whom
y they knowe that he can not be amended but by death. For Augustine truly
expoundeth that all these commandementes tende to this end, that a righ-
teous and godly man should be ready to beare patiently the malice of them
whom he seeketh to have made good men, that rather y number of the good
may encresse, not that he shoulde with like malice adde himselfe also to the
number of the euill: then, that they more pertaine to the preparation of the
heart, which is inwardely, than to the worke which is done openly: that in
secret may be kept patience of minde with good will, but openly that may be
done which we see may be profitable to them to whom we are ought to beare
good will.

21 But this which is wont to be obieected, that contendinges in lawe are
altogether condemned of Paul, is also false: It may easly bee perceined by
his wordes, that there was an immeasurable rage of struing at lawe in the
Church of the Corinthians: so farre forth that they did make the Gospell
of Christ and the whole religion which they professed, open to the caullations
and euill speaking of the wicked. This is the first thing that Paul blameth
in them, that by their intemperance of contentions they brought the Gosp-
nel in euender among the vnbelieuers. And then this point also, that in such
fart they strued among themselves brethren with brethren. For they were
so farre from bearing of wrongs, that they greedily gaped one for an others
goods, provoked one an other, & being unprovoked did hurt. Therefore he
inuyeth against that rage of contending, and not simply against all contro-
uersies. But he pronounseth that it is a fault or a weakenesse, that they did
not rather suffer losse of their goods than to traualie euens to contentions for
the preseruing of them: namely when they were so falsly mowed with euer
damage, and for most small causes did runne to the court of lawe and to con-
trooversies, he sayth that this is a prooue that they were of a minde too ready
to anger & not well framed to patience: Christians verily ought to doe this,
that they had alway rather to yelde of their owne right than to goe to lawe,
from whence they can sacrably get out again but with a minde too much me-
ued and kindled to hatred of their brother. But when a man seeth that with-
out losse of charitie he may defend his owne, the losse whereof should be a
fore hindrance vnto him: if he do so he offendeth nothing against this sayng
of Paul. Finally (as we haue taught in the beginning) charitie shall giue euer-
tie man best counsell, without which whatsoeuer controversies are taken in
hande, and beyond which whatsoeuer do proceede, we hold it out of contro-
uersie that they be vniust and wicked.

22 The first dutie of subiectes toward their magistrates is, to thinke most
honorably of their office, namely which they acknowledge to be a jurisdici-
on committed of God, and therefore to esteeme them and reverence them
as the ministers and deputies of GOD. For a man may finde some, which
yeelde them selues very obedient to their magistrates, and woulde not that
there were not some whom they should obey, because they so knowe it to be
expedient for the common benefit: but the magistrates themselves they
thinke
thinke no otherwise than of certaine necessarie evils. But Peter requireth somewhat more of vs, when he commandeth that the king be honoured: & Solomon, when he commandeth God and the king to be feared. For Peter vnder the word of Honoring containeth a larger and well seeming commication: & Solomon 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. Whereby he meaneth that subjectes ought to be led, not only with fear of princes & rulers to be holden in their subiection (as they are wont to yield to their armed enimie, which see that vengeance shall redily be taken upon them if they resist) but because the obidences 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 sluggisnnesse, or cruelties, or wicked maners & full of mischievous doing: but I say that the degree it selfe is worthie of honor & reverence: that whosoever be rulers may be esteemed with vs, & 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 proue 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 every soule (faith Paul) be subject to the hierarchy of powers. For he that resisteth the power, resisteth the ordinance of God. The same Paul writeth to Titus: Warne them that they be subject to rulers and powers, that they obey the Magistrates, y they be ready to every good work. And Peter sayth: Bee ye subject to every humane creature (or rather as I render it, Ordinance) for the Lords sake, either to the king as most excellent, or to the rulers that are sent by him, to the punishment in decrees of euill doers, but to the praise of well doers. Moreover y they should resišt that they do not faine subiection, but are sincerely and heartily subject, Paul addeth that they should commend to God the faystic and prosperitie of them vnder whom they live. I exhort (faith he) that ther be made prayets: beseechings, intercessions, thanksgivinges for all men, for kings and for all that be set in superioritie, that wee may live a peaceable and quiete life with all godlinitie and honestie. Neither let any man here deceived himselfe. For sith the Magistrate can not be resistt, but that GOD himselfe must also be resistt: although it may bee thought that an vnarmed magistrate may freely be despised, yet God is armed which will strongly take vengeance on the despising of himselfe. Moreover vnder this obedience I containe moderation, which private men ought to binde themselves to keepe in cases touching the publike state, that they do not of their owne heade entermeddle in publike businesse, or rashly breake into the office of the Magistrate, and enterprize nothing publiquely. If any thing shall be publiquely done, lette not them selves rape vpromes, 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 mean, that they presume to doe nothing uncommanded. For when the commandement of the ruler
ruler is adjoyned, 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 ven-
ﬁtly a man may call them the handes of the prince, whom by his command-
dement he feteth in authoritie for the doing of things.
24 Now forasmuch as we haue hitherto described a magistrate such as is indeed the same that he is called, namely the father of the country, and (as the Poet calleth him) the pastor of the people, the keeper of peace, the protector of righteousnesse, the revenger of innocence; he is worthy to be judged a mad man, that alloweth not such a gournement. 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 beene heedfully bent, do without all care thoughtfully wallow in delites; other some addicted to their gaine, doe set out to sale all lawes, privilegcs, judgements, and grauntes; other some spoile the poore communaltie of monie which they may after waste vpon mad prodigal expendings: other some exercise meere robberies, in pilling of houses, deﬁling of virgins and matrones, murdering of innocentes: many cannot bee perfwaded that such should be acknowled-
ged for princes, whose authoritie they ought to obey so far as they may. For in so greate haunious vnworthinesse among doinges so much contrarie to the ductie not onely 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 toké of that minister of God, which was gien for praise to the good and for vengeance to the cull: so neither doe they also acknowledge such a go-
urnour, whose dignitie and authoritie the scripture commendeth unto vs. And truly this feeling of affection hath alway beene naturally planted in the minds of men, no leefe to hate and abhorre tyrants, than to love and honour lawfull kings.
25 But if wee looke to the worde of God, it will leade vs further, that we be subject not only to the gournement of those princes which execute their office towarde vs well and with such faithfullnesse as they ought, but also of all them, which by what meane soever it be, haue the dominion in pos-
fection although they performe nothing leefe than that which pertaineath to the dutie of princes. For though the Lord testifieth that the magistrate is a speciall great gift of his liberalitie for preferring 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 haue not their authoritie but from him: that those indeede, which rule for beneﬁte of the common weale, are true examplars and paternes of his bountifulnesse: that they that rule vnjustly and wilfully, are raised vp by him to punishe the wickednes of the people: that all eglely haue that maestie wherewith hee hath furni-
shed a lawfull power. I wil proceed no further, till I haue added some cer-
taine testimonies of that point. Yet wee neede not much to labor to prove that a wicked king is the wrath of God vpon the earth, for as much as I think that no man will lay the contrarie, and otherwise there should bee no more said of a king than of a common robber that violely taketh away thy goods, and of an adulterer that defileth thy bed, of a murtherer that seeketh to kill thee, whereas the scripture reckenheth all such calamities among the curies

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Tob. 34. 30.
Ose. 13. 1r.
Esa. 3. 4. 10.
Deut. 28. 29.
26 First I would have the Readers to perceive & diligently mark that prouidence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vnto vs, in distributing of kingdomes and making Kings whome it pleaceth him. In Danniell, it is faide: The Lorde changeth times and courses of times, he casteth away and maketh kings. Againe: That y liuing may know y the Hiift is mightie in the kingdom of men, & he shall giue it to whoso he wil. With which maner of sentence wheras y whole scripture aboundeth, yet y same prophecie of Daniel specially swarmeth full. Now what manner of king was Nabuchadonezar, he that conquered Hierusalem, it is sufficiently knowen, namely a strong inuader and destroyer of other, Yet in Execheil the Lorde affirmeth that hee gaue him the lande of Egypte for the seruice that hee had done to him in wafting it. And Daniel faide to him: Thou king art y king of kinges, to whom the king of heaven hath giuen a mightie, and strong, and glorious kingdome: to thee, I say, he hath giuen it, and all the landes where dwell the children of men, the beasts of y wood and foules of the airc: hee hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe hee faide to his fonne Belsafar: The hiift God hath giuen to Nabuchadonezar thy Father kingdome and royaltie, honour and glorye: and by reason of the royaltie that hee gaue him, all peoples, tribes, and languages were trembling and fearfull at his sighte. When we heare that a king is ordeined of God, let vs thereof call to remembrance those heavenly warnings concerning the honor and fearing of a king: then we shall not doubt to accomptee, a most wicked tyrant in the same place wherein in the Lorde hath vouchsaft to set him. Samuel, when he gaue warning to the people of Israel, what manner of thinges they shoulde suffer at the handes of their kinges, faide: This shall be the right of the king that shall reigne ouer you; hee shall take your sonnes and put them to his chariot, to make them his horsemen, and to plowe his land, and reappe his crop, and to make instrumentes of warre. Hee shall take your daughters, that they may be his dressers of ointmentes, his cookees and bakers. Your lands, your vineyards, and your best Olieu plantes hee shall take away and giue to his bondes fervauantes. Hee shall take tithes of your seedes and vineyards, and shall giue them to his eunuches and bondes fervauantes. Hee shall take away your bonde men, your bonde women and your aifes, and set them to his worke. Yea and hee shall take tithes of your flockes: and ye shall be his bond servantes. Verily kinges shoulde not haue done this of right, whome the lawe did verie well instruct to all continence: but it was called a right ouer y people which it behouued them of necessitie to obey, and they might not refus it: as if Samuell had faide. The wilfulnesse of kinges shall runne to such
such licentiousnesse, which it shall not be your parte to resift, to whome this
only thing shalbe left, to obey their commandementes and harken to their
words.

27 But chiefly there is in Ieremie a notable place and worthy to be re-
membred, which although it be somewhat long, yet I will be content to re-
heare, 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
ouerface of the earth in my great strength and strecthed out arme, and I will
delieuer it to him whom it please eth in mine eyes. And nowe therefore I have
given all these landes into the hande of Nabuchadnezer my servant, and all
nations and great kinges shall serue him, till the time shal come of that land.
And it shalbe as a nation and a kingdome that hath not serued the king of
Babel, I will visit that nation in swordes, famine, and pestilence. Wherefore,
serue ye the king of Babell and liue. Wee see with howe great obedience
the Lorde willed that cruel and proude tyrant to be honored, for no other
reason but because he possessed 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 unlawful to violate. If wee haue
this continually before our mindes and eyes, that euem the worst kinges are
ordained by the same decree by which the authoritie of kinges is stablished
these seditious thoughtes shal never come into our minde, that a king is to
be handled according to his deservings; & that it is not meete that we should
shewe ourselfes subiectes to him that doth not on his behalfe shew himselfe
a king to vs.

28 In vaine shall any man obiecte that this was a peculiar command-
ment to the Israelites. For it is to be noted with what reason the Lord confron-
meth it. I have given (saith he) the kingdome to Nabuchadnezer. Where-
fore serue ye him and liue. To whomsoever therefore it shalbe certaine
that the kingdome is giuen, let vs not doute that he is to be obeyed. And so
foome as the Lord aduationeth any man to the royall estate, he therein de-
clareth his will to vs that he will haue him reigne. For thereof are gene-
ral testimonies of the Scripture. Salomon in the xxvij. Chapter, Many Prin-
ces are because of the wickednesse of the people. Againe Job in the xij. chap.
He taketh away subiection from kinges, and girdeth them againe with the girdle.
But this being cesseled, there remaineth nothing but that we must serue
and liue. There is also in Ieremie the Prophete an other commandement
of the Lorde, wherein he commanded his people to seeke the peace of Ba-
bylon, whither they had bene ledde away captiue, and to pray to him for
it, because in the peace of it shalbe 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 commanded to pray for the saftie of
the Conqueror: not as in other places we are commanded to pray for our
persecutors, but that the kingdome may be preferued to himselfe and quiet,
that they themselves may also liue prosperously vnder him. So David be-
ing an alreadie appointed king by the ordinance of God, and annoyted with
his holy oyle, when he was without any his deservings unworthily persecute-
of Saul, yet the head of him that layed wait for his life, he esteemed holy,
which
which the Lord hath hallowed with the honour of kingdom. Farre be it from me (saide he) that I should before the Lord doe this thing to my Lord the anointed of the Lord, that I should lay my hand vpon him, because he is the anointed of the Lord. Againe, My soule hath spared thee, and I haue saide, I will not lay my hand vpon my Lord, because he is the anointed of the Lord. Againe, Who shall lay his hande vpon the anointed of the Lord and shal bee innocent? So sure as the Lord lieueth, vnshe the Lord strike him, or his day be come that he die, or he goe downe into battell: farre be it from me that I should lay my hand vpon the anointed of the Lord.

29 Finally wee owe this affectiion of reuerence yea and devotion to all our rulers, of what sort soever they be, which I do therefore the ofter 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 himselfe hath imprinted and ingraued an inviolable majestie. But (thou wilt say) Rulers owne mutuall duties to their subiectes. That I haue alreadie confessed. But if thou thereupon conclude, that obedience are to be rendered to none but to iust governors, thou art a foolish reaonere. For, husbands also are bounde to their wifes and parents to their children with mutuall duties. Let parentes and husbands depart from their dutie: let parentes shewe themselves so hard and vnpleasable to their children, whom they are forbidden to prouoke to anger, that with their peecuifnes they do vnumeasureable wearie them: let the husbands most despitefully vse their wifes, whom they are commanded to loue, and to pare them as weake vesseles: shall yet therefore either children be leefe obedient to their parents or wifes to their husbands? but they are subiect both to euil parentes and husbandes and such as doe not their dutie. Yea, where as all ought rather to endeauor themselves not to looke behind them to the bagge hanging at their backe, that is, not to enquire one of another duties, but every man set before him that which is his owne dutie; this ought chiefly to haue place among those that are vnder the power of other. Wherefore if we be vmercifully tormented of a cruell prince, if we be rauenously spoiled of a couetous or rictous Prince, if we be neglect of a slothfull prince, finally if wee be vexed for godlinesses sake of a wicked and vngodly Prince: let vs first call to minde the remembrance of our sinnes, which vndoubtedlie are chaftised with such scourges of the Lord. Thereby humilitie shall bridde our impacience. 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 craue the helpe of the Lorde, in whose hande are the hearts of kings, and the bowings of kingdomes. He is the God that shall stande in the assemblie of gods, and shall in the midst judge the gods, from whose face all kings shall fall, and be broken, and all the judges of the earth that shall have not kissed his anointed, that haue written vniust lawes to oppresse the poore in judgement, and do violence to the cause of the humble, to make widowes a pray, and robre the fatherlesse.

30 And here both his maruellous goodnes, and power, and prouidence sheweth it selfe: for sometime of his servantes he raiseth vp open reuengers, & furnishe them with his commandement, to take vengeance of their vniust
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government, and to deliver his people many ways oppressed out of miserable distress: sometime he directed to the fame ende the rage of men that intend 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 Othoniell: and out of other thraldomes, by other kings or Judges. So he tamed the pride of Tyrus, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fierceness of the Assyrians, by the Chaldees: the boldnes of Babylon, by the Medians, and by the Persians when Cyrus had subdued the Medians. And the unthankfulness of the kings of Iuda and Israel, and their wicked obstinacie toward his so many benefits, he did beat down and bring to distress sometime by the Assyrians, sometime by the Babilonians, albeit not al after one manner. For, the first sort of men when they were by the lawfull calling of God sent to doe such acts: in taking armour against kings, they did not violate that majestie which is planted in kings by the ordinance of God: but being armed from heauen they subdued the lesser power with the greater: like as it is lawful for kings to punish their Lords under them. But these latter sort, although they were directed by the hande of God whither it pleased him, and they vnwittingly did his worke, yet purposed in their minde nothing but mischief.

31 But howsoever the very doings of men be judged, yet the Lorde did as well execute his worke by them, when he did break the bloody scepters of proud kings, and overthrowe their intolerable governmentes. Let Princes heare and be afraid. But we in the mean ende must take great heede, that we do not despise or offend the authority of Magistrates full of reuendence, that God hath established with most weightie decrees, although it remaine with most vnworthie men, and which doe with their wickednesse so much as in them is, defeile it. For though the correcting of vnbridled government be the reuengement of the Lord, let vs not by and by think that it is committed to vs, to whom there is given no other commandement but to obey and suffer. I speake 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 Lacedaemon, or the Tribunes of the people, against the Roman Consuls: or the Demarchy, against the Senate of Athenes: and the same power also which peraduenture, as things are now, the three estates haue in euery realme, when they hold their principal assemblies) I doe so not forbide them according to their office to withstande the outraging licentiousnesse of kings: that I affirm that if they winke at kings wilfully raging ouer and treading downe the poore communitie, their dissembling is not without wicked breche of faith, because they deceitfully betray the libertie of the people, whereof they knowe themselves to bee appointed protectors by the ordinance of God.

32 But in that obedience which we have determined to bee due to the authorities of Gouernors, this is alway to bee excepted, yea cheefely to bee observed, that it doe not leade vs away from obeying of him, to whose will the desires of all kings ought to be subiect, to whose decrees all their com-
maundements ought to yeilde, to whose majestie 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 kingses, 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 ouer vs: but no otherwise than in him. If they commaund any thing against him, let it haue no place and let no acompte be made of it: neither let vs herein any thing staye upon al that dignitie where with yu Magistrats excel, to which there is no wrong done, when it is brought into order of subiection in comparison of that singular and truly soueraigne power of God. After this reafon Daniel denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passd his boundes, and had notonly beeene 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 commaundement of the king. For when Ierobeam had made golden calues, they forsaking the Temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their postertie inclined themselues to the ordinances of their kingses. With this yu Prophet sharply reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretence of humilitie may deferte praise wherewith the flatterers of the court doe couer themselues and deceive the simple, while they say that it is not lawfull for them to refuse any thing that is commaundd them of their Princes: as though God had resigned his right to mortall men, giving them the rule of mankinde: or as though the earthely power were minished, when it is made subject to the author of it, before whom even the heavenny powers doe humble tremble for feare. I know howe great and howe present perill hangeth ouer this constancia, because kings do most displeantly suffer themselves to be despised, whose displeasure (faith Salomon;) is the messenger of death. But sith this decreed is proclaimed by the heavenly harald Peter: That we ought to obey God rather then men, let vs comfort our selues with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoever it be, than swarue from godlines. 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 yeilde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bound to vngodlinesse.

Prayse be to God. T.N.
| A | Dams fal, bo. 2. ca. 1. | Confession and satisfaction, bo. 3. ca. 4. | Here it is, and Schismatizers, bo. 4. ca. 1. |
| C | Ascending of Christ into heaven, bo. 2. cap. 16. | Councils and their authoritie, bo. 3. ca. 9. | Sinne against the Holy Ghost, bo. 3. ca. 3. |

| D | Church, bo. 4. cap. 1. | Comparison of the true and false, bo. 4. cap. 18. | Death of Christ, bo. 2. ca. 16. |

| E | Church, bo. 4. cap. 2. | Invisi- | Descending of Christ to hell, bo. 2. ca. 16. |

| F | Church, bo. 4. cap. 4. | Order and ministreries of the Church, bo. 4. cap. 11. & 12. | Dินels, bo. 1. ca. 14. |

| G | Church, bo. 4. cap. 3. | Christ, bo. 3. ca. 20. | Indulgences or Pardons, bo. 3. ca. 5. |

| H | Church, bo. 2. cap. 12. | Christ the Redeemer, bo. 2. cap. 16. | Free will, bo. 1. ca. 15. & 5. |

| I | Church, bo. 2. cap. 14. | Where Christ was sent, bo. 2. cap. 15. | Power of the Church, bo. 4. cap. 10. |

| J | Church, bo. 1. ca. 11. & 12. | Jesus, Name of Jesus, bo. 2. ca. 15. | To make an Image of God is unlawful, bo. 1. ca. 11. |

| K | Church, bo. 1. ca. 13. | Intercession of Saints, bo. 3. ca. 20. | Inditement civile, bo. 4. ca. 20. |

| L | Church, bo. 4. cap. 7. | See Image, Knowledge of God, bo. 3. ca. 4. | Beginning & proceeding of Indistinctio, bo. 3. ca. 14. |

| M | Church, bo. 4. cap. 16. | Defending of God, bo. 2. cap. 16. | In justification what things are to bee noted, bo. 3. ca. 13. |

| N | Church, bo. 4. cap. 2. | Rising & Assent of Godhead of Christ, bo. 2. | That the knowledge of God is choked either by the ignorance or malice of men, bo. 1. ca. 4. |

<p>| O | Church, bo. 2. cap. 16. | Laying on of Law, bo. 2. ca. 7. | Law, bo. 4. ca. 7. |</p>
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A TABLE OF THE MAT- 
TERS ENTREATED OF IN THIS 
BOOKE, DISPOSED IN FORME 
of common places, wherein is briefly re-
hearsed the summe of the Doctrine concer-
ning every point taught in the 
booke before at large, col-
lected by the Author.

The first number signifieth the booke, the second the Chapter, 
the third the Section.

A.

Coluthes in the olde Church.
Booke. 4. Chapter. 4. Section.

Adams fall.
The fall of Adam proceeded not of 
incomenrance of gluttony, but of infi-
delitie: for he desping the word and 
truth of God, turned out of the way 
to the lyes of Sathan: which infidelity 
opened the gate to ambition & pride, 
whereunto was adioyned vnthankful-
nesse: and ambition was the mother 
of disobedience.2.1.4.

By the fall of Adam fifth other crea-
tures have been after a sort deformed, 
it is no maruell, that all mankinde was 
corrupted, that is to say: Iwarued out 
of kinde from his first original, & made 
subject to curse. This the old Doctors 
called Original sinne, but yet did not 
so plainly set forth this point of Do-
ctrine as was conuenient. In the mean- 
time it is proved by reason and testi-
monies of Scripture, y Pelagius fowy 
erred when he sayd that by imitation 
only, not by propagation, sinne passed 
from the first man into all his posteri-
tic.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 giftes 
which he at the first had giuen to man, 
man shoulde have and loose them for 
him and his. Finally it maketh nota-
gainst 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 vnderstood, but 
few haue vnderstood.2.2.4,16, which say-
ing is expounded.2.2.12, that is to say 
that the supernaturall giftes, faith, the 
love of God, charity toward our neigh-
bours, defirous endevour of holinesse 
and righteousness were taken away, 
but are restored by Christ: & the na-
tural giftes, namely the vnderstanding 
mind, and the heart are corrupted, be-
cause the soundnes of vnderstanding 
and the vprightnes of heart were both 
taken away: Also that reason in man 
was not vitally blotted out, but partly 
weakened and partly corrupted: & fo 
Will, because it can no be leyued fro 
the nature of man, was not vitally de-
stroyed, but made thrall to corrupt de-
scires.2.2.12.

It is proved by the testimonies of 
Augustin
Augustine & of the Scripture, y God not only foresaw or suffred, but also by his will disposed the fall of the first man, and in him the vaine of his posteritie. 3.23.7.8.

Angels

Angels are creatures of God although Moles do not expresse them in the history of the creation. 1.14.3.

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch as y Scripture (which we ought to follow for our rule) declareth nothing thereof. 1.14.4.

Why the heavenly Spirits are called Angels, Armies, Vertues, Principalties, powers, Dominios, Thrones, Gods. 1.14.5.

Concerning Angels the Scripture teacheth so much as is available for our comfort and for the confirming of our faith, namely that they are distributers and ministers of Gods bountifulnes towarde vs, and the same by divers wayes. 1.14.6.9.

Not onely one Angel hath severall care of every one of vs, but they all with one consist do watch for our safety: and therefore it is superfluous to enquire whether every man haue his severall Angel assigned to be his keeper. 1.14.7.

Of the number and degrees of Angels, it is curioufnnes to require, & rashnes to determine: And why, whereas they be Spirits, the Scripture painteth them with wings vnder Cherubin and Seraphin. 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 spirites in deede. 1.14.9.

That superstition is herein to be avoide, and that wee giue not to Angels those thinges that belong only to God and Chrift. 1.14.10.

For avoideing of this peril, we must consider that whereas God veth their service, hee doeth it not of neede, as though he could not beth with them, but for the comfort of our weakenesse 1.14.11. And therefore whatsoever is sayd of the minifterie of Angels, ought to be referred to this ende, that overcomming all distrust, our trust in God should be thereby the more strongly stablished, & not that they should lead vs away from God. 1.14.12.

That the Angels also were created after the likenes of God 1.15.3.

Archbishops and Patriarches.

See Bo.4. Chap.4. Sect.4. and 7.15.

Of the Ascending of Chrift into Heauen.

Although Chrift in his rising again beganne more fully to shewe forth his glory and power: yet in his Ascending into heauen he first truely beganne his kingdom, because he then powred out greater abundance of his Spirit, more royally advaued his reigne, & shewed greater power both in helping the that are his, and in overthrowing his enemies. And yet that he is so absente according to the presence of his flesh, that he is alway euerly where according to the presence of his majestie, and with the faithful according to his vnspikeable and inuisible grace. 2.16.14.

Of Chrifts sitting at the right hand of his father, and of the manifold fruit which our faith gathereth therof. 2.16.15.16.

Auricular confession.

See Confeffion Auricular.

B.

Baptisme.

The definition of Baptisme. The first end thereof is to serue our faith before God, the other ende, to serue our confeffio before men. It bringeth to our
our faith three things, first that it is a signe of our cleansing, assuring vs that all our sinnes are done away. 4. 15. 1. which is proved by testimonies of the Scripture, and that it is not the water that cleanseth vs, but the bloud 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 heereof take a liberty to sinne frō thence forward. 4. 15. 3.

The power of the keies (as they call it) that is to say, the ministerie of the Church, by which the forgiveness 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, and a new life in him 4. 15. 5.

The thirde fruite is, that it testifi eth that wee are so united to Christ, that wee 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 obteine the matter both of our cleansing & of our regeneration, as wee obteine the cause therof in the father, & the effect in the holy Ghost. 4. 15. 6.

It is proved that the baptisme was allone which was ministred of Iohn and of the Apostles, although some of the olde Doctors thought other wise. 4. 15. 7. and that it maketh not to the contrarie, that more abundant graces of the Spiri te are poured out, since the resurrection of Christ. But yet there is in baptisme a difference to be made of the person of Christ from Iohn, and from the Apostles & other ministers. 4. 15. 8.

Both our mortifying & our cleasing were as by shadowe signified among the people of Israel, by the passinge through the sea, & the comfortable calling of the cloud. 4. 15. 9.

It is false which some have taugh, that by Baptisme wee are restored to the same righteousness & purenesse of nature which Adam had at the beginning. And ther is shewed that in the children of God doe remaine yet some leauings of sinne, although the same reigne not in them: which doth whet therin endeavours, and doeth not give them occasion to flatter themselves. 4. 15. 10, 11, the same is proved by Paul, Sect. 12.

How Baptisme serueth our confession before men. 4. 15. 13.

What is the order to vs Baptisme, both for confirmation of our faith, & for a confession before men. Where it is shewed that the graces of God are not enclosett in the Sacrament, so as they be giuen to vs by the vertue therof. 4. 15. 14, 15.

Baptisme is nothing encreased by the worthinesse of him that doth ministre it, nor diminished by his vnworthinesse: against the Donatistes, and our Catabaptistes which require a rebaptising, because wee have beene baptised in the kingdom of the Pope. 4. 15. 16. their arguments are confuted Sect. 17, 18.

Baptisme is a continuall Sacramet of repentance for all our life, so that we neede no other Sacrament of penance. 4. 19. 17.

Of the conjuring of the water, the waxe candell, the Chresme, the blowing, the spittle, and such other triftles added to the simple cerimonie of Christ: and the order of purely ministtring it in the Church is shewed. 4. 15. 19.

It is shewed that to ministre Baptisme pertaineth to the ministers of y Church.
The Table.

Church & not to private men, much
least to women: and the contrary ob-
jections are confuted.4.15.20,21,22.

Baptifme of infants.

The baptifning of infants doth very
well agree with Christes institution,
and with the nature of the signe. 4.
16.8c.

Baptifme succeeded in the place of
Circumci•ion, Wherin they be like,&
wherein they be vnlike.4.16.3, 4.

Infants are not to bee debarred from
baptifme, Sith the Lorde doeth 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 certaine that the same co-
cvenant, which it pleased God to make
with Abraham, is sealed in infants
with the outward Sacrament, there-
fore ought baptismal to have place
among them.4.16.6.

Baptifing of infants is well proued
by this that Christ embraced chil-
dren and laid his handes vpon them.
4.16.7.

A confutation of certain argumcts
of the enemies of infants baptism.4.
16,8,22,23.25,27,28,29.

There commeth great fruit by the
baptizing of infants, both to the faith-
ful parents and to the children. 4.
16,9. Which fruitie Satan trauaileth
by the Anabaptiftes to take from vs.
4.16.32.

A confutation of the aduersaries
arguments, saying, that ther be other
things signified in baptism than ther
are in Circumci•ion: that our coe-
cvant differeth from the old coven•
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 fai-
ned differences between Circumi-
ci•ion and baptifme. Sect. 16. Also of
this objection, that baptifme is a Sa-
crament of repentance and of faith:
neither of which can be in tender in-
fancie.4.16.20,21.

In them of ripe age, faith and un-
derstanding ought to go before bap-
tifme: but in infants, the baptifme of
the faithfull goeth before understanding.4.16.14.

A confutation of their error, which
condemne to eternall death all that
are not baptifed.4.16.16.

This, that Christ was not bapti-
sed till his age of 30 yeares, was for a
good caufe, and maketh nothing for
the enemies of infants baptism. 4.
16.29.

Why the supper is not to be mini-
fird to the infants of the faithfull,
and baptifme not to be denied them.
4.16.30.

A long rehearseall of the argumctes
wherewith wicked Servetus did fight
against the baptifme of infants, and a
confutation of the same argumentes.
4.16.31.

Of baptifing of infants.4.8.16.

Bearing of the croffe.

It behoueth that wee deny ourse-
llues, that we may beare the croffe, be-
cause it is Gods will to exercise all his
vnder the croffe, beginning at Christ
his first begotten sonne. Which fel-
lowship with Christ doth already giue
vs great ground of patience and com-
fort.3.8.1.

It is for many causes necessary for
vs to leade our life vnder a continually
croffe: first to beare downe our arro-
gance and trust of our owne strengthe.
And this remedie eu'n the most holy
do neede, as is proued by the example
of Dauid.'3.8.2. Hereby our trust in
God is confirmed, and our hope en-
creased.Sect.3.

Secondly, that our patience may be
tried, and wee may be framed to obe-

dience.
The Table.

dience. 3. 8. 4. Which is most needful for vs, that the wantones of our flesh is so great to make vs shake off the yoke of God when he doth once handle us gently. Scit. 5.

Sometime also to punish our offences committed: wherein we acknowledg that he doth the office of a good father toward us, but contrariwise the vnfaithful are oftentimes made more obstinate. 3. 8. 6.

A singular comfort when we suffer either shame or losse, or any other calamity for righteousness: which crosse most properly belongeth to the faithfull. 3. 8. 7.

Howe necessarie it is for the faithfull, in the bitterness of afflictions, to be furnished with this thought, that God loueth them, but is angry with their faults. 3. 4. 3. 4.

Bishop.

The name of Bishop in the olde church was given to some one in every feuerall company of ministers, for politike order, and not that they should bear a lordly rule over other.

4. 4. 2.

It was the office as well of the bishop as of other preiestes, to preach & minister the Sacraments. 4. 4. 3.

The olde Church did commonly observe the order appointed by the Apostles in calling of ministers. 4. 10. 4. 11, 12, 13.

With what forme the ministers of the old Church were consecrate after their election. 4. 4. 14, 15.

Of the ceremonie of ordering of true Priestes. 4. 19, 28.

Oftentimes the order of Priestes, Prophets, and pastors, hath bin most corrupt in the Church. 4. 9. 3. 4. 5.

Men are not bounde without exception to obey the Pastors of churches, but in the Lorde and his worde. 4. 9. 12.

What bishops, and of what qualitie, be made in the papacy. 4. 5. 1.

The right of the people in election is taken away, and the old canons broken. 4. 5. 2. 3.

What Priestes are made in the papacy, and to what ende. 4. 5. 4. 5.

Of the gifts of benefices in the papacy. 4. 5. 6. 7.

How faithfully al Priestes in the papacy do execute their office, whether they bee Monkes, or secular, as Canons, Deanes, Parsons of paroches, Bishops. 4. 5. 8, 9, 10, 11.

The negligence of them that governed Churches in the time of Gregory and Bernard. 4. 5. 12.

The whole maner of ecclesiasticall governance as it is at this day in the papacy, is nothing else but a place of Spoyle, wherein theees do rob without lawe and measure. 4. 5. 13.

Of the dissolute licentiousnes in all partes of their life, which Priestes and bishops. &c. vse in the papacy. 4. 5. 14.

C. Calling.

Of the effectual or inward calling, which is a pure testimonie of election, and hangeth upon the only free mercy of God. 3. 24. 1, 2.

Against them, which in predestination doe make men a worker with God. Also against them that hang election upon that which followeth election. 3. 24. 3.

The certentie of our election is to be knowne by the word and calling of God, and we ought not to preache into the eternal council of God. 5. 24. 4.

The father hath chosen us only in Christ, in him therefore let us behold the steadfast ground of our election. 5. 24. 5. and so, that thef of also wee may conceiue a pure confidence of perseverance to the end. 3. 1, 4, 6, 7, 8, 9.

VVV 4 Two
Two kinds of calling universally, & specially. 3.24, 8.

It is proved by diverse examples and testimonies of Scripture, that the elect before their Calling do differ nothing from other men, and that it is false which some men do dream, that there is a certain seed of election planted in their hearts even from their nativity. 3.24, 10, 11.

It is shewed at large that as God doth by the effectualnesse of his Calling towards the elect, make perfect the salvation to which he had by his eballall counsell appointed them: so he hath his judgementes against ye reprobates, whereby he putteth his purpose concerning them in execution, and maketh a way for his predestination. 3.24, 12, 13, 14, &c.

Cardinals.

When the name of Cardinals first began, & howe they haue so suddenly started vp to so great honor. 4.7, 30.

Ceremonies.

The olde Ceremonies are taken away, as touching their use only, but not as touching their effect, for wee haue 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 wveyed by themselves & without Christ, they are worthyly called of Paul handwritings against vs. 2.7, 17.

The ordinances concerning Ceremonies in the Popes lawe, do commande observation for the most part unprofitable, and sometime also foolish although they have a great seeming of wisedome: moreover they oppose confences with their infinite multitude. 4.10, 11, 12, 13.

The popish Ceremonies can not be executed by this colour, that they be ordained for the instruction of the ignorant, as the Ceremonies of the lawe were: because there appeareth in this point a manifest difference between vs & the people before Christ. 4.10, 14.

The popish ceremonies are beleewed to be Sacrifices cleansing sinnes, & destroying eternall life: they are without doctrine, and are snares to catch money. 4.10, 15.

Charitie toward our neighbour.

It is proved, against the Sorbonists, that Charitie is the love of our neighbour & not of our selues. 2.8, 54.

Vnder the name of neighbour is contained every man, be he neuer so much a stranger to vs, & our enemies. 2.8, 55, and therefore the Schoolmen are condemned of ignorance, which of the commaundements of God, not to desire revenge, & to love our enemies, haue made counsels, to the necessary keeping whereof monkes alone do bind their selues: and it is proved, that the old doctors of the Church, yea & Gregoric himselfse, thought otherwise. 2.8, 56, 57.

We haue need of patience, that we be not weary of doing good to other. And we ought not to haue respect to the unworthinesse or other qualities of men which might withdraue vs, but to God which doth commaundeth vs. 3.7, 6.

To the fulfilling of all the partes of Charitie, it is not enough if wee performe all the dutifull deedes of Charitie, but wee must do it with a sincere affection of heart. Wherein the chiefest point is, that wee take upon our selues the person of him whome wee bee to neede our helpe. So shall we avoid disdainfull pride & other corruptions of Charitie. 3.7, 7.

Christ & ye Apostles in rehearsing the summe of the lawe doe sometime leave out the first table: not for that it more availeth to the summe of righte onines to live innocently with men, than
than to honour God with Godliness: but because unsainted Charitie is the proofe of true Godliness. 2.8.52,53.

A confusion of the Pharisees of our time, which hold that we are justified by charity, because Paul faith that Charity is greater than faith and hope 3.18.8.

An exposition of the tenth commandement, wherein (as in the former commandementes) 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 loue. 7.8.50.

An exposition of the first commandement, wherein not only the slaughter or hatred of our neighbour is forbidden, but also the preferring of his life is commanded vs, because man is both our flesh and the Image of God. 3.7.39.40.

Children.

See Obedience of Children to parents.

Church.

The Church the mother of faithfulness. 4.1.1,45.

An exposition of this Article of the Creede, I believe the holy Church. 4.1.2.3.

The holiness of the Church is not yet perfirued. 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. 4.8.7,8.9 10.11.

Wheresoever those signes are, we ought not to depart from that fellowship. 4.8.12.

There may some faulte 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 imperfection of life and corruptnesse of manners: And herein the Anabaptistes are reproved. 4.1.12,13,14,15,16.

The Church is none otherwise holy, but that it alway hath many faults, & yet it ceaseth not to be the Church, as is proved by testimonies of Scripture and the experience of all ages. 4.1.17,18,19.

See Ministry 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 giue to men, but to the word, the ministration whereof is committed to them: And therefore it was neuer lawfull for the Church, to teach any other thing, than which she receueth of the Lord 4.8.1,2,3,4,8,9.

Christ hath euuer taught his Church; and yet he hath vied divers manners of teaching according to the diversitie 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 upper hand & reigneth, there is not the Church: And this is proved to bee in the papacy, although they there boast of a perpetuall succession of Bishops. 4.2.1,2,3,4.

They are not heretikes or schismatics that depart from the papacie. 4.2.5,6.

How much soever a man make the best of the faultes of his popish Church, yet his state thereof is no better than was in the kingdome of Israel vnder Ierobeam. 4.2.7,8,9,10.

Yet by the goodness of God there remaine in the papacie certaine foothlepess
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Chriſt. and which Marcion writhed to the confirmation of his error, and also of those which Manicheus wrested, and many of their discipſes do were at this day. 2.13.2.3. where alfo are confuted the new Marcionites, which to prove that Chriſt tooke his body of nothing doe holde that women haue no feede: There are also certaine other things confuted, which are objected as abfurdiies 2.13.4. See Ascending of Chriſt into heauen. See Death of Chriſt. See Descending of Chriſt into hell. See Mediator Chriſt. See Merit of Chriſt. See Priſhhood &c. of Chriſt. See Redeemer Chriſt. See Resurrection of Chriſt.

Chriſtian libertie.

Howe 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. Seft 4.5.6. The third. Seft. 7.8. Christian liberty is a spiritual thing, and all they doe wrongfully expound it, which either make it a cloke for their luſtes, or do abuse it with offence of their weake brethren. 3.19.9.10. Civil government.

See Publicke government. Clerkes or Clergie.

Of Clerkes in the old Church. 4.4.9 Concupiſcence or Luſt.

The difference betweene concupiſcence and counſell. 2.8.49. That all the concupiſcences of men are cuill and giſty of sinne, not inſomuch as they are natural, but because they are all inordinate by reaſon of the corruption of nature. And so did Augustine thinke, if he be diligently wedyed. 3.3.12. and this is proved by many places of his writings. 3.3.13. Confession Auricular.
Concerning Confession, the schole divines do fight against the Canonists, affirming that it is not by the commandement of God. A confusion of the argumentes whereupon the first forte doe stande, first because the Lorde in the Gospel did send the Leprous who hee had cleansed to the Priestes: and there is shewed the true meaning of y doing. 3.4.4.

A confusion of their second argument, for that the Lorde commanined his disciples to lose & vnwind Lazæerus whẽ he was raised from deth. 3.4.5.

A true exposition of two places by which they trauell tovphold their confession: that is to say, that they which came to the Baptisme of Iohn did confess their sins, & Iames willeth vs to confess vs sins one to another. 3.4.6.

The vfe of Confessing to a priest was very auncient, but yet free as a politike order, not 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 pretence abusèd a womā. This tyrannous law was not laide vppon Churches before the time of Innocent the third, about three hundred yeares past, and the foolishnesse and barbaroufnes of that ordinance is declared. 3.4.7.

Witnesses of the faide abrogation, out of Chriſtſome Bishop of Conſtinople. 3.4.8.

An exposition of Innocentes lawe concerning the confession of all sinnes where are rehearsed the diverse opinions of the Romanish divines concerning the number and vfe of keyes, and the power of binding & looffing. 3.4.15.

The lēudnes of all the particular articles of the law of confessing, & specially of concerning y rehearsing of all sins. 3.4.16. & a plaine description of y crueltie wherewith poore confiences were by diverse circumstances tormented therein. 3.4.17.

By a similitude is described howe a great part of the world hath hitherto obeyed such illusions. That it is an impossible law, & maketh men hypocrites And the is shewed a most certain rule of confession according to the example of the publicane. 3.4.18.

A confusion of this article, y sins are not forgiven, & that the gate of paradise is shut, &c. vnes there bee first firmly conceived a vow of confessing, where also their objection is confuted y judgement can not bee pronounced till the cause be heard, that is to say, y absolution can not be given till all the sins be rehearsed. 3.4.19.

It is no maruell y we condemne & abolish auricular confession, & our adueraries do falsly affigne go gret profit vnto it, for somuch as on y other side it armeth me to boldnes of finns. 3.4.19.

They do falsly pretend y they haue the power of y keyes, Sith they are not the succesorres of y Apostles, nor haue y holy ghost, for asmuch 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 proved falsly y they say that the power of the keyes may sometime be vſed without knowledge, forasmuch as by y meane the abolution should be vn-certaine. Where also is spoken of y abolution or condénation which the ministres of the gospel or the Church do pronounce according to the words, & of the certaine thereof. 3.4.21.

The abolution of the Priestes in y papacie is vn-certaine, as well on the be halfe of him y affoileth as of him y off-foleth; but contrariwise it is in the abolution of the Gospell, which hangeth vpon this onely condition, if the sinner seeks his purging in the onely
only sacrifice of Christ, and do yelde to the grace offered vnto him. 3. 4. 22.

The Popish Doctors, when they allege for themselves the power of looking given to ye Apostles, do wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospel, and partly of excommunication. The errors of Losbard and such other in this matter: & concerning the manner of remission with enioying of penance and satisfaction. 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 us by the worde of God, namely to confess to God the knowe of our hartes and of all our thoughtes. 3. 4. 9.

Out of this secret confession made to God, followeth a voluntarie confession before men, so oft as it is behoefeful for the glory of God or the humbling of our selues. And of this second kinde there was an ordinary vs in the old Church, & is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to bee vsed, whenceuer it shall happen that the people bee guiltie in any generall offence, or to be plagued with any calamitie. Of the profite of such confession. 3. 4. 10, 11.

Of two other sortes of private confession: of which the first is vsed for our owne cause, when we require comfort of our brethren, because the feeling of sins doth vex and trouble vs; in which case we must chiefly referre to our pastors: and this remedy is warely & moderately to be vsed, that no bondage be brought in. The other sorte is to appease and reconcile our neigbour, if he bee in any thing offended by our fault, vnder which kinde is conteined 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 fruite 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 generall an other special. 3. 20. 9.

Confirmation Popish.

The ceremonie of laying on of hands, when the children of the faithfull, which were baptised in their infancie, did yelde an accompt of their faith. 4. 19. 4.

Of the popishe sacrament of Confirmation foisted in place of that holy institution. 4. 19. 5.

That the example of the Apostles is wrongfully alledged for defence thereof. 4. 19. 6.

It is blasphemie when they call it the oyle of saluation. 4. 19. 7, 8. & when they say that none are made full Christians till they be annotated with the Bishoppes Confirmation. Sect. 9. and when they say that this annoting is to be had in greater reverence than baptism, Sect. 10. 11.

It is to be wised, that the manner of the olde Church were brought in vs againe, to call children to glue accompt of their faith. 4. 19. 13.

Conscience.

Consciences, when they seake assurance of their justification before God ought to forget all the righteousnes of the law. 3. 19. 2, 3.

The Consciences of the faithful do 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 outward
ward and indifferent things. 3. 19. 7. 8.

The Consciences of the faithful being fet at libertie by the beneft of Christ, are made free from the power of all men: and howe this is to be underftood: where also is spoken of the spiritual and civil government, and what difference is to be put betweene them. 3. 19. 14. 15.

What is Conscience: and in what sense Paul sayeth, that the magistrate must be obeyed for conscience. 3. 19. 15. 16.

What is Conscience: and of the common difference betweene the temporal court, and the court of Conscience. 4. 10. 3. 5.

Of Counsels.

We must keepe a meane in honou-ring of Counsels, that we take nothing away from Christ, and our doctrine for the most part is confirmed by auncient Counsels. 4. 9. 1.

By the Scripture the Counsels have no authoritie vnlesse they bee assembled in the name of Christ: and what that is. 4. 9. 2.

It is false which the Papists affirme: that truth remaineth not in the Church vnlesse it bee among the pastors, and that the Church it selfe is not vnlesse it remaine to be seen in general Counsels. 4. 9. 3. 4. 5. 6. 7.

What thinges are to bee weyed in searching the authoritie of any Counsell: and that Augustine prescribeth a very good way therein. 4. 9. 8.

Counsell one against another 4. 9. 9. and eu'n in those former and auncient Counsels 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 leaff the faithful should fall away to the fained inuention of the heathen, his will was the historie of the Creation hold remain written, & the time there of express'd in the Scripture. 1. 14. 1.

where their vnGodly scoffing is confuted, which ask why it came not foner in Gods mind to create heauen & earth 1. 14. 1.

For the fame purpose it is rehearsed that GOD ended his worke, not in a moment, but in six dayes: and likewiife the order is set forth, namly that Adam was not created til God had furnifhed the world with al plentie of good things. 1. 14. 2. 22.

A confutation of the error of Mar-niceus concerning two original beginnings. 1. 14. 3.

It is proved by the Scriptures that y knowledge of God which appeareth in the workmanship of the worlde can not bee alone bring vs into the right way. 1. 15. 13. and yet are we rightful fully without all excuse. Sect. 14.

Although the beholding of heauen and earth and the consideration of the ordering of thinges pertaining to men, doe move vs to worshippe God, yet all these thinges passed away without profit, eu'n from the wiftest Philosophers. 1. 5. 10.

Herupon came the infinite number of gods, and the contrarieties of opinion among the feets of Philosophers concerning God. 1. 5. 11.

The substance of God is incomprehenfible: but in his worke, by engraving certain points of his glory therein he hath after a certaine maner presented himselfe to be seene. 1. 5. 1.

The wisdom of God is testified, not only by those thinges which philosophers & learned men do find by speculation in heauen and earth, but also which common men do perceive by the onely helpe of their eyes. 1. 5. 2.

That wee may with true faith conceive so much as behoueth vs to know concerning God, it is good to leane the
the consideration of the works of God, that is to say, of the Creation of all things, ought to be applied to two principal ends: first, that we do not with unthankful neglecting or forgetfulness pass over his virtues which he presented apparently to bee seen in his creatures. 4.4.21. Secondly, we may learn to apply them to ourselves, whereby we may stir up our selves to the true, invocacy, praise, and love of him. 2.14.22.

Cross.

See bearing of the Cross.

D.

Deacons

Of Deacons and the two sortes of them. 4.3.9.

In the olde Church's office of Deacons was the same that it was in the Apostles time. Of subdeacons & archdeacons, and when they first beganne 4.4.5.

How the Church goods were vised and bestowed in the olde Church. 4.6.7.

Of popishe Deacons, their office, and the ceremonie of their ordering. 4.19.32.

Of popishe subdeacons, and their triaing office, & the fond maner of their ordering. 4.19.33.

Of popishe Deacons and their institution. 4.5.15.

The Papists have no true Deaconry left, forasmuch as all the disposition of Church goods among them is open ly turned to sacrilege and robbery. 4.5.16,18,19.

A confutation of the shamelesnesse of certaine papists, which say that the riotous excess of priests and of all the popish Church, is the gloriousnes of the kingdome of Christ which the holy prophets spake of before. 4.5.17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to say, by his whole life and all the parts thereof, redeemed vs, yet Scripture to set forth more plainly the manner of our saluation, dolh ascribe the fame as peculiar & proper to the death of Christ. In the which the voluntary yielding of Christ hath the first place, which yet was so voluntarie as hee gane over his owne affection not without stirr. 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 manner of his Death is to be marked, yet is to say, the accursed crosse. And it is declared by many testimonies of Esay & the Apostles, that this behaued so to be, that the curse wich was dew to vs being cast vpó him and so overcome and taken away, we should be delivered. And this was figuratively represented in the sacrificies of Moses bye, which at the last was performed in Christ the original truth of all figures. 2.1.6.

Both in the Death and burial of Christ a double benefit is set before vs, that is to say, deliverance from Death 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 conteinieth the mysterie of a greate thing, and is of no small importance to the effect of our redemption. Diverse expositions of this article are rehearsed and confurced. 2.16.8.9.

A true, godly, holy and comfortable exposition thereof out of the word of

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of God, which is also confirmed by the testimonies of the old doctors, & Christ did not only suffer a bodily death, but also did feel the rigor of God's vengeance, whereby he might both appease his wrath and satisfy his just judgment: and therefore it behooved that he should, as it were, hand to hand wrestle with the power of hel and with the horror of everlasting death, yet was God nor at any time either his enemy, or angrie with him. But hee did suffer the grievousness of Gods seueritie, in respect that hee being striken and beaten with the hand of God, did feel all the tokens of Gods wrath and punishment. 2.16.10.11.

A confutation of certaine 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 desparation, whiche is contrary to faith. Therefore it is proued 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, and yet he is without sinne. 2.16.12.

Deueller.

Those things that the scripture teacheth concerning deuils, tend commonly to this end, we should be carefull 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 doe so, it sheweth vs that there is not one or two deuils, but great armies of deuils spirits, that make war against vs: & in what sense it sometime speakest of the diuils in the singular number. 1.14.14

This ought to enflame vs to a continuall war with the diuell, for that he is every where called enemie to God and vs. 1.14.15.

The deuill is naturally wicked, a murderer, a lyer, and forger of all malitiousnes. 1.14.15. But this enemie of nature is not by creation, but by corruption 1.14.16.

It is curious to enquire of his cause, manner, time & fashion of the fall of the deuill Angels, forasmuch as the scripture leaueth it vnspoken. 1.14.16.

This the deuill hath of himselfe and of his owne naughtiness, desirously and purposely to strive against God, but he can do and performe nothing vnlesse God be willing & grant it. 1.14.17.

God so tempereth this governor, that he giueth Satan no reigne over the soules of the faithfull, forasmuch as in the end they ever obtayne the victorie, although in some particular doinges they bee wounded and beaten downe, but he one lyeth the wickeled to him to governe, and to see his power upon their soules and bodies. 1.14.18.

A confutation of them which say that Deuilles are nothing else but euill affections or perturbations: and it is proued by testimonies of scripture, that they are mindes or Spirits 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 Ecclesiastical Senate, that is to say, the seniores or elders, which together with the bishops have the oversight of manners. 4.13.8.

Princes as well as the common people ought to bee subiect to the Discipline of the Church, & so was it wont to be in the
requereth a full & settled assurednesse: & hereunto are to be referred all those titles of commendation wherewith holy Ghost setteth forth the authoritie of the word of God.3.2.15.

Many do so conceive the mercy of God, that they receive verie 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 do not thinke the promises to bee true without our felues onely, but rather by inwardly embracing them we may make them our owne: Hereupon is gathered, who may truly be called faithfull.3.2.15,16.

Though the faithfull in reknowledging the goodnesse of God toward them are not onely oftentimes tempted with vnquietnesse, but also are sometime shaken with most grievous terrors: yet this withstandeth not but that faith bringeth assurednesse with it, because howsoever they bee troubled, yet they never fall & depart from sure affiance which they have conceived of the mercie of God, but striving with their owne weaknesses they alway get the upper hand at last; which is prooved by many examples, in Dauid.3.2.17.

A description of the battell of the flesh & the spirite within a faithfull soule.3.2.18.

The assurednesse of Gods good will.3.2.18.

A confutation of the most pestilent subtle reasoning of certaine halfe-papistes, which although they confess that so oft as we looke vpon Christ, we finde plentfull matter to hope well, yet will needes haue vs to wauer and dout in consideration of our owne unworthinesse. And it is prooved that wee ought neuerchelse to looke for salu-

red salvation, forasmuch as Christ by a certaine maruells comuion doth daily growe together more & more into one bodie, with vs.3.2.24.

So soone as wee have any one drop of faith we begin to behold God mercifull vnto vs, although a farre off in deede, yet with so assured sight, as wee knowe we are not deciued: Both these points are prooved by testimonies of Paul.3.2.19,20.

It is shewed by examples, howe Faith armeth and fortifieth it selfe with the worde of God, to beare the violent assaults of tentations, & how the godly minde neuer suffereth the affiance of Gods mercie to bee plucked away from it, although it be affaiiled with many remnantes of unbeliefe and distrust.3.2.21.

In the good wil of God, which faith is said to haue respect vnto, although faith doe chiefly looke vnto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect suretie of all good things, but the same such as may be gathered of the worde: both these points are confirmed by testimonies of Scripture.3.2.28.

Faith,although it embrace the worde of God in every point, that is to say, in the commandements also and in the prohibitions and threatenings, yet hath her foundation and proper marke whereunto it is directed, in the free promise of mercie; and for this reason the Gospell is called the worde of faith, and is set as contrary to the lawe.3.2.29.

Yet doe we not by this distinction receiue faith in funder as Pygius shamfully cavilleth.3.2.30.

Faith doth no lese neede the worde of God, than the fruit doth neede the loyally rootes of the tree; and with the word must be ibyned a consideration of
of the power of God, without which mens cares will either not willingly hear the word, or not esteeme it worthily. His power is to be considered, in that that it is effectually, that is to say, by the works of God, & by his benefits either particular or auncient, and such as hee hath bestowed uppon the whole Church. 3.2.31.

The faithful oftentimes so behaue themselves, that some errors are mingled with their faith, & they seeme to passe the bounds of the word, but yet so faith hath alway the upper hand: This is proued by the examples of Sara & R checca, whom in the crooked turnings of their minde, God did by a secret bridle hold fast in the obedience of his word. 3.2.31.

By reason of our blindnes & stiffe-neckednes, the worde suffieth 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 only the beginner of our faith, but also doeth increase it by degrees. 3.2.33.

Although we be in the most parte of men a most strange doctrine, that no man can beleue in Chri$t, but he to whom it is giuen, yet, it is proued to bee most true by reasons, testimonies of Scripture, & examples. 3.2.34.

Therefore faith is called the Spirit of Faith, the worke and good pleasure of God: and it is a singular gift, which hie giuen by singular privilege to whom he will, as it is proued by notable sentences taken out of Augustin 3.2.35.

It is not enough that the minde be enlightened with understanding of the worde, vnlesse also the assurednes of the worde be poured into the verie heart, both which things the Spirit worketh, which is therefore called the scale, the pledge, & the spirit of promise. 3.2.36.

Although faith bee tossed with divers doutings, yet it alway at the last escapeth out of the gulshe of tentations and receiueth most sweete quietnes. 3.2.37.

A confutation of the damnable doctrine of the Scholemen, which saie we can none otherwise determine of the grace of God toward vs, than by morall conieecture. 3.2.38.

They are proued to bee miserably blinde, in saying that it is rashnes for vs to conceiue an vndoubted knowledge of the will of God: A good comparison of them and Paul in this point of doctrine. 3.2.39.

A confutation of their trifling shift, that although we may take vpon vs to judge of the grace of God according to the present state of righteousnes, yet the knoledge of percuting to vs end abideth in suspense. 3.2.40.

It is proued that the definition of faith taught in this chapter, Sect. 7. agree with the Apothes definition, Heb. cap. 11. And the error of y scholemen, that charitie is before faith and hope, is confuted by the testimonie of Bernard. 3.2.41.

Hope is alway engendred of faith, & is the undeuided companion of faith, so that whosoever lacketh hope, is proued alfo to have no faith. Also faith is nourished & strengthened by hope, & how necessarie are the helps of hope to stablith faith, which is failed with so many sortes of tentations. 3.2.42.

By reaon of this conyoyning and alliance of faith & hope, the scripture doth many times vs those two words without difference, and sometime joyneth them together. A confutation of the error of Peter Lombarde, which maketh two foundations of faith, that

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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 & increaseth thereby.4. 14. 7. 8.
Of the summe of our faith, which we call the Creede, or Simbole of the Apostles 2. 16. 18.

The conclusion of the 16. Chapter, wherein are briefly contained the benefits that came to vs by those things that are spoken concerning Christ in the Simbole of the Apostles. 2. 16. 19.

See justificacion of Faith.

Fasting.

Of that parte of Discipline of the Church, which concerneth the appointing of Fastings, or extraordinary prayers; & how pastors ought to vsi it. 4. 12. 14. 16. 17.

It is to be provizd that no superstition creepe 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, & the diversitie of obturing the same Fasting.4. 12. 20. 21.

Fear.
The faithfull are oftentimes troubled with Fear & distrust by reason of the feeling of their owne weaknesses.3. 2. 17.

Another kinde of Fear conceiued in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne misery: Such fearce is so much not contrary to faith, yet the faithfull are much exhorted to have it. Neither is it any maruell, if there be in a faithfull soule both fearce & faith, fis on yet other side in yet wicked there are both dullneglicence & carefullness.3. 2. 22. 23.
The fearce of God proceedeth our of a double feeling, namely when wee honor God as our father, & fearce him as our Lord: Neither is it any maruell if one minde haue both those affections.3. 2. 26.

This fearce differeth from the fearce of the vnfaithfull, which they commonly call a servile fearce.3. 2. 27.

Of forsaking of our felues.
The first beginning of framing our life after the rule set forth in the law, is to consider that wee are not at our own libertie, but hallowed & dedicate to God. And therefore wee ought to forsake our felues, & our owne reason (which as the Philosophers thinke, ought alone to be obeyed) to the ende that we may be governed by y words & Spiritue of the Lord.3. 7. 1.

Also that wee ought not to secke those things that are our owne, but those things that are according to the will of the Lorde, & so to use to advaunce his glorie. And that this is the forsaking of our selues, without the which there is a world of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glory.3. 7. 2.
The forsaking or mortifying of our selues, is partly in respect of men, & partly, yea, & chiefly in respect of God. Toward other men, the scripture commandeth vs to do two things; namely to preferre them in honour before our selues, & with vnstained truth to employ our selues wholly to procure their commodities. How yet first of these points is to be performed, is taught in the 3. 7. 4. & also how the Scripture lcedeth vs by the hande to the second point is shewed in the 3. 7. 5.

See certaine things pertainning 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 ignorant, & fo all such as follow them, giving free will to man, are utterly deceived. 

The pliablennesse or weake power of freewill, which was in the first man, doth not excuse his fall. 

It is as well for our profit, as for the glory of God, to acknowledge all our strength to bee but a staffe made of a reed, yea, but a smoke. In the meantime we must beware, that while wee take all vprightnesse from man, we do not therefore take occasion of slothfulnesse. But rather wee ought thereby to be stirred vp to feeke in God all the goodnes whereof wee our felues are voide. The defenders of freewill do rather throwe it downe headlong than stablish it. 

The Philosophers determine three powers of the soule, Understanding, Sense, & Will or Appetite: and they thinke that the reason of mans understanding sufficeth for his good governance: that will is by sense mov'd to euill, so that it doth hardly yeld to reason, and sometyme is diuersely drawn from the one to the other, but yet that it hath a free election and cannot be stop'd, that it may follow reason her guide in all things: finally that vertues & vices are in our powers. 

The Ecclesiastical writers, although they acknowledged the foundnesse of understanding, & the freedom of will to have beene fore wounded by sinne, yet have spoken too much philosophically of this matter. The old writers did it for this purpose, first because they were loth to teache a thing that should be an absurditie in the common judgement of men, & also specially lest they should give a newe occasion of slothfulnesse to the flesh being alreadie to much dul to goodnes, as appeareth by many sayings of Chrysostome & Hierome. The Greeke doctors about all other, & especially Chrysostome, do exceede measure in aduancing free-will. But all the old writers generally, except Augustine, doe so varie & waver in this point of doctrine, I therre can almost no certeintie be gathered of their writings. They which came after the, felone after another to worske & worse. The definitions of freewill out of Origen, Augustin, Bernard, Anseim, Peter Lombard, & Thomas. 

In what things they do commonly giue freewill to man, & of the three sorts of mans will. 

Also of the common distinction of the three sorts of libertie. 

Whether man be wholly depruied of power to do good, or whether hee haue yet some power though it be weake: where it is spoken of the common distinction of grace working & grace working together, & what is miste in the same distinction. 

Forasmuch as it cannot otherwife be said that man hath freewill, but because he doth cuill of his owne will, and not by compulsion, it had beene very good for the church if this word freewill had never beene vsed, which had raised vp men to a damnable fruit of the selues. The old writers also do oft declare what they meane by this worde, specially Augustine, out of which there are many places alleaged, 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. 

Although the old Ecclesiastical writers do sometime too much aduance freewill, and haue spoken doutfully & diuersely in matter: yet it appeareth by very many of their sayings, they little or nothing esteeming mans power, gave the whole praise of all goodnes to the holy Ghost. Many such sen-

| x | x | x | 3 | tenes |
The power of mans will is not to be weyed by the success of things, but by the choice of judgement & the affection of will. 2.4.8.

It is proved against the defenders of freewill that sinne is of necessity, & yet notwithstanding ought to be imputed: also that it is voluntarie, and yet cannot be avoided. 2.5.1.

A solution of another objection of theirs, when they say that unless both virtues & vices proceed of Free election of will, it were no reason that man should either bee punished or rewarded. 2.5.2.

Also 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 also 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 bee done, but also promises grace to obey. 2.5.6,7,9.

This is proved as well in the commandments which require the first conversion to God, as also in those which speak 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 thee the conversion of a sinner, holiness of life, steadfastness 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 wil, 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. Also what is the use 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, doe not prove that it was mans power to escape the evils wherewith they were afflicted. And there is spoken of the use of such reprochings as well towards them, as towards the conformable that are converted to repentance. Also where as the Scripture doth sometime giue to vs the office of doing, it doeth so for no other reason but to awaken thy slothfulness of the flesh. 2.5.11.

The saying of Moses, The commandement is nere to thee, in thy mouth & in thy heart &c. maketh nothing for the defenders of freewill, forasmuch as he there speketh not of the bare commandements, but of the evangelical promises of the law. 1.5.12.

No more do those places make for them, where it is saide that the Lorde looketh and watcheth to see what me will do. 2.5.13.

Also 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 it 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 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 inventions of profligate philosophy, and the error of the Manichees concerning two original beginnings, & the false opinion of the Anthropomorphites concerning a bodily God.1.13.1.

In what sense it is sayde 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 encreasing and fulnes therof.3.2.42.

See knowledge of God.


Gospell.

Christ, although hee were known to the Jewes in time of the law, was yet shewed in deed only by the Gospell: and the holy fathers tasted of his grace, which is now offered to vs with full abundance, they saw the day of Christ albeit with a dim light, the glory whereof now shineth in the Gospell, without any veil between vs and it.2.9.1,2.

In the same place also is shewed, that the Gospell is properly & specially called the publishing of the grace given in Christ, and not the promises that are written by the Prophets concerning the remission of sinnes. Against the doctrine of Serucettus, which taketh away the promises vnder this pretence that by the faith of his Gospell we have the fulfilling of all the promises, it is proved that though Christ offer to vs in the Gospell a present fulnesse of spiritual good things yet the enjoying thereof is hidden vnder the custodia of hope so long as wee live in this world, and therefore we must yet rest upon the promises.2.9.3.

A confusion of their error which compare the law with the Gospell, none otherwise than the deservings of works with the imputation of free righteousness.2.9.4.

John the Baptist had an office meanely betwene the prophets expositors of the lawe, and the Apostles publishers of the Gospell.2.9.5.

Government.

See Politike Government.

H.

Handes

See laying on of Handes.

Holy water of Papists.

See Bookes.4. Chap.10. Section.20.

Holy Ghost.

Testimonies whereby the Godhead of the holy Ghost is proved.1.13.14,15.

The holy Ghost is the bond wherewith Christ doeth effectually bind 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 manner furnished with the holy Ghost, to seuer vs from the world, and therefore he is called the Spirit of sanctification. Why he is sometime called the Spirit of the father, and sometime the Spirit of the Sonne. He is called the Spirit of Christ, not only in respect that Christ is ye 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 entarcted of the beginning & whol reforing of our salvation: The titles be these: ye Spirit of adoption, the earnest & seal of our inheritance, life, water, oyle,ointment,
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Faith is the chief 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.

Humility.

It is not the true Humilitie which God requireth of vs vntele we acknowledge our felues vterly voyde of all goodnes and righteousnesse. 3. 12. 6.

Of this humility there is an example shewed in the Publicancie. 3. 12. 7.

That we may give place to the calling of Christ, both presumption and carelesnes must be far away from vs. 3. 12. 8.

There is no danger least man shoulde take too much from himselfe, so that he learne that which wanteth in himselfe is to be recovered in God. It is a devilish word, although it be sweet to vs. y lifteth yp man in himselfe: for repulsing whereof, there are recited out of the Scripture many weightie sentences, which do rigorously throw down man: and also there are recited certain promises, which do promise grace to none but to them that doe pine away with feeling of their owne poverty. 2. 11. 10.

Certaine notable sayings of Chrysostome & Augustine concerning true Humilitie. 2. 2. 11.

I.

Idols.

The Scripture setteth out our God by certain titles of addition & marks, notto the entent to binde him to one place or to one people, but to put difference betwene his holy Maiestie and Idols. 2. 8. 15.

An exposition of the first commandement: 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 second com-
mandement: where is spoken of Idols and Images. 2. 8. 17.

The Scripture, to the entent to bring vs to the true God, doth expressly exclude all the gods of the Gentiles. 1. 10 3. & specially all Idols and Images. 1. 11. 1.

God is seperated 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 conueied to any other. 1. 12. 1.

The glory of GOD is corrupted with falle lying, when any forme is appointed to it. 1. 11. 1.

It is proved by testes and reaons, that God generally misliketh all Portrayures & Images that are made to express a figure of him, and this prohibition pertained not to the Jews only. 1. 11. 2.

God did in olden time so shewe his presence by visible signes either to the whole people or to certain chosen mee, that y same signes admonished them of the incomprehensible substance of God. 1. 11. 3.

It is proved even of Iuuenals testimony that the Papists are mad, which defend the Images of God & of Saints with the example of the Cherubs covering the propiciator. 1. 11. 3.

The stufte itselfe & also the workmanship which is done with the hands of men, do sheweth that Images are not Gods. 1. 11. 4.

Against the Grecians, which make no graven Image of God, but do gue the mselues leave to paint him. 1. 11. 4.

The sayeing of Gregory, vpon which the Papists say that they stand, that Images are vnlearned mes bokes,
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is confuted by the testimonie of Hierome, Habacuc, Laftantius, Eufebius, Augustine, Varro, and the decree of the Elebertine councell. i. 11. 5, 6, 7.

The Papiftes Portraiture of Images whereby they reprent the holy martyrs and virgins, are paternes of most wicked riorious excelle and vnchantnes. i. 11. 7, 12.

The people that learn more much more by the preaching of the word and miniftration of sacramentes, than by a thousand woodden crosses. i. 11. 7.

The antiquitie and beginning of Idolatrie, for that men thinking God not to be neere them, vnlesse hee did fhwew himfelfe carnally prefent, raised vp signes in which they beleued that hee was carnally confueraunt before their eies, 1. 11. 8.

After fuch an intention by and by followeth the worshipping of Image, like as of God or of any other creature in the Image: both which the lawe of God forbiddeth. i. 11. 8, 9.

Against them, which for defence of abominable Idolatrie, doe pretende that they doe not take the images for Gods, it is prooued that neither the Jewes did thinke their calfe to be God nor the heathen when they made to themselves Images did ever thinke the fame to be God, whom yet no man excufe. i. 11. 19.

The Papiftes are fo perswaded as heathen and the Idolatrous Jewes were; that they worchippe God himfelfe under Images. i. 11. 10. Neither can they escape away with their differtation of service and worchippe. i. 11. 11. 16. & i. 11. 12. 2.

When Idolatry is condemned, graving and painting are not vterly reprooued, but there is required a true and right fite of them both, that God be not counterfaite with bodily shape but only those things which our eyes may be hold. i. 11. 12.

Of Images in the temples of Christians. 4. 9, 9.

Even the Idolaters themfelves in all ages, naturally vnderstood, there is one onely God: but this vnderstanding auayled no further than to make them to be vnexecurable. i. 10. 3.

Idolatrie is an evident prooue that the knowledge of GOD is naturally planted in the mindes of all men. i. 3. 1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fonde expofitions of Oflander and of other: and here is declared that though the Image of God doe appeare also in the outwarde man and doe extende to the whole excellence wherewith the nature of man paifeth all kindes of living creatures, yet the principall feate 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 beginning appeared in Adam, in light of minde, vprightneffe of heart, and the soundneffe of all his partes: which is prooued by the repaying of corrupted nature, wherein Chrift newly fationeth vs after the image of GOD, and by other argumentes. i. 15. 4.

Indulgences.

See Pardons.

Infantes.

See Baptizing of Infantes.

Last Judgement.

Of the visible presence of Chrift when hee shall appeare at the last day: Of the Judgement of the quicke and deade, and that our faith is well and rightfully directed to the thinking vpon that day: and of the notable confomting that thereby arifeth in our co-

scien-
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Of the incomprehensible grievousnes of God's vengeance against the reprobate. 3. 12.

Judicial proceedings in Law.

Of the use of judicial proceedings, Magistrates, and Lawes, among Christians. It is lawful for Christians to sue for their right before a Magistrate, so that the same be done without hurting of picture and of the love of our neighbour. 4. 20. 17. 18.

Desire of revenge, is alway to be avoided, whether it bee a common or conviviall action wherein men strive before a Judge. 4. 20. 19.

The commandement of Christ, to give thy cloke to him that taketh away thy coate, and such like, proove not that a Christian may sue before a Magistrate, and use his help for the preferring of his goods. 4. 20. 20.

Paul doeth not vitally condemne sures, but reprooueth the vnmeasurable rage of suing at law among the Corinthians. 4. 20. 21.

Iustification of Faith.

Of the justification of faith, & first of the definition of the name, & of the thing itself. 3. 11.

The article of doctrine concerning the justification of faith is of great importance. 3. 11. 11.

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 confutation of the error of Osanders, concerning essentiall righteousness, which taketh from men, the earnest feeling of true grace of Christ. 3. 11. 5. 6. 7. &c. to the 13.

A confutation of Osanders invention, that whereas Christ is both God and Man, he was made righteousess to vs 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 stablished, the other must needs be overthrown. 3. 11. 13. 14. 15. 16. 17. 18.

It is proued by Scripture against the Sophister, that this is a sure principle, that we are justified by faith only. 3. 11. 19. 20.

It is proued by testimonies of scripture y the righteousness of faith is reconciliation with God, which confirmeth only vpon y remission of sins. 3. 11. 21. 22.

By the onely intercesion or meane of the righteousness of Christ, we obtayne to be justified before God. 3. 11. 23.

That we may be throughly perswaded of the free justification, wee must lift vp our minde to the judgement state of God; before which, nothing is acceptable but that which is whole & perfect in every behalf, the dreadfull maisterie whereof is described by many places of scripture. 3. 12. 1. 2.

All godly writers do shew that wher men have to doe with God, the only place of refuge for conscience is in the free mercie of God, excluding all trust of works. And this is proued by testimonies of Augustine and Bernarde. 3. 12. 3.

Two things are to bee observed in free justification: the first, that the Lord keepe saitt his glorie vnminished: which is done wher he alone is acknowledged to bee righteous, for they glory against God which glory in themselves. 3. 13. 1. 2. the seconde, that our consciences may haue quietness in the sight of his judgement. 3. 13. 3. 4. 5.

What manner of beginning is of justification, and what continual proceedings. 3. 1. 4.
A briefe summe of the foundation of Christian doctrine, take out of Paul. 3.15.5.

This foundation being laide, wife builders doe well and orderly build vpon, whether it be to set forth doctrine and exhortation, or to giue comfort. 3.15.8.

Good worke are not destroyed by the doctrine of justification of faith. 3.16.1.

It is most false that mens minds are drawn away from affection of well doing, when we take from them the opinion of deserving. 3.16.2.3.

It is a most vaine slander, that men are prouoked 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 faithful are justified by works. 3.17.8.9.10.11.12.

The docers of the lawe are justified. 3.17.13.

He that walketh in vprightness is righteous. 3.17.15.

An expostion of certayne places, wherein the faithfull doe boldly offer their righteousness to the judgement of God to be examined, and pray to be judged according to the same, & it is proved that this disagreeeth not with the free justification of faith. 3.17.14.

The saying of Christ, If thou wilt enter into life, keepe the commandements, disagreeeth not with the free justification of faith. 3.18.9.

K.

Kingdome of Christ.

See Priesthode.

Knowledge of God.

To knowe God, is not onely to cõccie that there is some God, but to understand so much as behooueth vs to know of him, and so much as auai.

L.

Laying on of handes.

O flaying on of handes in ordering of Ministers. 4.14.20.

Of the laying on of handes in making of Popish priests. 4.19.31.

Layes.

The lawe, that is to say the forme of religion set forth by Mo'ses, was not giuen to holde the olde people still in it, but to nourishe in their hearts the hope of salvation in Christ untill his comming: which is proved by this that Mo'ses repeateth the mention of the councnant: and by the order of the ceremonies appointed as well in sacrifices as in washinges, also by the office of priesthood. 6 y tribe of Leui & y honor of kingdome in Dauid & his poñterite. The law also of y ten cõman-

dements was giuen to prepare men to secke Christ
Christ. 2. 7. 14. and that is done when it maketh vs vnexcusable beeing on euer-y side confuicted of our sins, to moue vs to seeke for pardon of our guiltines 2. 7. 3. 4.

It is provokd by the Scripture and declared that the observing of the law is impossible 2. 7. 5.

There are three vses and offices of the morall law: 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 beholde our weakenesse, and by it our wickednesse, and finally by them both our accursednes: 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 wee are commanded, and by mercie putteth away our offences. Neither yet doth this office altogether ceaseth in the pro bates 7. 6. 7. 8. 9.

The second officie is to restraine the reprobate with feare of punishment least they vnbrideledly committe the wickednesse which inwardly they alway nourishe and love; and also to drawe backe the children of God before their regeneration from outward licentiousnesse 2. 7. 10. 11.

The third offiice concerneth the faithfull: for the lawe although it bee alreadie written with the finger of God in their heartes, yet profisteth the two wayes: For by studying vppon it they are more conformed in the understanding of the will of the Lord, and are stirred vp & strengthened to obedience, that they goe not out of kinde by the sluggisheffes of the flesh 2. 7. 12. 13. For as touching the curse of the Lawe, it is taken away from the faithfull, that it can no more extende it selfe against them in damming & destroying them 2. 7. 14.

By the ten commandements of the Lawe we learne the same things which wee but slenderly taft by instruction of the lawe of nature: First that we owe to god reverence, loue, and feare, that righteousnesse please him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Lawe, wee are vnworthie to bee accompted among the creatures of God, and that our power is vnfortunate, yea no power at all to perfome the lawe. Both these pointes engender in vs humility & abacing of our selues, which teacheth vs to flee to y mercie of God, and to craue the helpe of his grace 2. 8. 1. 2. 3.

For as much as God the Lawmaker is spiritual, that is to say, speaketh as well to the soule as to the bodie, therefore the lawe likewise requireth not only an outward honestie, but also an inwarde and spirituall righteousnesse and a verie angelike purenesse 2. 8. 6. which is proued by Christes owne exposition, when hee confurmed the Pharisees wrong interpretation, which required only a certaine outward observation of the Lawe 2. 8. 7.

There is alway more in the com- maundements and prohibitions of the Lawe, than is expressed. Therefore for the right & true expounding of them, it behoueth to wey what is the entent or end of euerie of them: Then from that which is commanded or forbidden, wee must drawe an argument to the contrarie, that wee may vnderstand, that not onely an cuill is forbidden, but also the good is commanded which is contrary to that cuill 2. 8. 8. 9.

Whay God spake by way of emplied comprehending, in setting foorth the forme of his commandementes 2. 8. 10.

Of the dividings of the Lawe into two
two tables: and howe therein we are taught that the first foundation and the very soule of righteousnes is the worshipping of God. 2.8.11.

Of the division of the ten commandments, and how many commandments are to be appointed to the first table, and howe many to the seconde. 2.8.12-50.

An exposition of the commandments of God: Where is declared that the Lorde is the beginning of the law, to stablishe his owne majestie, vtheth 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 hee moueth vs to obedience with re-hearseth of the benefit that we have receiued. 2.8.13-14.15.

The Law teacheth not only certain introductions and principles of righteousnes, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which law is all obtained in two points that is to say, the loue of God & of our neighbour. 2.8.51.

The Law of Nature. 2.2.22. Lawes Politike.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confusion of them which say that a common weale is not well ordered, vntlesse it be governed by the politike lawes of Moses. For this purpose is rehearsed a division of the Lawes of Moses into morall Lawes, ceremonies, and judiciale Lawes, and the end of every one of them being diffuseth, it is proved that it is lawefull for every souerain nation to make politike Lawes, 4.20.14,15. So that they agree with that natural equitie, the reason whereof is set forth in the morall Lawes of Moses. Therefore it is shewed by examples, that they may alter the ordinances of penalties according to the diuerfitie of the countrye, time, and other circumstances. 4.20.16.

Lying.

See Christian Libertie.

An exposition of the ninth commandment, wherewith God forbiddeth falsohood, wherewith we by Lying or backebyring, doe hurt any mans good name, or hinder his commodity. 2.8.47.

We many times sinne against this commandment, although we do not Lye. But in this point there must be a difference wisely made betwene the flaundring which is here condemned, and judiciale accusation or rebuking, which is vned vs 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 maner of teaching, although not so exquiste and curious as the Philosophers do.3.6.1.

Herein the Scripture doeth two things: it stirreth vs vp to the loue of righteousnesse & teacheth a rule how to followe 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 booke of the Philosophers. 3.6.3.

Against them that pretend a knowledge of Christ, when their life & manners re semble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in all me, yet we must also acknowledge for christians y most part of men which haue not yet proceeded so farre.
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We must alway endeavor to forward, and not despare for the smallness 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 wickedness and of worldly lustes, soberness, righteousness, godliness (which signifies true holiness) and the blessed hope of immortalitie. 3. 7. 3.

Life present, and the hope thereof.

The Scripture teacheth the best way how to vie the goods of this life. 3. 10. 4. 5.

Two faults must be avoided: that we do neither bind our confessions with too much rigorousnes nor give loose reigns to the intemperance of men. 3. 10. 1. 3.

God both in clothing and in foode provideth not onely for our necessitie, but also for our delight. 3. 10. 2.

It is most necessarie that every one of us in all the doings of his life do take upon his vocation, that we attempt nothing rashly or with doubfull conscience. 3. 10. 6.

God disdaineth not to provide also for the necessities of our earthly body, and in what sense wee ask of him our daily bread. 3. 20. 44.

Life to come.

God doth by divers mysteries teach vs the contempt of this present life, that wee may earnestly desire Life to come. 3. 9. 12. 4.

Such a contempt of this life is required of vs, y wee neither hate it nor be unthankfull to God, of whose clemency it is a testimony to the faithful. 3. 9. 3.

An admonition to them which are holden with too much fear of death, that Christians ought rather to desire that day which shall make an ende of their continual miseries, and fit them with true joy. 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 heere continually to take, but yet to avoid curiosity wherupon do arise trifling and noysome questions, yea and hurtful speculations. And there shalbe an equal measure of glory to all the children of God in heaven. 3. 25. 10. 11.

In which place also is an answer to the questions which some men doe make concerning the state of the children of God after the resurrection.

In what sense eternall Life is sometime called a reward of works. 3. 18. 2. 4.

Magistrates

The office of Magistrates is not only holy and lawfull before God, but also the most holy and honorable degree in all the life of men, and this is proved by divers titles wherewith the Scripture doth set it forth, and by the examples of holy men, which have borne civil power. 4. 20. 4.

This consideration is a pricke to godly Magistrates to moue the to the doing of their dutie, and also it is a coftert to ease the hard travailes of their office. 4. 20. 6.

A confusion of them, which sayne that though in the old time under the lawe Kings & Judges ruled over Gods people, yet this servile kind of governement doth not agree with the perfection which Christ hath brought with his gospel. 4. 20. 5. 7.

They err which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law: It is proved by Scripture, that they are ordained protectors and defenders as well of the worshipping of GOD as of common peace and honesty, which they can not thorowly performe without the power.
power of the sword. 4.20.9.

A declaration of this question by scripture, howe the magistrates may bee godly, and also drawe their sword, and shed the bloody of men, and it is prooved, that they are so farre from finning in punishing offenders, that this is one of the vertues of a King, and a profe of their godinesse. Here-in the Magistrates must beware of two faultes, namely extreme rigorousnes, & superflitious desire of pitie. 4.20.10.

It is the duty of subjectes towards Magistrates, to thinke honourably of them as of the ministers and deputies of God, forasmuch as concerneth their degree, but not they should esteem the vices of men for vertues. 4.20.12.

It is also their dutie with minds heartily bent to the honoring of the to declare their obedience towards the, whether it bee in following their decrees or in paying of tributes, &c. to pray to God for their saftic & prosperity, to raise not tumults and not to thrust themselves into the office of the Magistrate. 4.20.23.

Euen wicked princes of euill life, and which rule tyrannously (forso- much as pertaineth to publicke obedience) ought to be had in as great ac- currence and honour as wee would giue to the best king that might bee, 4.20.24, 25. because euen they also have the publicke power not without the prouidence and singular power of God. Which is prooved by diuerse testimonies and examples of scripture: and there is shewed with what consideration those subjectes ought to bridle their owne impatience which liue under suche vngodlie and wicked tyrantes. 4.20.26, 27, 28, 29.

It is not lawfull for private men to rise vp against tyrantes, but onely for them which by the lawes of the kings-
dome or of the countrie, are the de- fenders of the libertie of the people. 4.20.31.

The Lord by his maruellous good- nesse and prudence, doth sometime raise vp some of his servants to punifh tyrantes, and sometime also hee directly thereunto the rage of wicked men while they intend an other thing. 4.20.30.

In the obedience which is due to the commandements of kings and rulers this is alway to bee excepted, that it drawe vs not away from the ob- bedience of God: Neither is any wrong done to them when we refute to obey them in such things as they command against God: And this is our duty, how great and present peril souer do hang upon such constancie. 4.20.32.

Man.

Man is by knowledge of himselfe not onely moued to seeke God, but also lead as it were by the hande to finde him. 1.1.1.

The creation of man is a notable flewe of the power, wisdome, & good- nesse of God: wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The vnthankfulnes of men,which feeling tokens of the prouidence of God both in their soule and bodie, yet doe not giue GOD prays. 1. 5.4.

Two sortes of knowledge of our felues, y one in our first original estate, the other after Adams fall, and the latter is not to be recived without considering the first. Jeast wee shoule seeme to impute corruption to God the author of nature. 1. 15.1.

The knowledge of himselfe is most necessary for Man, which consisteth in this (as the truth of God pretreibeth), that first considering to what ende he is created, and endued with excellent gifts,
giveth, he should hang altogether upon God, of whom he hath all things by gift: then, that weighing his own miserable estate after the fall of Adam, he should truly loth him selfe and conceive anew desire to seeke God, that in him hee may recover these good things, of which he himselfe is found utterly void and emptie. Wherefore we must beware that in this pointe we hearken not to the judgment of the flesh, and to the bookes of Phylosophers, which while they withhold vs in considering only our good things, would carry vs away into a most wicked ignorance of our selues. 2. 1. 1, 2, 3.

Man can never come to the trewe knowledge of himselfe, vnlesse hee haue first beholnde the face of God, that is to say, till hee haue began to knowe and weigh by the word of God what and howe 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 and astonishment, when God did extraordinarily shew his presence and glory vnto them. 1. 1. 3.

That whole man is corrupted in both partes of him, (that is to say both in understanding minde, and in heart or will) is prooved by divers titles wherewith the scripture describeth him, specially when it saith that hee is flesh: And there is declared that this worde flesh is not referred only to the sensual part but also to the superiour part of the soule. 2, 3. 1.

That men doe in vaine seek after any good thing in their owne nature, is prooved by Paul, which intertaining of the vniversall kindred of the children of Adam, and not rebuking the corrupted maners of some one age alone, but accusing the perpetuall corruption of nature, taketh from men righteousnesse, that is to say uprightness, & purenesse, and then understanding, & last of all the feare of God. 2, 3, 2.

A corruption of the obiection concerning certaine heathen men, which forasmuch as they were all their life long by the guiding of heathen men, which forasmuch as they were all their life long by the guiding of nature bent to the endeoure of vertue and honestie, doe seeme to warne vs, that we should not esteeme the nature of Man, altogether corrupt. Therefore it is declared that in the vnbeleeuers God doth not inwardly cleanse the corruption of nature wherewith Man is in ecke part defiled, (as he doeth in the elect) but by his providence sometime hee bridleth it in them, that it breake not forth into deedes, and restrayneth it by diverse wayes, so much as he knoweth to be expedient for preferring of the vniversall state of things. 2, 3, 3.

Those vertues which wee readie to haue beene in heathen Men, are not sufficiente proues of the purenesse of nature, forasmuch as their mind was inwardly not upright, seeing corrupted with ambition of some other poision, & not directed with desire to set forth the glory of God: and also forasmuch as those vertues are not the common gifts of nature, but the speciall graces of God, which he diuertly and by a certaine measure giueth to prohphe Men, as oftentimes to kingses, & sometime to private Men. 2, 3, 4.


An exposition of the seventh commandement, wherein the Lord forbiddest fornication & requireth chastitie and cleannesse, which we ought to keepe & preserve both in our mind, and in our eyes, and in the apparell of our bodie, and in our tongue, and in our moderate vse of meate and drinke. 2, 8, 41, 44.
The Table.

Continence is a singular gift of God, which he giveth not to all men, but to some, yea and that sometime for a season: As for them to whom it is not granted, let them alway flee to Marriage, which is ordained by Lord for the remedie of mans necchitie. 8.41.42.43.

Maried persons must beware that they commit nothing vnbeceeming the honestie & temperance of Marriage: Otherwise they seeme to be adulterers of their owne wives, and not husbands.2.8.44.

The papistes doe wrongfully call marriage a sacraiment: And their reasons are confuted.4.19.34. It is proued that the place of Paul, wherwith they feke to cloke themselves, maketh nothing for them.4.19.35.

In the meane they disagree with themselves when they exclude priests from this sacraiment, & do say that it is uncleanesse and desiling of flesh. 4.19.36.

By this false colour of Sacraiment, the Pope with his cleargie haue drawn to thesefles the hearing of caufes of Matrimony, and haue made laws of marriage, which partly are manifestly wicked against God, & partly most vnuit toward men, which laws arc rehearsed.4.19.37.

Mediator Christ.

It behoved that Christ, to the ende that he might performe the office of Mediator, should be made man, forasmuch as God had so ordained, because it was best for vs, Sith none other could bee the meane for restoring of peace betweene God and vs, none other could make vs the children of God, none other could assure vs the inheritance of the heavenly kingdom, none other could for remedie for mans obedience against mans disobedience.2.12.1,2,3.

A consutation of their fantastical conceit, which affirmre that Christ should haue become man, although there had needed no remedie for the redeeming of mankinde. And it is proued by many reasons and textes, that forasmuch as the whole scripture crieth out that hee was cloathed with flesh, to the ende that he might be the redeemer, therefore it is too great rashness 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 forward to the faming of a new Christ: And herein Osiander is reproowed, which hath at this time renued this question, and affirmeth that this error is confuted by no testimonie of Scripture.2.12.5.

And the principle is overthrown which he buildeth on, that man was create after y image of God, because hee was formed after the likenesse of Christ to come, that he might resemble him whom the Father had already decreed to clothe with flesh: And there is shewed that the image of god in Adam, was the markes of excellencie wherewith God had garnished him, which doth also shine in the Angels.2.12.6,7.

A solution of other objections or absurdities which the same Osiander seareth: namely, that then Christ was borne & creat after the image of Adam but as it were by chance: & that the Angels shoulde have lacked their head, & men shold have lacked Christ their king.2.12.6,7.

How the two natures do make one person of the mediator in Christ: Which is shewed by a similitude take of the ioyning of the soule and bodie in one man: And then it is proued by diverse places that the scripture doth Y y y. many
many times given unto Christ those things which properly belonged to his godhead, and sometime those things which must be referred only to the manhood, and sometime giuen to the one nature that which is proper to the other: which figurative manner of speech is called Communicating of properties, 2. 14. 1, 2, and sometime also giuen to Christ those things which do comprehend both natures together, but doe severally well agree with neither of them. Which last point the most part of the old writers have not sufficiently marked: Yet it is good to be noted, for the disloosing of many doubts, and for a cuyding of the errors of Nestorius and Eutiches. 2. 14. 3, 4.

A confutation of the error of Seruettus, which had put in the flede of the sonne of God, an imagined thing made of the substance of Gods spirit, flesh, & three elements vncreate: His suttletie is disclosed, and there is proved (which thing hee denieth) that Christ was the sonne of God, even before that he was borne in the flesh, because he is that worde begotten of the father before all worldes. 2. 14. 5.

Also it is proved that he is truely & properly the sonne of God in flesh, that is to say in the nature of Man, but yet in respect of his godhead, and not of his flesh, as Seruettus babbleth. 2. 14. 6.

An exposition of certaine places which Seruettus and his disciples do enforce for defence of their error: There is also another caiuation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but under a figure. 2. 14. 7.

Also there is opened the error of all them which doe not acknowledge Christ the sonne of God but in the flesh: And there are briefly rehearsed the grosse suttleties of Seruettus, wherewith he hath bewitched himself and other, overthrowing that which pure faith beleueth concerning the person of the sonne of God: And thereupon is gathered that with the craftie darkes suttleties of that filthie dog, the hope of salvation is ytterly extinguished. 2. 14. 8.

*Merit of Christ.*

It is truely and properly sayd that Christ merited for vs the grace of god and salvation: Where it is proved that Christ was not onely the instrument or minister of salvation, but also the author and principal doer thereof: And in so laving, the grace of God is not defaced, because the merit of Christ is not set against mercie, but hangeth vpon it. And those things which are Subalterm, fight not as contraries. 2. 17. 1.

The distinction of the Merite of Christ & of the grace of God is proved by many places of Scripture. 2. 17. 2.

There are alleged many testimonies of Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truely purchased & deserved favour for vs with his father. 2. 17. 3, 4, 5.

It is a foolish curiosity to enquire, whether Christ hath deserved any thing for himselfe: and it is rashnes to affirm it. 2. 17. 6.

*Merites of Workes.*

The boating that are made of the Merites of workes, doe overthrowe as well the praise of God in giving righteousnes, as also the certainite of salvation. 3. 15.

Whosoever first applied the name of Merit to good works in the sight of Gods judgement, he did against the purenes of faith. And though the olde fathers
fathers vse that name, yet they so v-
ised it, that they haue in many places
shewed that they attribute nothing to
workes. 3.15.2.

An exposition of certaine places,
wherewith the Sophisters go about to
proutie that the name of Merit to-
warde God is founde in the Scripture
3.15.4.

It is proued by authoritie of the A-
potles & Augustine, that the rewards
of righteousnesse doe hang vppon the
merie liberalitie of God. 2.5.2.

It is proued 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 workes. 3.15.6,
7.

There be certaine thinges touching
merites in the tyle of Justification
by faith.

Ministerie of the Church.

Of the Ministerie of the Churche,
and of them which delpife this maner
of learning. 4.1.5.

Of the efficacie of the Ministerie. 4.
1.6.

God, which might teach & Church
either himself alone or by Angels, yet
doth it by the Ministerie of men for
three cauzes. 4.3.1.

The Ministerie of the Church is
garnisht with many notable tyltes of
commendation in the Scripture. 4.3.
2.3.

Of Apostles, Propheters, Evange-
lists, Pastors, and Teachers; and what
is the seuerall office of euery of them.
4.3.4.5.

The chiefe parts of the office of A-
potles and pastors are to preach the
Gospel, and Minister the Sacraments.
4.3.6.

Pastors are so bound to their Chur-
ches, that they may not remove to an-
other place without publike authority.
4.3.7.

They are called in the Scripture,
Bishops, Priests, Pastors and Ministers
which goure the Churches 4.3.8.

No man ought to shrift in himselfe
in the Churche to teach or goure:
But there is a calling required. 4.3.
10.

The preaching of the word of God
is compared to seede which is scatter-
ed in the grounde: Whereby we unde-
stand that the whole encrease pro-
ceedeth of the blessing of God and the
effectuall working of the holy Ghost.
4.14.11.

What manner of me ought to be cho-
en Bishops, & in what sort and of who
they are to be chosen, and with what
forme or ceremony they are to be or-
dered, 4.3.11, 12.13.14.15.16.

The olde Church before the papal-
cy, diuided all their Ministers into three
degrees, Pastors, Elders, and Deacons.
4.4.1.

Of the commision to remit and re-
taine sinnes, or to bind & loose, which
is a part of the power of the keyes, &
pertinent to the Ministerie of the word
4.11.1.

Monkerie.

Monasteries in olde time were the
seede plottes of ecclesiasticall orders:
And there is described out of Augustine
the forme of the old Monkerie, & how
they were wont at y time to get their
living with the labour of their hands.
Whereby appeareth that at this day
the manner of popish Monkerie is far oth-
erwise. 4.13.8.9.10.

Of the proude title of perfection
wherewith the Monks do set out their
kinde of life. 4.13.11, because they
bind themselues to keep the councels
of the Gospell ( as they call them)
whereunto other Christian men are
not bounde. Sect. 12, and because they
haue forfake all their posessions. Sect.
13.
As many as go into Monasteries, do depart from the Church, and they openly affirm that their Monkerie is a forme offecond Baptisme.4.13.14.

The Popish Monkes do in maners much differ from the olde Monkes.4.13.15.

Some things are to be misliked even in the profession of the old Monkerie, and they that were the authors therof brought a perillous example in to the Church 4.13.16.

Monkes with their vowes do consecrate thecclues not to God but to the Deuill.4.13.17.

As all vowes vnlawful & not rightly made, are of no value before God, so they ought to be vowe to vs. 4.13.20.

Therefore they which depart from Monkery to some honest trade of life, are wrongfully accused of faith breaking and perjury.4.13.21.

Of mortification.
See Forfaking of our selves.

Obedience of children to parentes.

An exposition of the fith commandement: The end and sum therof.

How farre this worde honoring extendeth: & there be three partes therof, Reverence, Obedience, & Thankfulness.2.8.36.

Of the promise adioined to the fith commandement, concerning long continuance of life, and howe farre the same pertaineth to vs at this day.2.8.37.

How and by howe diverse meanes, God fitteth his vengeance upon 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 avoyded, and what to be neglected: what is an.

Offence given, and what an offence taken.3.19.11.

It is declared by the doctrine and example of Paul who be weak, to whom we must beware that we give no office 3.19.12.

Whereas we are commanded to beware that we Offende not the weake, the same is meant only in thinges indiffrent: Therefore they doe wrongfully abuse this doctrin which say that they heare maffe for the weakes fale.


Officials.

Of popiHl Bishops Officials, as they call them.4.11.7,8.

Orders Papisticall.

The Sacrament of Order breedeth to the papists seuen other pettie Sacramentes, of whose names and differences they themselues be not yet agreed.4.19.22.

Their fonde and vngodly foolishnesse, forasmuch as they make Christ fellow Officer with them in every one of them.4.19.23.

Of Acoluthes, Dorekeepers & Readers, whom the papistes do make Orders of the Church and Sacramentes, 4.19.24, & with what ceremonies they consecrate them, Sect.27.

Of Exorciists or Coniurers an order of the popish church.4.19.24.

The orders of Psalmistes, Dorekeepers and Acoluthes, are vaine names among the papistes, forasmuch as they themselues doe not execute the Offices, but some boy, or any layman. 4.19.24.

Of the shewing of the Clergie, and the signification therof by the doctrin of the Papistes.4.19.25:

They doe wrongfullly apply it to Paules example, which shaued his bed: when he tooke a vowe, or to the olde Nazarites.4.19.26.

It is shewed out of Augustin whence it:
it first began. 4.19.27.

Of the three hier orders: and first of Priesthood or sacrificership: where is shewed that the papistes have most wickedly perverted the order appointed by God, and doe wrong to Christ the only & eternal sacrificing priest. 4.19.28.

Of their blowing at the making of popish Priests, and how in that ceremonie they do wrongfully counterfeit Christ: Where is declared, the Lord did many things which he would not have to be examples for vs to follow. 4.19.29.

Of the vndelible character or undefaceable marke of the oyle whereby with popish Priests are annointed at their creation. And howe the same is wrongfully applied to the children of Aaron. But these Priests in coueting to be like the Leuites, are apostatizes from Christ. 4.19.30,31.

Original sinne.

A definition and expounding of Original sinne. 4.15.10,11,12.

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 distilled from him remaineth in vs, and how it is the sinne of an other & also our own sinne. Finally, that such infection pierced not onely into the inferior desire, but also into the vrey understanding minde & bottome of the heart, so that there is no part of the soule free from corruption. 2.1.8,9.

A confusion of them that dare charge God with their faultes, because we say that men are naturally faultie: And there is proued, that man is corrupt by natural viciousnesse: (to the ende that no man shoule think it to be gotten by euill custome ) but yet such as proceded not from nature, but is an accidentall qualitie, & not a substantiall propertie from the beginning. 2.1.10,11.

See Swearing.

Patience.

A Part of forfaking of our felues, in respect of God, is contentation of minde and sufferrance: Which we shall persoume, if in seeking the commodite or quietnesse of this present life wee yeeld our selues wholly to the Lorde, and do not desire, hope for, or thinke upon any other meanes of prospering than by his blessing. 3.7.8.

So shal it come to passe that we shall never secke our owne commodites by unlawful meanes or with wronging of our neighbours: also that we shall not burne with unmeasurable desire of richesse or of honors: finally if things prosper well with vs, wee shall yet be holden from pride, & if they happen ill, we shall yet be restraine from impatience. 3.7.9. Which extendeth to all chaunces whereunto our present life is subject, whereof the faithfull doe 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 all feeling of sorrow, but such as being vpholden by godly comfort, figheth against the natural feeling of sorrow. Therefore the Patience of the Stoikes is to be rejected: neither is it in itself any fault to weep or scare. 3.8,8,9.

A description of that striving which is engedred in the hearts of the faithfull by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlinesse where-with that same feeling must bee subdued & tamed. 3.8,10.

There
There is great difference between Philosophical & Christian patience: Forasmuch as philosophers do reach vs to obey because we do so much of necessity: 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 how deep a darkenesse of errors men have been drowned these certain ages past. 3.5.1.

What Pardons are by the papistes doctrine: Whereby is proued they are a dishonoring of the blood of Christ: A comparision 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 unlawful, although it have no place in forgiveness 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 have beene the beginning of them. 3.5.5.

Penance, the Popish Sacrament.
Of the viage of the olde Church in publicke penance: and of the laying on of handes at reconciliation. Also how in process of time the laying on of hands was vsed in private absolutions. 4.19.14.

The diuerse opinions of the scholmen 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 lyce, and a deceitfull error which they have invented concerning the Sacrament of Penance: and it is a wicked and blaspemous title wherewith they have garnished it, a second boorde after shipwracke from Baptisme. 4.19.17.

There is a difference to bee made betwenee policie, and the inwarde government of the soule. Their doctrin is to be reiectted which go about to overthrowe policie as a thing not necessary for Christians, or as a thing which overthroweth the spirituall libertie of the soule. Also those flatterers are to be reiectted, which do giue too much vnto it, & do set it in comparision 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 religion. Policike government hath three partes, the magistrat, the Lawes & the people. 4.20.3.

Of three forms of Civile government, Aristocracie the governmet of the best chosen men, Democratic the government of the people, Monarchie the government of one: it can not simply bee determined which of these is the best: yet it commeth to passe by the fault of men, that it is fater & more tolerable to have many to governe than one to regne. But all these forms are of God, & diuitely disposed by him, therefore it is the duty of private men to obey, & not to make innovation of states after their owne will. 4.20.8.

Of the immunitie that the Romish clergy take to themselves, which
was altogether unknown to the Bishops of the old Church.

In matters of Faith, the judgement in the old time pertained to the Church and not to Princes, although sometimes Princes endeavoured to assume authority in ecclesiastical matters, but the same was done to preserve and not to trouble the order of the church.

Of the authority of the sword usurped by the bishops in the papacy, and how they have by little and little from small beginnings grown to so great a measure.

It is proved that the supremacy of the sea of Rome is not by the institution of Christ. Neither had Peter any principality in the Church among the Apostles.

Neither is it profitable nor may be, that one man should bear rule over the whole Church.

Although Peter had a supremacy in the Church, yet it followed not that the seat of that supremacy ought to be at Rome.

It is proved by many arguments that Peter was not bishop of Rome.

The supremacy of the sea of Rome is not according to the vise of the old Church.

Of the beginning & encreasing of the Romish papacy, until it advanced it selfe to that height, whereby both the liberty of the Church is oppressed and all moderate government hath been overthrown.

In the most part of the councils, the Bishop of Rome or his legates had not the chief place, but some other of the bishops had it at the Council of Chalcedon; but yet without order.

Of the title of supremacy and other titles of pride which the Pope boasteth himself, and when and how they crept in.

Gregory pronounceth that the title of universal bishop was denied by the devil, and published by the crier of Antichrist.

It is proved by the vise of the old Church, yea is false which the bishop of Rome boasteth, that he hath jurisdiction over all Churches.

Whether ye consider the ordering of bishops, or ecclesiastical admonitions and censures, or summoning of Councils, or authoritie of higher appeals, etc.

The old 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 credite: Also they did thrust in certain forged things as though they had been written in the old time by holy men.

Although in the time of Gregory the authority of the bishop of Rome was greatly increased: yet it is proved by his writings that it was then farre from unbridled dominion & tyranny.

There was strife for the supremacy between the bishop of Constantinople and the bishop of Rome. vntill Phocas granted to Boniface the third, that Rome should be the head of all Churches: which afterwardes Pipine confirmed, when hee gaine to the sea of Rome jurisdiction over the Churches of Fraunce.

From thenceforth the tyranny of the sea of Rome increased more and more, partly by ignorance & partly by negligence of Bishops: which destruction of the whole order of the Church Bernarde lamenteth and layeth.
The Table.

The insolvency & shamefines of the bishops of Rome in setting forth their own supreme authorities. 4. 7. 19. 20. which is reproved by sayings of Cyprian and Gregory. Sect. 21. 

Rome can not be the mother of all churches, as much as it is no church. Neither can the bishop of Rome be head of bishops, sith he is no bishop. 4. 7. 23. 24.

It is proved by Paul, that the Pope is Antichrist. 4. 7. 25. 

Although the Church of Rome in old time had had the honor of supremacy, yet the same is not to be bound to a place. 4. 7. 26. 29.

Of the maners of the city of Rome, and of the Cardinals and their dignity. 4. 7. 27. 28.

The Bishop of Rome first laid hand upon kingdoms, and then upon the Empire: Which is proved by most sharpe reprehensions of Bernard, to be vnumeete for him that bothe himselle the successor of the Apostles. 4. 11. 11.

Of the gift of Constantine, wherewith he laboreth to hide his robbery, 4. 11. 12. and how there are not yet five hundred yeares past, since the Popes were in subjection of Princes, and by what occasion they have shake it off, Sect. 13. and how they brought the city of Rome into their power, but about a hundred and thirty yeares ago. Sect. 14.

Prayer.

True faith can not be idle from calling upon God. 3. 20. 1. 

How necessary & how many ways profitable is the exercise of Praying. 3. 20. 2. although the Lorde will not cease while we craue not, nor needeth any to put him in mind, Sect. 3.

The first rule of well framing our Prayer is that we be no otherwise distanced in heart and mind then becommeth them that enter into talk with God. 3. 20. 45. 

The second rule is, that in praying we alwaye seele our owne needes, and that earnestly considering y we want all these things that we aske, wee ioyne with our Prayer an earnest and secret desire to obteine. 3. 20. 6.

We ought to pray at all times, and in the greatest quietnes of our estates, the onely remembrance of our sinne ought to be no small provocation to move vs to that exercize. 3. 20. 7.

The third rule of praying well, is y we forake all confidence of our owne glory, least if we presumpiously take any thing, be it never so little, into our souls, wee with our vaine pride, fall downe from his face. 3. 20. 8.

The beginning of Praying well, is the obtaining of pardons, with an humble and plain confession of offence. 3. 20. 9.

In what sense the Priaters of certain holy men are to be taken, in which to entreate GOD, they seem to allege their owne righteousness. 3. 20. 10.

The fourth rule of Praying well, is that being so ouerthrown and beat downe with true humilitie, wee be nevertheless encouraged to Pray with an auflured hope to obteine: So in our Prayers, faith & repentance do meete together. 3. 20. 11.

Of the certaintie of faith, whereby the faithfull do determine that God is favourable vnto them: And how necessarly the same is in Prayer: Neither is that certaintie weakened, when it is joined with acknowledging of our owne misery. 3. 20. 12.

God commandeth vs to call upon him: he promiseth, y we shalbe heard: both these things are necessarie, that we may Pray in faith. 3. 20. 13.

There are rehearsed divers promises of
all exercise of the faithfull in Prayer
and thanksgiving. 3.20.28,29.

Of the babbling of the Papists, and
of suoying all boasting in Prayers, of
deptarting into secret places, and of
publike Prayers. 3.20.29.

Publike Prayers must bee made in
the common and native Speech of the
land. And there is entreated of knee-
ling & vncovering of the head at Prai-
er. 3.20.33,

Of the infinite goodness of Christ,
which hath also appointed vs a forme
of Prayer: And how great comfort com-
meth vs to thereby. 3.20.34.

A diuision of the Lordes prayer. 3.
20.35.

An expostion of the same prayer. 3.
20.36.

The same in every point is a perfect
and upright prayer, 3.20.48, wherunto
nothing ought to be added, although
we may vs otherwords in making our
prayers. Sect. 49.

Of the confidence which the name
of the children of God doth bring vs,
which cometh the confidence of our
sinnes ought not to our overthrow. 3.20.
3.20.37.

Although we ought to praye for all
men, & specially for them of the house-
hole of faith, yet this withstandeth not,
but that we may pray specially, both
for our selues and certain other,
3.20.38,39,47.

Of the boldnes of asking which the
Lorde graunteth to his, and the trust
of obtaining. 3.20.47.

It is good that every one of vs for
exercise, appoimt to himselfe certaine
peculiar houres to pray so that it be
don without superstitious obseuation
3.20.50.

In all our prayer we ought diligent-
ly to beware that we goe not about to
bind God to certaine circumstances.
3.20.50.
Of perseverance and patience in the exercise of prayer, 3.20,51,52.

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 mowed with a certain curious doe beyond the bounds of Scripture brake into the secrets of the wisdom of God, 5.1,1,2, 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 special Predestination, whereby even among the Children themselves hee hath made difference between some and other some, Sect. 6,7.

A confirmation of the doctrine of Predestination taken out of testimonies of Scripture, 3.22.

Of them that make a foreknowledge of Merits the cause of Predestination Also of other men, that blame God because he eleceth some and paffeth 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 deude of Thomas to his contrary is confuted, 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 his outward preaching of the word calleth many, & yet he giveth the gift of faith to fewe, 3.22,10.

Against them which to confess election, that yet they deny any to be reprobate of God, 3.23,1.

The reprobate do in vaine contend with God, forasmuch as God oweth them nothing, and willeth nothing otherwise than righteously, and they themselves may find sufficient causes of their damnation in themselves, 3.23,2,3,4,5.

An answer to the wicked question of certaine men, why GOD should blame men for these things whereof he hath layed a necessity upon them by his Predestination, 3.23,6,8,9.

A definition of Predestination, 3.23,8.

A confutatio of them which gather of the doctrine of Predestination, that God hath respect of persons, 3.23.10,11.

Against those hoggcs which under color of Predestination do go carelesly forwards in their sinnes, and against all them which say that this doth take place, all endeound of well working decayeth, 3.23,12.

Against them which say that this doctrine ouerthroweth all exhortations to godly life, it is proved by Augustine, that preaching hath his course, and yet the knowledge of Predestination is not hindered thereby, 3.23,13.

In this point of doctrine we must so temper our maner of teaching, that so farre as we may, we winde reasonably, 3.23,14.

Whereas some obey the preaching of the worde of God, and other some despise it, or bee more blinded and hardened thereby, although this come to passe by their owne malice and unthankfulness, yet wee must therewith also know, that this diversity hangeth
An exposition of certaine places wherein God saith to denie that it commeth to passe by his ordinance that the wicked perish, but inasmuch as against his will they wilfully bring destruction vpon themselves. And there is shewed that those places make nothing against the doctrine of Predestination. 3, 24, 15, 16.

The vnuersalneffe of the promises of salvation, maketh nothing against the doctrine of Predestination of the reprobate: and yet not without cause are they framed vnuersallly. 3, 24, 15.

Here also are confuted certain objections of the which denies this point of doctrine.

Priesthoode, Kingdom, and Propheticall office of Christ.

That we may knowe to what ende Christ was sent of his father, and what he brought vnto vs, three things are chiefly to be considered in him, his Propheticall office, his kingdom, and his Priesthood: and therefore is giuen to him the title of Christ (or Messias which signifieth annointed) although hee be specially so called in respect of his kingdom. Albeit that God alway gaine prophets and teachers to his Church, yet it is proued that all the Godly looked for full light of understanding, onely at the comming of Messias: and that hee when hee appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2, 15, 12.

As touching his kingdom, first we must note the spiritual nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one persciveth to the whole body of the Church, the other is proper to every member: both sortes are declared and plainly set forth by testimonies of scripture. 2, 15, 3.

It is declared that the profit of the kingdom of Christ cannot otherwise be perceived of vs, but when we knowledge it to be spirituall: and the same profit consisteth in two things, namely that it inieth vs with all good things necessarie to eternall salvation, secondly it fortifieth vs with strength and vertue against the devil 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 yeeld vp his kingdom to God and his father, and such like sayings the same maketh nothing against the eternitie of his kingdom. 2, 15, 4, 5.

As touching his Priesthoode, that the efficacie and profit thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Here-upon it followeth that hee is an everlastinge intercessor, by whose mediation wee obtayne favour, whereby ariseth to Godly confidences both boldnesse to pray, & quietnesse: finally that hee is so a priest, that hee ioy-neth vs in the fellowship of so great an honour, to the ende that the Sacrifices of prayers and praishe which came from vs, may bee acceptable to God. 2, 15, 6.

Promises.

Notwithstanding all the Promises are concluded in Christ: forasmuch as every promise is a testifying of the lawe of God vnto vs, and none of vs is beloved of God without Christ. Neither was Naaman the Syrié, Cornelius the captain, nor the Eunuch to whom Philip was caried, without knowledge of Christ, although they had but a very small tast of him, and
faith in some part vnoexpressed. 3.2. 32.

The Lord, to the end to fill our hearts with love of righteousness & hatred of wickedness, was not content to set forth bare commandments only, but addeth promises of blessings both of this present life & of eternall blessedness, & also threatenings both of present miseries, and of eternall death: The threatenings declare the great pureness of GOD: the promises doe shew his great love to righteousness, and his wonderful goodness towards men. 2.8.4.

Of the promise of God's mercy to be extended to a thousand generations. 2.8.21.

Although the promises of the law bee conditional, yet they are not guie in vaine. 2.7.4.

Prophectiall office of Christ.

See Priestshoode, &c.

Providence of God.

Prophane men, by fleshly understanding doe confesse God the creator, otherwise than wee doe by faith: forasmuch as faith teacheth that hee is also the governor of all things not by a certaine vnierfall motion, but by a singular providence which extendeth eu'n to ye least sparrow. 1.16.1.

They which give any thing to fortune, doe burie the Providence of God, by whose secret counsel all successes are governed. 1.16.2.

Things without life, although each of them have their proprietie naturally planted in them, yet doe not put forth their force, but so farre as they bee directed by the present hande of God: which is prooued by the sone, before which hee would both light to bee, and the earth to abounde with all kinde of good things: which also we reade to have stande still by the space of two dayes, and gone backe two de-

...
The Table.

Chaunce and Fortune are wordes of heathen men: also the saying of Augustine, that hee repented that he had vsed the name of fortune. Yet those things may bee saide to happen by fortune in respect of vs, which being considered in their nature, or wieded according to our knowledge, doe seeme so, although in the secrete counsell of God they be necessarie: Also al things that are to come, may bee saide to bee happening, inasmuch as they bee vncertaine to vs. i.16.8.9.

What things are to be considered, that the doctrine of the Providence of God may bee referred to a right hand, that wee haue the profit thereof: and where the causes of those things that happen, appeare not vnto vs, we must beware that wee doe not thinke, that things are rolled by the way of fortune: but wee must so reverence his secrete judgementes, that we esteeme his will the most just cause of all things 1.17.1.

Against certaine dogges, which at this day doe barke against 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 therin contained, which otherwise are incomprehensible, yet the order of governing the worldes is called a bottomlesse depth, because whe we knowe not the causes thereof, yet we ought reverently to honour it 1.17.2.

Such prophane men doe foolishly comber them selues, 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 bee taken for things to come, and then men which doe any thing against the lawe of God, doe not sinne: These daungerous errors they shall avoide, 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 joyn the aduisementes of men with the Providence of God: because wee are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne thinges: For the knowledge of consulting and taking heede, are inspired into men by the Lorde, whereby wee may serve his Providence, in the preferring of our owne life. 1.17.4.

In all successes of time past the will of God doeth governe: and yet the doers of wicked deeds are not excused, because they are accused by their owne conscience, and doe not obey the wil of God, but their owne lust: They are indeede the instruments of God, providence, but so, that they finde the whole euill in themselves, and in God is founde nothing but a lawfull use of their euillnesse. 1.17.5 and 1.18.4.

Where also the same thing is shewed in the election of king Ierobeam, the tenne tribes forsaking the house of David, the slaughtuer of the sonnes of Achab, 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 perswaded that no thing happeneth by fortune, wee alwaye cast our eyes to God the cheefe cause of all thinges: then that wee doubte not that his singular Providence watcheth for vs, whether wee haue to doe with men as well euill as good, or with his other creatures: To which vs wee must applye the promises of God in the
the scripture which testifie the same, the examples whereof are rehearsed. 1.17.6.

Wee must also adjoyne those testimonies of scripture which teach that all men are under the power of God, whether wee neede to get their good wils or restraine the malice of our enemies: which last point God worketh diversely ways, sometime by taking away their wit, sometime when he granteth them wit, he frayeth them that they dare not goe about that which they have conceiued: and sometime also when he suffereth them to goe about it, he breaketh their enterprizes. Upon which knowledge necessarily followeth a thankfulness of minds in so prosperous successe of things. 1.17.7.

In aduersitie when we are hurte by men, is required patience and quiet moderation of mind: Which is shewed in the examples of Iofeph being afflicted of his brethren, Job persecuted of the Chaldees, and David rayled upon of Semei. If wee happen to bee distressed with any misery without the worke of men, this selfe fame doctrine is the best remedie against impatience because the scripture testifieth, ye cuen aduersitie also do come from God.1.17.8.

A Godly man principally regarding the providence of God, yet will not leave inferior causes unmarked. Therefore if hee haue receiued a benefit of any man, he will hardly know and confess he him selfe to bee bounde vnto him. If hee haue taken harme or done harms to any other by his negligence or want of heed, he will impune it vnto himselfe, much lesse will he excuse his owne offences. In things to come chiefly he will haue consideration of inferior causes, but yet so that in determining he will not be carried away with his owne wit, but committed himselfe to the wisdome of God; neither shall his trust so stay vpon outward helpe, that hee will carelesse rest vpon them if hee haue them, not be difmaied for feare if he want them. 1.17.9.

A large description of the inestimable felicite of a godly mind which resteth vpon the Providence of God: & on the other side the miserable carefullnes wherewith we must needs be distressed when the weakness of this earthly corage maketh vs subiect to so manie diseases, with our life and safety is besieged with infinite dangers at home, abroad, vpon the land, in the water, by men, & by deuils.1.17.10.11.

Those places of scripture where it is said that God repented him: make nothing against the doctrine of Providence, forasmuch as therein (like as also when he is sayd to be angry) the scripture applying it selfe to our capaceous describeth him, not such as he is, but such as wee feele him to bee, Like wife, where hee spared the Ninivites, to whom he had threatened destruction within fourtie dayes: whereas hee prolonged the life of Ezechias for many yeares, to whom he had declared preserf death: because such threatenings containe an vnexpressed condition. Which is well proued by a like example in king Abimelech, which was rebuked for Abrahams wife.1.17.12.13.14.

A confutation of them, which co-venting to get a praife of modestie, goe about to maintaine a righteousnesse of God with a lying defence, when they say: ye those things which Satan & al the reprobate do naughtily, are done by ye sufferance of God, & not by his providence and will. And it is proued by the affliction of Job, the deceiving of Achab, the killing of Christ, the incestuous adulterie of Absolon, and many other examples, that men do work nothing
thing but that which he hath alreadie decreed with himselfe, and doeth appoint so to be by his secret direction. I.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is prooved by the hardening of Pharaoh and other testimonies that God worketh cuen in the minds also and hearts of the wicked. Neither maketh it any thing to the contrary, that oftentimes the worke of Satan is vfed therein: For God worketh nevertheless, but after his owne manner, yielding a just revenge, I.18.2, and therefore God is not thy author of sinnes, Sect. 4.

They are proued guilty of intollerable pride, which refuse this doctrine vnder pretence of Modestie. A confutation of their obstacle whè they say, that if nothing happen but with thy will of God, then hath he in himselfe two contrary wills, forasmuch as hee doeth appoint those things to be done by his secret counsel, which he hath openly forbidden by his lawe. And there is shewed, that God doeth not disagree with himselfe, y the will of God is not chaunged, that he doth not faine himself to nil y which he willeth: but whereas there is in God, but one simple will, that thing to vs appeareth divers, because for the weaknesses of our understandings, we conceive not how he diversely both willeth not, and willeth one selfe thing to be done. Finally it is prooved by Augustine, that man sometime with good will willeth something which God willeth not: & sometime willeth y thing with evil will, which God willeth with good will. I.18.3.

The consideration of Gods power in governing this frame of heaven and earth, and all the parts that are in the. I.5.5.

The fellowship of men is so governed by the providence of God, that he sheweth himselfe liberall, mercifull, righteous, and souereign I.5.6.

Those things which in the life of men are compted chaunces, as well of prosperitie as adversitie are so many tokens of the heauenly providence, I.5.7. And ought to awaken vs to the hope of the life to come, Sect. 9.

Howe God worketh in the hearts of them that bee his, and Satan in thee that be his, but yet so, that they are not excused, 2.4.1.

God worketh also in the wicked, & cuen in the same worke wherein Satan worketh, and yet is not God so laid to bee 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, leaving the wicked shoulder thereby take occasion to speake irrationally of the worke of God. But the Scripture, when it saith that God blindeth, hardeneth, and fuch like, declareth somewhat more than a sufferance: although God doth worketh two ways in the reprobate, namely by forsaking them, and taking his spirit from them, and also by delivering them to Satan the minister of his wrath, 2.4.3.4.

The ministrerie of Satan is vfed to stirre forward the reprobate, when the Lord by his providence directs them hither or thither. 2.4.5.6.

Purgatorio.

Wee ought not to winke at the doctrine of Purgatorio, forasmuch as it is a damnable invention of Satan which maketh voide the cross of Christ, &c. 3.5.6.

An exposition of certaine places, of Scripture which the Papistes doe wrong-
wrongfully writ to the confirmation of their Purgatorio. 3.5.7.8.9.

An answer was to the objection of the papistes, that it hath beene an ancient vlag of the Church that prayers should be made for the deade. Where is shewed that this was done by them in the olde time, without the worde of God, by a certaine wrongfull imitation, leaft Christians if they were slow in having care of funerals & the dead, should seeme worse than heathen me. Yet therein was a great difference betweene this flippine of these old men; and the obstinate error of the papists.

3.5.10.

R.

Redeemer Christ.

The knowledge of God the Creator is unprofitable vnto vs, vnlesse faith do also follow setting him forth in Christ a father and Redeemer to vs, and this doctrine from the beginning of the worlde in all ages hath beene holden among the Children of God. 2.6.1.

It is proued by diuerse arguments and testimonies of scripture, that the happie stature of the Church hath alway beene grounded vpon the person of Christ. For both the first adoption of the chosen people, and the preserving of the Church, the deliuernce of them in perils, and the restoring after their disippation, did alway hang vpon the grace of the mediator. And the hope of all the Godly was never repose with any other where than in Christ. 2.6.2.3.4.

It is to be diligently considered how Christ hath fulfilled the office of Redeemer, that we may finde in him all things necessarie for vs; sith (as Bernard of faith) hee is to vs light, meate, oyle, salt, &c. 2.1.6.1.

An exposition how we should say that God was our enimie vntill he was reconciled to vs by Christ, whereas to give Christ to vs, and to prevent vs with mercie, were signes of the love wherewith hee before embraced vs. And there is shewed that the scripture veth this speach and such other, to apply it selfe to our capacitie: and yet it doth not the same falsely. And all this is proued by the authority of scripture and the testimonie of Augustine. 2.16. 2.3.

Regeneration.

Against certain Anabaptists which invent a phrenetike intemperance instead of spiritual Regeneration, namely that the Children of GOD being nowe restored into the state of innocencie, ought no more to bee careful to bridle the lust of the flesh, but one ly to followe the spirit for their guide. 3.3.14.

The rest pertaining to this matter, see in the title of Repentance.

Religion.

Necessitie enforceth the reprobate to confesse that there is some GOD. 1.4.4.

They are deceived which say that Religion was duizied by the futtiltie of certain men to hold the simple people in order. 1.3.2.

The verie wicked and godles men are compellled, whether they will or no, to feele that there is a God. 1.3.2. and in what sense David faith they thinke that there is no God. 1.4.2.

Remission of sinnes.

Against them which dreame a perfection in this life, which takest a waye neede of asking pardon. 3.20. 45.

Of remission of sinnes: and in what sense sinnes are called dettes, and how we are sayde to forgive other he hath offended against vs. 3. 20. 45.

Of the distinction of fault & peine, where
where with most strong testimonies of Scripture, the doting error of the 
papists is confuted, namely \u2018when the fault is forgiven yet God retaineth the paine, \nwhich remaineth to be redeemed with satisfactions; 3. 4. 29, 30. and there also is shewed \ny they can not escape away with their distinction between everlasting paine & temporal paines.

Of certaine places of Scripture wherewith they go about to confirm their error: where is declared \u2018there are two kindes of the judgement of God: the one of vengeance, the other of chastisement, which are wisely to be distinguished alandra. 3. 4. 31.

The first of these, that is to saye, vengeance, the faithfull haue alway earnestly prayed to escape: the other that is to saye chastisement, they have received 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 punish them, but is spoken of the vehement feeling of sorowe wherewith they are striken so soone as they bear any parte of his feueritie: and this is profitable for them. On the other side the reprobate, when they are striken with the scourges of God, do already after a certaine manner beginne to feel the peines of his judgement. All which things are provoked by testimonies of the Scripture, and also by the expositions of Chrysoftome & Augustine. 3. 4. 32, 33.

God when hee had forgiv en the adulterie of David, chastised him both for common example, and also to humble him: and for this reason hee daily makesthe faithfull (to whom he 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 Christ, but to the faithfull all their life long. 4. 1. 21.

This doctrine is proved by testimonies of Scripture against the No- 


tnians and certaine of the Anabap- 


tites, which faie that the people of God are by baptism reGENERATE INTO AN ANGELIKE LIFE, AND AFTERWARDE THERE REMAINETH NO PARDON FOR THEM THAT FALL. 4. 1. 23, 24, 25, 26, 27.

A confutation of them which make a voluntary tranfgression of the lawe a sinne unpardonable. 4. 1. 28.

Repentance

Repentance commeth of faith, & goeth not before it. 3. 3. 1.

A confutation of their reasons which thinke otherwise, but hereby is not signified any space of time wherein faith breedeth repentance: but only is shewed that no man can earnestly endeavour himselfe to RePENTANCE UNLEFFE HE KNOWE HIMSELFE TO BEE GODS. Of that error of certaine Anabaptists, Iesuits, & such other which appoint to their noices, certaine days for repentance 3. 3. 2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contri- 

	tion, & Viutiication, which they wrong fully expounde to be comfort by the feeling of the mercie of God, whereas it rather signifies a desire to lute wel. 3. 3. 3.

They do also make two other sorts of Repentance, the one of the lawe, the other of the Gospel: where also are shewed examples of either sorte out of the Scripture. 3. 3. 4.

Zzz. A true
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 only in outward works, but also in the soul itself; 3.3.6. then that it proceedeth of an earnest fear of God: Where also is entreated of the sorrowfulness that is according to God 3.3.7.

Thirdly, that saying is declared of Repentance consisting of two parts, the mortification of the flesh, & the quickening of the Spirit. 3.3.8.

Both these things do we obtain 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 us, 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 saints, while they live in mortal body, matter of strife with their flesh, and so thought all the ecclesiastical writers that have beene of sounde judgement: & specially Augustine, which calleth this nourishment of euill and disease of lustful in the elect, weakenesse, and sometime sinne: And in deed it is sinne 3.3.10.

This is confirmed by the testimony 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 gultiness of sinne than of matter of sinne itselfe, which causeth not to dwell in ye regenerate (but causeth to reign in them) though it be not imputed. 3.3.11.

A declaration of the seven causes or effects, or partes or affections of Repentance, which Paul reheareth: Thofe be studie or carefullnesse, exercising 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 keep a measure. 3.3.15.

The fruits of Repentance are, devotion towards God, charitie toward men, holines and purines 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 old writers seeming to enforce somewhat too much. 3.3.16.

Turning of the heart to God, is the chiefe point of Repentance: sackcloth and ashes, weeping and fasting, were vied of them in the olde time before Christ, as tokens of publick repentance: of which the two laft may yet be vied to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of Repentance or penance is unproperly drawn from his natural sense to this outerward profession. Publick confession is not alway necessary in sinnes: but private confession to God may never be omitted, wherein wee ought to confess, not only those things that we have lately committed, but the displeasure of our grievous fall ought also to call vs back to remembrance of our past offences. Of speciall penance which is required of haynous offenders and certain others: and of the ordinary penance which ye childre of God, even the
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...the most perfect, ought to devise 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 righteousnes: therefore John, Christ & 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 mistake himself. 3.3.20.

Repentance is a singular gift of God, vnto which he calleth all men, which he giueth to all them whom he purposeth to save, and which the Apostle pronounceth that it shall never be giuen to wilful apostates whose wickednesse is unpardonable, y is to say, such as haue sinned against the holy ghost 3.5.1.

Although sinned repentance doth not please God, yet he sometime for a sea of sparing hypocrites which make a shew of some conversion, which he doth not for their fakes, but for common example, that we may learn more charily to give our minde to vnfained repentance: And this is proued by the examples of Achab, Esau, and the Israelites. 3.3.25.

The Schoole sophisters do foully er in those definitions which they make of repentance, and no better doe they divide it, when they part it into contrition of heart, confession of mouth, and satisfaction of worke: Where is entreated of certaine questions which they move: whereupon is easely gatherd, that they babble of things which they knowe not, when they speake of repentance. 3.4.1.

When they require those three things in repentance, they must neded bind their unarto forgiveness of sinnes: And if it be so, the are we most miserable, forasmuch as we can never have quietnes of conscience: which is proued first in that contrition of heart such as they require. 3.4.2.

There is great difference betwene 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 old wryters thought that solemn penance, which was then required for haynous offences, might no more be effected than done beyond baptism. 4.1.29.

Reason of Man.

Mans vnderstanding is not so to be condemned of perpetual blindness, that wee leave it no whit of understanding in any kind 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, keep the right way to search out truth, and for the most part he discerneth not of what things it is behouefull for him to secke the true knowledge. 2.1.2.

As touching earthly things, it is proued by examples, y the minde of man hath a sharp vnderstanding, as first of all in civill policy and in governance of households, sith every man vnderstandeth that the fellowships of men must be held together by lawes, and comprehended in minde the principles of those lawes. 2.2.13.

Also in liberal arts & handy crafts for learning whereof, yea for amplifying and garnishing of the same, there is in man a certaine aptness, although some bee more apt than other. But the light of Reason and understanding in men is too a general good qualitie in all men, that yet it is a free gift
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gift of Gods liberalitie towards euerie man: which thing God sheweth when he createth some Idiotes and dull witted: also when he maketh one man to excell in sharpe inuention, an other in judgement, an other in quicknesse of mind, againe when he powreth into men singuler 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 deepe & excellent knowlidge thereof, which appeareth to haue bin in the old Lawyers, Philosophers, Phisitians, being prophanne men, doe declare vaultovs that the mind of men howe much souer it bee fallen from his first vprightnesse, is yet still garnished with excellent gifts of God. 2.2.15.

They are the gifts of the holy Ghost which the Lorde giveth to whom hee will, euuen to the vngodye for the publike benefit of mankind. Therfore we ought to vse them although they bee communicate vaultovs by the ministery of the wicked, to whom they are but transitory and fleeting, because they are without the founde foundation of truth. 2.2.16.

It is shewed in the first two pointes, that mans Reason feeth nothing that concerneth the kingdome of God and heavenly matters, which are contained in three things, that is to say, to knowe God, his fatherly fauour toward vs, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleaged diverse testimonies of Scripture. Sect. 19, 20, 21. In the third it seemeth that he hath some more understanding than in the other, forasmuch as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfect in the vndeceeeuers, and awayleth to no other ende, but to make them vneexcutable: neither doe they by that natural light, see the truthe in euerie thing. And here is expounded the sayng of Themistius, that vnderstanding in the vniuerfall definition is seldom deceived, but the error is when it descendeth to particular causes, and there is shewed, that mans vniuersall judgement in the difference of good and euill, is not alway found and vpright. For it attaineth not thosc which are the chiefe things in the first table of the lawe, namely of confidence in God, &c. In the second table, although it haue some more vnderstanding, yet it appeareth that it sometyme errith, as when it judgeth that it is an absurditie to suffer too imperious government, and not to revenge wronges: also it knoweth not the deuice of desire in the whole obseruation of the lawe. 2.2.22, 23, 24.

It is proued by the Scripture, that the sharpenesse of our reason in all the partes of our life, is nothing before the Lord: and our mindes do read the grace of enlightning, not onely at the beginning, or for one day, but at euery moment. 2.2.25.

See under the title of Freewill, certaine things persayning to this matter.

Resurrection of Christ.

Without the Resurrection of Christ allis vnperfecte that we beleue concerning his crose, Death, and Burial. Thereof wee receive three profites: forasmuch as it hath both purchas'd vs rightouesnesse before God, and is to vs a pledge of the Resurrection to come, and by his life, we are now regenerate into newenes of life. 2.16.13.

A declaration of the history of the Resurrection of Christ. 3.25.3.
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Last Resurrection.

Forasmuch as the faithful, do chiefly need hope & patience, least they should faint in the course of their calling: they hath soundly profited in the Gospel, which is accustomed to a continual meditation of the blessed Resurrection 3, 25, 1.

The article concerning the last Resurrection, containeth a doctrine of great weight, grace & hard to believe: for the overcoming of which hardness by faith, the Scripture giveth two helps, the example of Christ, and the almighty of God. 3. 25, 3, 4.

A confusion of the Sadduces, which deny the Resurrection: and of the Millenarians, which appoint the kingdom of Christ to endure but a thousand years. 3, 25, 5.

A confusion of their error, which imagine that souls 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 benefit of Christ, is common also to the wicked and the accursed of God. 3, 25, 9.

Sabbath.

A n exposition of the fourth commandment, the end thereof, & the three causes whereupon we must note that it consisteth. 2, 8, 28.

The first cause is a shadowing of spiritual rest; that is to say, of our sanctification: This is proved by diverse places to have beene the chiefest thing in the Sabbath. 2, 8, 29.

Why the Lord appointed the seventh day. 2, 8, 30, 31.

This part, forasmuch as it was recommissioned, is taken away by the death of Christ, 2, 8, 31.

The two later causes, that is to say, that there should be certaine days appointed for assemblies in Church, and that there should be given to servants a rest from their labor, doe serve for all ages. 2, 8, 32.

Of days of meeting in the church to heare the worde of God & common prayers, where is spoken of observing of the Sundry 2, 8, 32, 33, and of superstition to be avoided in this behalf. 2, 8, 34.

Sacraments.

What is a Sacrament. 4, 14, 1.

For what reason the old writers did this word in that sense. 4, 14, 2, 13.

A Sacrament is never without a promise going before, which the Lord saileth by that means, wherein hee provereth help for our ignorance & dulness, & also for our weaknesses. 4, 14, 3, 5, 6, 12.

A Sacrament consisteth of word & the outward signe: But the Sacramentall worde is to be taken otherwise than the papists thinke. 4, 14, 4.

Sacramentes ceaseth not to become testimonies of the grace of God, although they bee giuen also to the wicked, which doe gather to themselfes more grievous damnation thereby. 4, 14, 7.

Our faith is so confirmed by sacraments, that yet it hangeth upon inward effectual working of the Spirit, 4, 14, 9, 10, 11, and no virtue is to bee put in the creatures. Sect. 12.

A confusion of the diuellish doctrine of the Sophisticall scholes, that the Sacramentes of the newe lawe doe justifie and doe giue grace, so that wee do not stop it with deadly sinne. 4, 14, 14.

Augustins good distinction between a Sacrament and the thing of the Sacrament, 2, 2, 2, 3.


A difference between the sacrifices of Moses his lawe, and the supper of the Lord in \( \text{\textit{y}} \) Christ's church 4.18.12.

What the name of a sacrifice properly signifieth: and of the divers kindes of sacrifices under the lawe: which may be deuided into two forts, whereof some may be called of thanksgiving, and other some propitiatorie or of cleansing.4.18.13.

Our only propitiatorie sacrifice, is the death of Christ. Sacrifices of thanksgiving we hace many, as all the dutie of charitable, prayers, prayers, giving of thankes, and all that we do to the worshipp of God. 4. 18. 13,16,17.

This manner of Sacrificing is daily vsed in the church, & in the supper of the Lord: And thereupon all Christians are sacrificing Priests.

Satisfaction Papistical.

Of satisfaction, which they make the thirde thing in penance, of retaining the paine, the fault being forgiven, and such lykes, which all are overthrown, by setting against the free forgiuenes of sinnes, by the name of Christ.3.4.25.

A contravert of the blasphemous error of the Schoolemen, that forgiuenes of sinnes, and reconciliation is once done in baptism, but after baptism, we must rise againe by satisfaction.3.4.26.

By such error, Christ is spoyled of his honor, & the peace of consciences is troubled, forasmuch as they can never certainely determine, that their sinnes are forgiuen them.3.4.27.
In Daniell, when Nabuchadnezzar is commanded to redeem his sinnes with righteousness, that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conversion. The same is to be sayd of certaine other places of Scripture. 3. 4. 36.

An exposition of that place in the Gospell, Many sinnes are forgiven her, because she hath loved much: Meaning that love is not the cause, but the proofe of forgiveness. 3. 4. 37.

The olde writers of the church did not speake of satisfactions in such sense as the papists do: for they understood that the penitent do make Satisfaction to the Church, and not to God. 3. 4. 38. 39.

Scripture, the Word of God, and the authoritie thereof.

Men do not sufficiently know 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 be his, not only since that hee chose the Jewes for his peculiar people, but also from the beginning, even towards Adam, Noe, and the other fathers. 1. 5.

Either by oracles, or by visions, or by the ministery of other the fathers had the word which they were certainly perswaded to be the worde of God, whereby they knew the true GOD the creator and governor of all things: which Worde afterwaide, that hee might provide for men in all ages, he causeth to be written in the law and the Prophets, as it were in publicke registers, 1. 6. 2. 3. in which place also is proved by testimonies of Scripture, that the doctrine of the Worde, must bee

joynd to the consideration of creatures, lest we conceive a fickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth vpon the judgement of the church, & in how ill case we should be, if it were so. 1. 7. 1.

This error is well confuted by the place of Paul in the second chapter to the Ephesians, where he sayth that the faithfull are builded vpon the foundation of the Apostles and Prophets. 1. 7. 2.

In what sense Augustine sayth, that he would not haue beleued the Gospell, vnlesse the authoritie of scripture did movie him: which place they doe caufelie vnto the confirmation of their error. 1. 7. 3.

Although there be many other argumets, which do prove, yea, do enforce the wicked to confess, that the Scripture came from God: yet by none other meanes, than by the secrete testimonies of the holy Ghost, our hearts are truly perswaded that it is GOD, which speaketh in the lawe, in the prophets, and in the gospell: And this is proued by many places of Esay. 1. 7. 4. 5.

The orderly disposition of the wisdom of God, the doctrine sauing nothing of earthlineffe, the goodly acquaintance of all the partes amongtheselues, and specially that balanciue of contemptible worde, uttering the hie mysteries of the heavenly kingdom, are secondely helpe to establish the credit of Scripture. 1. 8. 1. 2. 11.

Also the antiquity of the Scripture, whereas the books of other religions, are later than the books of Moses, which yet doeth not himself invent a newe God, but setteth foure to the Israelites, the God of their fathers. 1. 8. 3. 4.

Whereas Moses doth not hide the
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the copies of the books of the Scripture came to vs, forasmuch as Antiochus commanded them all to bee 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. 1.8.10.

The simplictie of speche of the first three Evangelists, containing heavenly mysteries, the phrase of John thundering from on high weighty sentences, the heavenly manifestes thinning in the writings of Peter and Paul, the sudden calling of Matthew from the boorde, the calling of Peter and John from their fisherboates to the preaching of the Gospel, the conversion & calling of Paul being an enemy to Apostleship, are signes of the holy Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sundrie nations, & of so diverse minds in embracing the Scripture, and the rare godlineffe of some, ought to stablisch the authoritie thereof among vs. 1.8.12.

Also the bloud of so many martyrs, which for the confession thereof, have suffered death with a constant & sober zeal of God. 1.8.13.

Against certaine phrentike men, which forfaking the reading of scripture & learning, do boaste of the spirite & do flie to revelations. 1.9.12.

A confutation of their objection, that it is not meete that the spirite of God, to whom all things ought to bee subiect, should be subiect to the scripture. 1.9.2.

Also where they say we rest vp6 the letter which slayeth. 1.9.3.

The Lord hath joyned with a mutual knot the certaintie of his doctrin and of his spirite. 1.9.3.

Such as the beholding of the heaven & earth & other creatures doth depaint

flame of Lego his father, nor the mur- muring of Aar6 his brother, & of Mary his sister, nor doth aduance his own children; the same are argumentes, y in his books is nothing fained by ma r.8.4.

Also y miracles which happened, as well at the publishing of the lawe, as in all the rest of time. 1.8.5.

Which miracles, when y prophan writers could not deny, they cauiled, that Mofes did the by Magicall arte. Which Scander, is confuted by most strong reafons. 1.8.6.

Alfo wheras Mofes speaking in the person of Iacob, assigns the government to the tribe of Iuda, 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 speaketh in the books of Mofes. 1.8.7.

Wheras Efay telleth before of the captiuitie of the Jevews, and their reftoring by Cyrus (which was borne a hundred yeares after the death of Efay) and where Jeremie before that the people was led away appointeth their exile to continue three-score and tenne yeares, whereas Jeremy and Ezekiel, being farre distant in places the one from the other, doe agree in all their sayings: where Daniel telleth before of things to come, for five hundred yeares after: these are most certaine proues, to stablisch the authoritie of the books of the Prophetes. 2.8.8.

Against certaine vngodly scoffers which aske how we knowe that these are the writings of Mofes & the Prophetes, which are red in their names: and how we knowe that there was euer any such Mofes. 1.8.9.

Alfo of them that ask, from where
depaint out God vnto vs, such doth y
Scripture set him soth, y is to say, e-
ternall, full of goodnes, Clemency, mer-
cy, rightoufnes, 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 expotition of Scrip-
ture.4,9,13.

The Romifh doctors do wroght ful-
ly abuse this colour to the confirma-
tion of their eror and blaphemies. 4.
9,14.

Of Singing in the Church.

Voyce and Singing auaulte nothing
in prayer, without affecftion of the hart
3,20,31,33.

Of the vfeage of Singing in Chur-
ches.3,20,32.

Single life.

Their shamelefsneffe which doe set
forth the comlinesse of Single life for a
thing necessarie, to y great reproch of the
olde Church. By what degrees this
tyranny crepte into the church: and
how it can not bee defended by y pre-
tence of certaine old canons.4, 12, 26,
27,28.

Prieftes were forbidden to manrie
by wicked tyrann, and against the
word of God, and against all equitie.4.
12,23.

An anfwer to the aduersaries ob-
iecefion, that the prieft muff by some
marke differ from the lay people.4,12.
24.

The blasphemy of the Pope, Saying
that marriage is defiling and vncreanes
of the fefh.4,12,24.

Is it fonde to defend the forfbing
of marriage with the examples of the
Leuitical Prieftes, which when they
should go into the faneitary lay ifun-
der from their wifes.4,12,25.

Sinne.

A confutation of Plofes saying,
that men Sinne not but by ignorance:
also of their opinion which lay that in
all Sinnes there is an aduifed malice
and frowardnes.2,2,22,23,25.

Against thefelfe imagiation of the
Sophifters concerning veniall sins,
which they call defires without a deter-
mined affift, which do not long reft in
the heart: it is proved that every finne,
and every lighteft desire defcrue the death,
and is deadly, except in the fainctes
which obtaine pardon by the mercie
of God. 2,8,58,59.

A confutation of their fond diffin-
fetion betwene deadly & veniall sins,
and of their felaundre when they faie
that wee make all fines equall. 3.
4,28.

Howe it is to bee expounded, that
God vifieth the inquietie of y fathers
upon the children vnto the third and
fourth generation: and whether fuch
reucngement bee vnfcemelie for the
rightoufnesse of G O D . 2, 8, 19,
20.

Sinne agaft the holy Ghoft.

The true definition of Sin against
the holy Ghoft, and examples thereof
out of the Scripture.3,3,22.

It is not one or an other particular
falling, but a generall forfaking, the
defcription whereof is declared by the
Apoftle. Neither is it any manuell if
God will be always vnappcfable to
them that haue fo fallen. 3, 3,23.for as
much as he promifsth pardon only to
them that repent, which they shall ne-
uer do. And though the Scripture doe
faie that fome fuch haue gonne and
cried, yet that was not repentance or
conceifion, but rather a blind tortmec
by defperation. 3,3,24.

Of the Soule.

That the Soule or Spirit of man is
not onely a breath, but an immortal
phante, althougb it were created,js
produced by conuience, by the know-
ledge of God, and by fo many excelle-
t gifts where with the minde of man
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is endowed, yea, and by those things which it conceiveth in sleepe, and also by many arguments taken out of scripture. i. 15. 2. Finally by this it is said, that man was created after the image of God. Sect. 3.

Against them that vnder the colour of Nature doe deny the providence and governance of God vterring itselfe in the marvellous and in a maner innumerable powers of soule

A confusion of the error of the Manichees and of Seruetus, that the soule is a derivation of the substance of God: also of the error of Osiander, which acknowledge no image of god in man without an essential righteousness. i. 5. 4, 5.

Concerning the immortalitie of the soule, in a maner none of the Philosophers hath certainly spoken: but they doe binde the power thereof to this present life, whereas the scripture doth so giue to it the chief rule in governance of life, that it also stirreth vp man to the worshipping of God. Also of the divinitie of soules, and of the division of the powers of the soule according to the Philosophers. i. 15. 6.

Another division more agreeable with Christian doctrine, that is to say, that the powers of the soule are understanding and willing the office & force of either of them in mans first estate. i. 15. 7, 8.

That there yet remaineth somewhat of the seede of religion yet imprinted even in the corruption of the soule. i. 15 6.

Of their error which thought that whole man perisheth by death, & that the soules at the last shall rise againe with the bodies. 3. 25. 6.

Of the state of soules from death to the last day. 3. 25. 6.

A description take out of Bernard, of the miseries of a faithfull soule, being considered as it is in itselfe & of itselfe: and on the other side, of the assured glorying of a faithfull soule in Christ, which blotteth out all her unworthinesse. 3. 2. 25.

Superstition.

The simplicitie of the superstitious doeth not excusse them, because their blindnesse is founde to be mingled with vanitie, pride, and obstinacie. i. 4. 1, 3.

When superstition goeth about to please God, it mocketh him with lying colours. i. 4. 3.

The superstitious do not approach vnto God but against their will and with surfeite scrace. i. 4. 4.

Whosoever do corrupt the true religion, although they followe the consent of antiquitie or the custome of many civitie, yet they depart from the one & true God. i. 5. 12.

It is proved by the etimologie of the wordes Superstition, Religion, Eusebeia or godlines, what difference is betwene Religion and superstition. 1. 12. 1.

The craft of superstition, when granting the chiefe place to the one God, it begetteth him with a route of smaller Gods. i. 12. 1, 3.

Supper of the Lorde.

Of the bread and wine the signes in the holy supper: and it is declared by his owne words at his Supper, why the Lorde willed that wee should vse them. 4. 17. 1.

Wee gather a great fruit of confidence & sweetnesse out of this sacrament, which testifieth that wee are grown together into one body with Christ, that whatsoever is his, we may lawfully call it ours. 4. 17. 2.

This is declared by the wordes of the Supper. 4. 17. 3.
The chief office of the sacraments is not to give unto vs the body of Christ, without any hier consideration, but rather to feale that promise wherein he testified that his flesh is verily meat.

The supper maketh not Christ then first to beginne to be the bread of life, but that we should feel the force of bread. He once gave his flesh for the life of the world, and daily giueth it to them that bee his. Wee must beware that we do not too much abace or advance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith.

So thought Chrysofomone and Augustine, and in what sense Augustine saide, that in believing we eat the flesh of Christ.

They doe not say enough, which passing over the mention of flesh and blood, doe thinke that we are made partakers onely of the spirit of Christ. The mysterie of the supper is so great, that neither the tongue can express, nor the heart comprehend with thinking the greatnes there of.

Howe farre the perfect communicating of Christ extendeth. Where is declared that Christ, which from beginning was the life giving word of the father, made the flesh, which hee rooke vppon him to be also life giving to vs.

The faithful do truly care of the same flesh howe great distance of places foruer there be betweene them & it.

The mysterie of the Supper consisteth of two things, the bodily signes, and the spiritual truth: Which spiritual truth containeth three things, sgnification, matter, and effect.

Of the transubstantiation of bread and wine into the body and blood of Christ, which the craftesmen of the court of Rome haue forged. They are without testimonie of antiquity. And in what sense the old writers saide that in the consecration is made a secrete turning. Also the signification of the Supper agreeith not, unless the substance of the outward signes remaineth.

The breade is a sacrament to none but to men to whome the wordes are directed. And here are confuted certain arguments of the teachers of transubstantiation.

Of some men, which though they doe at one word grant that the substance of the signes remaineth, yet placing the body of Christ in bread and under bread, they fall backe into the locall presence, and saie a being every where.

A confutation of their objections.

It is proved that this doctrine is not maintained, neither by testimonies of Augustine, nor by authority of scripture.

A confutation of certaine other of their objections, and cheesesly of this that they lay, that whatsoever wee teach of spirituall eating, is agaynst the true and reall eating: Where also is declared that the body of Christ is in the Supper offered to the infidels, but they receiue it not.

Neither can the saying of Augustine bee drawn to this purpose, that the sacraments are nothing appayred by the infidelicie of men. Which is proved by divers other testimonies of the same man.

How the body and blood of Christ is given to vs in the Supper, and what manner of presence of Christ we ought
to holde therein. 4,17,18,19,32.

Of the expostion of the wordes of Christ in the supper. 4,17,10,21.

The body of Christ is conteined in quantite, and comprehended in heaven, vntill the last day, as it is proved by the scriptures. 4,17,36,27.

Of the papistes carnall adoration, & concomitance, and confection of the host (as they call it) and carrying it about in pompe. 4,17,35,36,37.

The mysterie of the Supper ought to stirre vp to gueeing of thankes, to exercise vs in remembrance of Chrift, to kindle vs to holynesse of life, and chiefly to charitie. 4,17,37,38.

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Of the small assemblie at this day at the par-taking of the Supper, which is a token of contempte, wherewith the holy fathers in olde time were much displeased: And howe the custome which commandeth men to commu\-nicate once euery yere, was a most certaine invention of the de\uill. 4,17,44,45,46.

It is proved by authoritie of the Scripture and by the vidence of the olde Church, four hundred yeares before the death of Gregorie, and by many other arguments, that the constitution which take away from lay men the cup of the Lorde, came out of the de\uils workshop. 4,17,47,48,49,50.

Of the concomitance of the blood in the f\uelse of Christ, which is a po\-pish invention. 4,17,47.

The Supper of the Lorde is profanely abused, if it be given to all men without choice. Of the dutie of minist\-
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A briefe fium of those things which we ought to know concerning the two Sacramentes. And why the Supper is oftentimes ministered, and Baptisme but once. 4,18,19.

Swearing.

An expostion of the third com\-mandement, in which these three things are conteined, that we neither think nor speake any thing of God, nor of his word and honorable mysteries, nor yet of any of his workes, other\-wise than reverently. 2,8,22.

A definition of Swearing: where is declared that it is a kinde of worship\-ping of God: And therefore we must beware that our othes conteine not any dishonour to the name of God, which is done in For\u2019swearing: or any count\-empt of it, which is done in super\-fluous othes, or in which the name of any other than God is v\u2019ed. 2,8,23,24,25.

It is proved by Scripture against the Anabaptistes: that all othes are not forbidden vs, y Chrift in the Gospell changed nothing as touching the rul\-e of Swearing, let forth in the lawe. 2,8,26. Which is proved by his owne example: and not only publike, but also priuate othes are permitted, keeping the moderation which the lawe com\-mandeth. 2,8,27.
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T.

Temples.

Of Temples of Christian men for assemblies of the congregation, 3.20,30.

It is proved by the authoritie of the olde Church, and the reasons of Augustine, that it is not expedient, that there should be any images in Christian temples, 1.11.13.

The preaching of the worde and the Sacramentes, are lively images which onely are fit to be in Christian Temples, 1.11.7,13.

The wickednes of the Nicene Synod which was holden by the commandement of Irene the Empresse, & the filthy follies thereof in allowing images in Temples, and the worshipping of them, 1.11.14,15,16.

Of the garnishing of Temples and holy things in the old Church, 4.4.8, and 4.5.18.

Temptations.

Of divers kindes of Temptations: and in what sense it is sayde that God tempteth vs, 3.20.46.

Testament, old, and newe.

Of the likenesse of the olde, & new Testament: Where is declared, that they are all one in substance and matter, but onely do differ in ministration. The likenesse standeth chiefly in three points, 2.10.1,2.

The first point is, that the old Testament did not holde the fathers in earthly felicitation, but had chief respect to the life to come. Which is proved by Paul, which sayth that the promises of the Gosple are containid under it, 2.10.3.

The same also is proved by the law and the Prophetic: First, by confidering the words of the covenant: I am your God, 2.10.7,8.


A conclusion of this point with rehearsing certain testimonies out of the new Testament, Sect. 23.

The second point is that the olde Testament did not stand vpon the merites of men, but vpon the free merice of God. The third point is that the covenant of the fathers with God, did then stand vpon like knowledge of Christ, the mediator, 2.10.4.

Also in signification of Sacraments the Israelites vnder the lawe were equal with the Christian people, 2.10.5,6.

There are foure differences of the olde Testament from the newe, wherunto we may add a fift. The fift is, that although in the olde time also the Lords will was to direct the souls of his people to the heavenly inheritance: Yet to the ende that they might be the better nourisht in the hope thereof, he gaue it them to be beholden, and after a certain manner taistid vnder earthly benefites: But nowe the grace of the life to come, being more clearly receiued by the Gospe, he directeth our minds the straight way to the meditation thereof, leaving the inferior manner of exercising which hee vsed among the Israelites, 2.11.1.

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For this reason, the fathers so much esteemed this life, and the blessings thereof, 2.11.3.

The second difference is in figures where-
The first difference is, that the old testament did shew forth the image and shadowe of spiritual good things: The new testament giveth the present truth and perfect body. There is also a reason shewed why the Lord kept this order: And a definition of the olde testament. 2.11.11.12.

In this sense it is sayde, that the Iewes were by the introduction or schooling of the lawe led vnto Christ before that he was deliuere in \( \tilde{y} \) flesh: 2.11.5. which appeared in the most excellent Prophets that were endued with singular grace of the Spirit. Sect 6.

The third difference is, taken out off one and thirtie chapter of Jeremy, and the third chapter of the second Epistle to the Corinthians, that the old testament is literall, and the newe testament is spiritual: the olde bringeth death, the new is the instrument of life 2.11.7,8.

The fourth difference is, that the scripture calleth the olde testament, the testament of bondage, because it engendreth feare in mens minde: but the new is called the Testament of liberty, because it raiseth them vp to confidence and quietie. The three latter difference are comparisons of the law and the Gospel. The first, containeth also the promisses made before the law. The fathers liued vnder the law and the olde testament, \( \tilde{y} \) they stayed not there, but always aspired to the new, yea and embraced a certayne communicateth thereof. 2.11.9,10.

The fifth difference is, that before the comming of Christ, the Lord had seuered one nation, in which he would keepe the covenat of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certayne signe, wherewith the excellencie of the newe testament is set forth above the olde: a thing so incredible, that it seemed yet new to the Apostles themselues, being exercised in reading of the Prophets, and endued with the holy Ghost. 2.11.11,12.

A conclusion of this matter, and an aunfwer to duarye objections of some men, which say that this variety in the Church, this divers maner of teaching, so great change of vfrages and ceremonies, is a great absurdity. Where is declared that the constancy of God appeareth in this chaunging, and he hath done nothing but wisely, righteously, \& for mercy, when he governeth his Church, after one sort in childhod and after another sort in riper age, \& also when he did keepe cloofe in one people the shewing forth of his grace before the comning of Christ, which afterward he poureth forth vpon all nations. 2.11.13,14.

Theft.

An exposition of the eight Commandement: where is entreated of divers kindes of Thefts, and some which although men judge otherwise, yet are accounted Thefts before God. And to hee that doeth nor performe that which by the office of his calling he oweth to other, is a theefe. 2.8.45.

What wee ought to doe, that wee may obey this commandement, is shewed by divers examples according to the diversitie of persons \& offices. 2.8.46.

Traditions.

Forasmuch as the Lord, willing to teache a rule of true righteousness, hath drawn all the partes thereof to his owne will, thereby it appeareth, that all the good worke which men define of their own wittes, are nothing worth before him: But the true worshipping standeth vpon obedience only, which is the beginning, mother, and
of traditions of men, that is to say, ordinances proceeding from men, concerning the worshipping of God: And of the vngodlinesse and necessitie of them. 4.10.1. 6.

A division of papistical constitutions, where they call Traditions of the Church, into such as conteine ceremonies, and other which are saide to pertaine to discipline. The wickednesse of both forte, because they place the worshippe of God in them, and conscience are bounde with precise necessitie of them. 4.10.9.

For them the commaundement of God is made voide. 4.10.10.

A true marke of mens traditions, which ought to bee rejected of the Church, and of all Godly men. 4.10.16.

A confutation of pretence which some men vs that defende papistic Traditions to be of God, because the Church cannot erre, and is governed by the holy Ghost. 4.10.17.

It is a meere mockerie to say, that the Apostles were authors of the Traditions, wherewith the Church hath heretofore beeene oppressed. 4.10.18, 19. 10.

The example of the Apostles, whiche they commaundde the Gentiles to abstaine from thunges offered vnto Idols, from strangled, and from blood, is salfely alladged to excuse the tyrannie of the Popes lawes. 4.10.21, 22.

The Lords kinegdomes is taken from him, when hee is worshipped with the lawes of mens Traditions: which is prooued by examples and testimonies of scripture, to have alwayes beeene a most hainous offence in the sight of God. 4.10.23, 14.

The inventions of men cannot be defended by the example of Meno-

ha, which being a private man offered sacrifice, nor of Samuel, which sacrificed in Ramath, 4.10.25, nor of Christ which willed men to beare the burdens that the Scribes and Pharis- ees did binde together. 4.10.16.

Of holy and profitable ordinances of the Church, and the ende that they tend vnto. 4.10.1.

Of such ordinances of the church as ought to be accounted holy, namely those which serue for commoditie, or doe preferue order and peace in the Church. 4.10.27, 28. 29. Wee must wisely consider, which bee of that fort 4.10.30.

It is the dutie of Christian people, to observe such ordinances: And what errors herein are to bee taken heed of: And howe in the meane time, the libertie of conscientes may still bee preferred safe. 4.10.31, 32.

**Tributes.**

Of Tributes, Taxes, Impositions, and Finances, which are payed to Princes: And howe princes may vs them with a good conscience. 4.20.13.

**Trinitie.**

In one simple offience of God, wee must distinctly consider three persons or (as the Greekes call them HypoHsai) 1. 13. 2.

A confutation of them which in this matter do condemne the name of person, and recit for newnesse. 1. 13. 3, 4, 5.

The holy doctors have beeene compelled to inuent certaine new worde, to defende the truth of God against certaine subtilitie men, which mocked it out with flustering: as against Arriustie they inuented this word HomoHsai Confubstantillia, and against Sabelius, and name of three properties or persons. 1. 13. 4, 16.
The divers sentences of Hierom, Hilarie, and Augustine, in the use of these words. 1.13.5.

What we call a person, when we in-
treat of the Trinity. 1.13.6.

Of the error of Seruettus, in the
taking of this worde Person. 1.13.22.

As God hath more clearly opened
himselfe by the coming of Christ, so
he is since that time more familiarly
made knowne in the three Persons. 1.13.16.

Testimonies of scripture, whereby
is shewed the distinction of the father
from the Word, and of the Word fro
the spirit. 1.13.17.

Also in scripture there is a distin-
tion made of the father, from the
word and the spirit, and of the spirit
from them both, as well by observa-
tion of order, as by prophecies ascribed
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This distinction of Persons maketh
not against the most simple unitie of
God. 1.13.19.

In what sense the fathers say, that
the father is the beginning of the son,
and yet that this sonne hath his essence
of himselfe. 1.13.19.

A briefe summe of those things
which we ought to beleue concerning
the one essence of God and the three
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And herein we must dispute sober-
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passe beyond the bonds of the word
of God. 1.13.21.

A confutation of the doting errors,
of Seruettus in this point of doctrine.
1.13.22.

A confutation of the error of cer-
taine lewd men, which say, that the
father is truly and properly one only
God, which in making the sonne, and
this holy Ghost, did pour his godhead
into them. 1.13.23.

It is false which they say, that when
mention is made of God in the scrip-
ture, only the father is meant there-
by. 1.13.24.

Also it is false which they dreame
of undivided substances, of which eve-
ry one hath a part of the essence. 1.13.
25.

An answer to their objection, that
Christ, if he be properly god, is wrong-
fullie called the sonne of God. 1.13.
26.

An answer to many places which
they bring out of Ireneus for prose of
their opinion, where he affirmeth the
father of Christ to bee the one only &
emarily God of Israel. 1.13.17.

Also to the places of Tertullian.
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Augustine do make of our Sade. 1.13.
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The sonne is of the same substance
with the father. 4.8.16.

V.

Last Vnction as they call it.

What manner of administration
is of the popish last Vnction, &
in what forme of words: And
how it cannot be defended by the au-
thoritie of James, or by the example
of the Apostles. 4.19.18.

Forasmuch as the grace of healing
which was in olde time given to the
Apostles, hath long agoe ceased in the
Church. Sect. 19. 20. And though it
still remained, yet this their wicked
observation is farre from that holy
ceremonie of the Apostles. A decla-
ration of the blasphemies thereof, shé
they coniure the oyle, and ascribe vn-
to it that which is proper to the holy
Ghost. 4.19.21.

Vocation.

See Calling.

Vowes.

Of
Of Vowes which are made against the express word of God: whether they may well be Vowed of Christian men, and howe they are to bee esteemed. 4. 13. 1, 6.

Three things are to be considered in Vowes: Who it is to whom we vow, namely God which delieth in obedience. 4. 13. 2. Who we be that do vow, that wee measure our owne strength and looke vpon our calling, that we neglect not the benefite of libertie which God hath giuen vs. Sect. 3. And with what minde we vow. Sect. 4.

Of the Priestes, Monkes, and Nonnes Vowes of single life. 4. 13. 3, 17, 18, 19.

There be foure ends of Vowes, two have respect to the time past, & two to the time to come. 4. 13. 4, 5.

There is one common Vowe of all the faithfull which they make in baptism. 4. 13. 6.

Of the rashnesse and superstition of the worlde in making of Vowes. 4. 13. 17.

W. Of Warres.

Warres are lawfull, when Magistrates are driven of necelssitie to take weapon in hande, to execute publike vengeance vpon those that trouble the peace of their dominion, whether they be ciuile or foreigne enemies. 4. 20. 11.

It maketh not to the contrary herof, which many allege, that there is not in the newe Testament any testimonie or example which poueth 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, leaues and ciuile fortifications are things lawfull for Christians to vse. 4. 20. 12.

Will of God.

Of the secret Will of God, Also of an other Will, wherunto aunswere the Willing obedience. 3. 20. 43. and 3. 24. 1, 7.

Will of Man.

Whether the Will of man be euery part through defiled and corrupted so that it bringeth forth nothing but euill: Or whether it yet retaineth some libertie of choise. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition couet y which is good. And there is shewed that the libertie of will cannot bee prooued thereby. 2. 2. 26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnesse. And sith y whole man is subiect to the dominion of finne, it is prooued by testimonies of Scripture & of Augustine, that the wil of man is bounde with moste streit bondes. 2. 2. 27.

Man by his fall lost not his will, but the foundnesse of his Will, so that hee cannot moue, much lesse apply himselfe to goodnesse, but is necessarly drawn or led into euill, howbeit not by compulsio but voluntarie. Which is prooued by Augustine and Bernard. A large declaration of the difference betweene compulsion and necessitie. 2. 3. 5.

Sith the Lorde both beginneth & perficeth good in our heartes, sith he worketh in vs to will, that is to say the good will, sith hee createth a newe heart, taketh away the stony heart & giuen a fleshly heart, it followeth, that the Will of man is ytterly corrupted and hath no goodnesse at all. 2. 3. 6.

It is clerely prooued by reasons 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 worke that will conceive a love of goodness, that it is inclined to this study thereof, that it is stirred and moved to an endeav'or to follow it, & againe that the choice, studie, and endeav'or doth not faint, but proceed t' effect, finally, that man goeth constantly forwaerd in them and continueth to the ende.

Therefore it is proved by the authoritie of scripture and of Augustin that this which hath bin taught these many ages, that God doth moueth our will, that it is afterwa- rds in our owne choice, to obey or disobey his motion & other like sayings are utterly false.

Also in doings, which of these seules are neither righteous nor unright- eous, and belong rather to the bodily than the spiritual life, the will of man is not free, but by the speciall motion of God is inclined toelemencie, mercie, wrath, feare, and other diverse affections, when it pleaseth him to make way for his prudence, Which is pro- ued by scripture, by daily experience, and by the authoritie of Augustin.

A comparison of the pureness of God with all the righteousnes of men.

All the offspring of Adam being deuised into foure kindes of men, it is proved that they have no holiness or righteousness. 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.

The same is shewed in them which being professed by Sacraments, are Christians only in name, denying God in their deeds. Also in hypocrites which with vain fable colours do hide the wickednesse of their heart.

Finally, it is proved that even the children of God truly regenerated by his Spirit, can not stand by any righteousnes of their owne works before the judgement of God, because they can bring forth no good worke that is not sprinkled with some vncleanenes of the flesh, and therefore damnable. Moreover although they could bring forth any fuch worke, yet one sinne is enough to blot out the remembrance of all former righteousnes.

A confutation of the papistes shifts concerning the righteousnesse of works; and specially of the same horrible monster of worke of supererogation.

When wee entreate of worke, wee must thrust two pretences out of our minde: that wee put no trust in the righteousnesse of our owne worke, and that we ascribe no glory unto them.

The Scripture setteth out and declares four kindes of causes in sta- blishing our saluation: And it is proved that in them all there is no regard of worke.

Where sometimes the saints do bolden themselves with remembrance of their owne innocence & vpright- nesse; how the same is to be taken and how it doth in no wise abate anything from the free righteousnes in Christ.

Where the scripture saith that the good worke of the faithfull do move God to doe them good, the order is there.
The Table.

Therein rather expressed than y cause. 3.14.21.

Why the Lord in the scripture calleth good works ours, & promiseth reward to them. 3.15.3.

A confutation of the Sophisters invention, concerning mortal works, whereby men be made acceptable to God, before that they bee grafted in Christ. 3.15.6 & 17.4.

Those rewards are given to the works of the faithfull, which the Lord in his law hath promised to the followers of righteousness: but thereof there are three causes to be considered. 3.17.3.

Wee may note in the scripture two acceptances of man w God, of which the latter although it have respect to the good works of the faithfull, yet is also the free mercy of God. 3.17.4 & 5.

When it is said that God doth good to them that love him, here is not rehearsed a cause why he should do them good, but rather the manner of what force they bee by his grace. 3.17.6.

An exposition of certaine places wherein the scripture gueth to good works the name of righteousness. And there is shewed y those places are not against the doctrine of justification of faith. 3.17.7.

One good worke or many doe not suffice for righteousnes before God, although one sufficient to condemn. And here the principle hath no place. the contraries have all one rule. 3.18.10.

Why the Lorde said that hee ren-dreth to workes that which hee had freely given before Worke. 3.18.3.

And therein hee helpeth our weakness lest wee should be discouraged 3.18.4, 6, 7.

Hecupon hangeth the righteousness of the good works which y faith-full do, that by pardon they are allowed of God. 3.18.5.

Worlde.

See Creation of the World.

The End of the Table.

To the Christian and Studios Reader of this Book, Augustine Marlorate wisheth health.

No so ever shall reade and peruse these two Tables following, and especially the latter, may maruell what I mean (after so many impressions and corrections of this worke to collect and gather at the places of holy Scripture therein allledged, and a great part of the authorities therein expounded, whereas if any fruit in or profit thereof were to bee had, the same long before might have beene done and especially about three yeares past, when the auteur himselfe was so diligent therein, who besides the many and profitable addicions (which is contained) hee himselfe setting the same in order, with his owne hands, and reducing it to a most exact perfection did them se; and publisheth it forth, in such sorte that in foure bookees being divided into chapters and diverse sections hee hath

Aaaa 2 right
right worshiply and in familiar manner comprised the summary of the whole Christian religion. And certainly I cannot desire but it would have been very good and commodious, if that any one man would have taken the pains faithfully and truly to have collected those places which thing I thought once to have done by the advice of the imprinter, seeing that my charge and office did else where call me to when I had perused and set it in another order than it was before, and had even finished it, I was compelled to omit it, or at the least, so sumptuously for the time. And after that this book being put forth both in Latin and French, was set to sale in every place, because I sawe no man, who then did take the pains to reduce the places of Scripture to a Table, and understanding how profitable the same would be to all men; I could not choose but after my power, and as the wise servant in those troublesome times, so employ my whole care and travail therein. And because all things should be done and cause more certain and in better order; I would not give credence nor trust to the numbers which the imprinter had before set and made: for when I had diligently conferred them all, I found many false, many omitted, and some disorderly set: And surely that happeneth very some to such as are not itself skilled in examining and perusing the places of holy scripture to be some deceived. Wherefore all things diligently restored, and that supplied which seemed to want, I did so order the places of Scripture collected out of the old and new testament that if there were any, through forgetfulness, or by any other means omitted or overskipped: (as it cannot be but that in a great harvest some one care of corn shall escape the reaper's hand.) I doubt warrant so few shall be found that this Table being brought to trial you shall not finde one much more plentiful or larger. Nevertheless I do pray and request the reader, that if they do finde any, they will advertise the imprinter, where by the same may better be examined and corrected. And this is to bee noted, that such whole verses as I have comprised in this Table, they were not wholly but in part alleged, much less expounded in the Institutions, which thing I did upon good consideration. For often times 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 loss and waste to the reader,) I thought it better so put in the whole verse, than by often divisions, to use vain and superfluous repetitions. And as concerning the commodity 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 own private study and exercise I wrote upon the Institutions here before set forth,) I do not affirm this much, that they which are not exercised in it, may except: whereas the Church of God do diligently endeavour themselves thereby, they shall finde a large and a plain way, both with dexterity to expound the writings of the Prophets and Apostles; as also aptly to apply the authorities here alleged, and such like to the edifying of the Church, which is the very end of the whole. And although we want not good Commentaries to discourse unto us the natural sense of the Scripture, which we do none study and apply: yet because they who wrote the same, and who with good success have travelled therein, were contented with the plain and concise exposition of the text: none could tell by the wise of the said Commentaries only (unless they were well practised in the principles of religion) home and to what common place they ought to apply the argument then in hand. But who can so be contented to use this Table, whenever he shall finde the places which hee entreateth, hee shall see home and to what end the same is to bee applied, whether to the confirmation of the doctrine, or to the convulsing of the adversaries, or to the reconciling of such places as seeme to be repugnant.
The Preface.

And this shall be very commodious and profitable, not only for 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 allege nothing else, but as they read in the Commentaries; where the authors themselves (being most worshipful and well learned) do chiefly desire brevity, because the readers should use and study the common places themselves, to the end 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 vere fewe Commentaries upon some books, and namely upon this Institution, are so to be found or had. This Table expounding the obscure and hard authorities, shall greatly further and help the reader. For they shall either finde some readie interpretation, or some entrance whereby to search and finde out the true sentence. And as touching the translation, I trust it shall not seeme strange to the reader, in that I have rather followed the same words, as they be in the Bible, than as they be alleged by Calvin in this his Institution: For he being a man most excellently well learned, and of great reading (as by his works it doth appeare, how readie & familiar the Scriptures were to him) had not always the books in readiness, or lying open before him, when he wrote: neither was it necessarie that whatsoever he did expound out of the old or new Testament, he should express or write it in the selfsame words: for it is sufficient, that the sense be faithfully retained, and the true propriety of the words observ'd, and so to effecthe the meanings of all men, sauing such as will finde faults in that, which in the leas part cannot be followed nor observed. Being therefore persuaded, that neither he him selfe will be offended, nor the reader dislike, if the sentences in the Bible be translated according to the Hebrew, as concerning the old Testament, and according to the Greeke, as touching the newe Testament: I have adventured to advance the authorities of the Scriptures in another order (as concerning the words) than they are alleged in this booke of Institutions. And therefore sometimes that which is recited in the third person, this Table doth expressit in the second, and so conversewise: but yet so, that the sense and meaning is always referred which thing every man shall easily perceive, if diligently and without hasty judgement, be done conforme every thing together; for else curious heads do lose that fruit, which by advised reading they might have and receive. And as concerning the names and numbers of the books, and of the Chapters of the old Testament, we have not followed the common translation, but that which is most agreeable to the Hebrew. And therefore we do advise the reader, that they do not take the first booke 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 them, who heretofore have cited the Chapters in this imprinted book, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: and by that means, as it may evidently appear to all men, some booke of the elde Testaments are not rightly intituled: and the Psalms otherwise and in another order deuized, than did the Hebrewes. And forasmuch as all the principal points of religion, are in this booke copiously and faithfully expounded, we may easily refute the false opinions of the adversaries. Who otherwise shall come to the reading thereof, either with a minde to learn, or a desire to profite: there is no doue, but he shall verie much profite him selfe, and heole others whose consciences he may so strengthen and assuine, as they need not so quarel in any point, because they be assiured, that their faith is grounded upon the same foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holy ghost, who
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who hath willed and commanded his most precious and deare worde, to be red, heard, & handled in all feare and reverence, without adding thereunto, or taking from the same: lest we be worthyly reproved of our folly. Let us therefore, in all simplicity & seare of God, yeade so wholesome and necessarie things, and daily proceede therein, in the grace & knowledge of God, who onely is the savious, head and Doctor of the Church: To whom we owe and for ever be all glorye. Calend. Maj. 1562.

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1. In the beginning God created heaven and earth. 1.14.20...

2. And the spirt of God was upon the face of the deepes. 1.13.14 & 1.13.22...

3. And God said, let light be made, and light was. 1.13.7 & 1.13.8 & 1.16.2...

4. Let the earth shoot forth greene florishing herbes, and bearing seed according to his kinde. 1.16.2...

5. Let vs make man to our image and likenesse. 1.13.24 & 1.15.3...

6. And God created man in his image & similitude, hee created the man in the image of God male & female. 1.14.4 & 1.15.3 & 2.1.1...

7. And rule you over the fishes of the sea, and over the foules of the heaven, and ouer euery beast that moueth on the earth. 1.14.22...

8. And God saw all thinges that hee had made, and they were good. And Euening and morning was made the sixth day. 1.14.21 & 3.23.8...

9. Therefore heaven and earth was finished, and all the garnishing of them. 1.14.4...

10. God did throughly finishe the seventh day, his worke that hee had made, and he rested the seventh day from all the worke that hee had done. 1.14.2 & 2.2.30...

11. The Lord God therefore did fashion man of the image of earth, and inspired into his figure the breth of life, & man was made into a living soule. 1.15.5 & 2.1.4.8...

12. And the tree of life was in the midde of Paradise, and the tree of the...
17. In what day soever you shall eate thereof, you shall dye with death.

2.2.7

18. It is not good that man be alone, let vs make him a help like to himselfe.

4.13.3

23. 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

3.4. The serpent sayde to the woman, ye shall not dy.

1.14.15

6. Therefore the woman sawe that the tree was good to eate, & beautifull to the eye, and pleasant to looke vpon, and the roote of the fruit thereof, did eate, and did giue to her husband which did eate.

2.1.4

15. I will put hatred betwene thee & the woman, betwene thy seede and the seede of her, she shall bruise thy head, and thou shalt lay waite to intrapppe his heel.

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 forth his hande, and take also of the tree of life, and eate thereof and live for euer, let vs cast him out.

4.14.12

4.4. And the Lord had regard to Abel and to his gifts.

3.14.8

7. And hee desire shalbe subiect vnto thee, and thou shalt be Lorde over it, or thou shalt rule over it.

2.15.16

8. And when they were in the fielde, Cain rose vp against his brother Abel, and slue him.

2.10.10

10. The voice of thy blood of thy brother crieth vnto me from the earth.

3.2.7

13. My iniquitie is greater than that I may get pardon.

3.3.4

6.3. My spirite shall not abide in mame for euer, because he is flesh, &c.

3.14.1

5. But the Lord seeing that there was much wickednesse of men on the earth, and every thought of their hearts was bent to euill at all times.

2.2.25

6. Then it repented the Lorde that he had made man on the earth.

1.17.12

18. I wil make my covenent with thee.

4.14.6

22. Noe made all things that the Lord had commanded him.

2.10.10

8.21. The understand and thought of mans heart, be prone to euill fro their youth.

2.2.25, & 2.2.27, & 3.14.1

9.2. And the seare and dread of you be vpon all beasts of the earth, and vpon all birds of the aire, with every thing that moueth vpon the earth, all the fift of fis lea be given to your handes.

1.14.22

8. Behold, I do ordaine my covenent with you, and with your seede after you.

4.14.6

13. I will put my bowe in the cloudes and it shall be a signe of the league betwene me and betwene the earth.

4.14.18

24. But Noe beeing awaked from his wine, when he had learned what his youngest sonne had done vnto him.

2.10.10

25. He sayde, cursed be Chanaan, he shall be a seruant of seruantes to his brethren.

1.11.8

27. Let God in large Iaphet, and let Sem dwell in Tabernacles, and let Chanaan be his seruant.

1.11.8

12.4 Therefore Abraham went forth as the Lorde had commanded him.

2.10.11

B b b s 10. But
10. But there was a deareth in the lande, and Abraham went down in to Egypt that he might dwell there.

11. But the Lorde did punish Pharaoh and his house for Sara the wife of Abraham.

12. And there rose a strife betweene the shepheardes of the flocke of Abraham: and the shepheardes of the flockes of Loth.

15. Fear not Abraham, I am thy defender, and thy rewarde is very great.

5. Looke vp vpon the heauens, and number the stars, if thou canst: and he sayd vnto him, so shall thy seede be.

17. Therefore when the Sunne was set there rose a dark mist, and there appeared a smoking furnace.

18. I will giue vnto thy seede this country, from the fludde of Egypt vnto the great fludde Euphrates.

19. Beholde, the Lord hath shut me vp, that I shoul not bring forth: go thou in to thy handmaide, if perchance at the leaft.

5. And Sara sayd to Abraham, thou deceit vnustly with me.

9. And the Angell of the Lorde said vnto her, returne vnto thy mistres.

15. Agar brought forth a sonne to Abraham.

17. I will make my agreement betweene me and thee, and I will multiply thee wonderfull much.

5. I haue ordained thee a father of many Nations.

7. And I will put my couenaunt betweene me and thee: & between thy seede after thee in their generations by an euerlasting truce, that I may be thy God & the God of thy seede after thee.

10. Every male of you shall be circumcised.

11. And you shall circumcise the flesh of your uncircumcision, and it shall be a signe of the league betwene me and you.

14. The male, the flesh of whose uncircumcision hath not bin circumcised, that soule shall be wiped out from amongst his people, because he hath broken my couenaunt.

21. I will ordaine my couenaunt with Isaac.

18. The Lorde appeared vnto him in the valley of Mamre.

2. There were three men appeared vnto him standing by him.

10. Returning, I will come vnto thee about this time, and thy wife Sara shall have a sonne.
22. If there shall be 50, all live in the city, shall they perish also? and wilt thou not spare that place for the multitude of the persons, if they shall be in it? 3. 20. 15
27. Because I have begun to love thee, shall I speak unto my Lord, being disturbed and ashamed? 1. 1. 3
19. And two angels came to Sodom in the evening. 1. 14. 9
20. And he laid of Sarai his wife, she is my sister. 2. 10. 11
3. Whether or not will thou die for a woman which thou hast brought in for the husband? 1. 17. 11
18. For God did shut up every womb of the house of Abimelech, for Sarai the wife of Abraham. 2. 8.
19. And Sarai conceiveth, and bare a son to Abraham in her age. 2. 10. 12
10. Cast out this handmaid and her sonne. 2. 10. 11 & 4. 2. 3.
12. All things that Sarai shall say unto thee, harken unto her, because in Isaac shall thy seed be called. 3. 22. 5
24. And Abraham said, I will swear. 2. 8. 27
25. And Abraham blamed Abimelech for the well of water which his servants took away by force. 2. 10. 11
22. 1. The which after they were done, God tempted Abraham. 3. 8. 4. & 3. 20. 46
2. Take thou only thy sonne Isaac, whom thou longeth, and go into the land of visions, and offer him for sacrifice. 2. 10. 11
3. Therefore Abraham rising by night saddled his ass, carrying with him two yong men and his sonne Isaac, and when they had cut wood for sacrifice, he went into that place which God had commanded him. 3. 18. 2
8. My sonne, God will provide for himself an offering of sacrifice. 1.
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of all things that thou shalt give thee. 4.13.4

29. 20. Jacob served for Rachel, 7. 10.12.

23. And in the evening he brought in
Leila his daughter to Jacob. 2. 10.

27. Fill vp the weke of dayes of this
couling, and I will give her vp
to thee for the worke by which thou
shalt serve mee in seven other yeares.

2. 10. 12.

30. I. But Rachel seeing that she was
unfruitfull, she enuied her sister, &
faide vp to her husbande, giue mee
children, othertw ise I will die. 2.10.

2. Whether or no am I a God that
hath take from thee the fruit of thy
womb? 1.16.7

31. 19. And Rachel stole the I-
doles of her father. 1.11.8

23. Who toke his brethren vp to him,
and following after him 7.dayes, he
tooke him in the mount Gilead. 2.

10. 12.

46. Day and night I was oppreßed
with heat and cold, and sleepe was
farre from mine eyes. 2.10.12

53. Therefore Jacob swore by the
fear of his father Isaac. 2.8.27

32.1. Jacob went on the journey that
he had taken in hande, and the An-
gels of the Lord met him. 1.14.5

7. Jacob feared wonderfully, &c. 2.

10. 12.

10. I am not wortie of the least of all
thy compassions, and all the trueth
which thou hast shewed vp to thy
servaunt: for with my staffe haue
I passed over this lordan. 3.20.14.

3.20.26

11. Deliver me from the hand of my
brother Esau, because I feare him
very much, least he commuting, doe
strike the mother with her sones.

2.10.12. & 3.20.14

28. For
28. For if thou were strong against God, how much more shalt thou prevail against men? 1.14.5
29. Jacob asked him, tell me what is thy name? he answered, why dost thou seek after my name, which is marvellous? and he blessed him in that place. 1.13.10
30. 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
33. And he going forth worshipped prostrate on the earth seven times, until his brother drew near. 2.10.12
34. Jacob vnderstoode that he had rauished his daughter Dina. 2.10.12
35. Simeon and Leui the brethren of Dina went into the citie boldly with their swords and all the male beeing slaine, &c. 2.10.12 and 4.1.24
36. You have troubled me, and have made me be hated of the Chana-nites & Pharezis inhabitants of this countrie. 2.10.12
38. But her soule departing for greese, & death being now at hand, she called, &c. 2.10.12
39. Ruben went, and slept with Bala the Concubine of his father, that was not vndrnown to him. 2.10.12
37. Madianites Marchants passing by, they drew him out of the Cesterne, they sold him to the Ishmaelites for twenty pieces of silver mony. 4.1.24
32. They tooke his coate, sending them which bare it to his father, &c. 2.10.12
38. Therefore the woman conceived at one copulation, &c. 2.10.12 & 4.1.42.
42. The brethren of Joseph came & did reverence vnto him. 1.12.3
46. You have made mee to bee without children: Joseph is not alive any more: Simeon is holden in chaines and you carie Benjamin away: all these evils hath fallen on mee. 2.10.12
43. My omnipotent God make him fauorable towards you, and that he let loose with you your brother that hee holdeth in chaines and this Benjamin: for I shall bee as one de-stitute without children. 2.4.6
45. I was not sent hither by your counsell, but by the will of God. 1.17.8
47. And Jacob saluted Pharo. 1.11.15
9. The daies of Pilgrimage of my life were 130. yeares: fewe and cuil. 2.10.12
29. Thou shalt keepe promise & shalt deale pitifullly with mee, that thou burie mee not in Egypt. 2.10.13
30. But I will sleepe with my fathers, and thou shalt carie mee from this countrie, and put thou mee in the sepulchre of my Auncestors. 2.10.13
31. Who swearing, Israel worshipped the Lord, turning to the head of the bed. 1.11.15
48. And Israel stretching out his right hande, put it on the head of Ephraim. 4.5.16
16. The Angell which hath deluced mee from all evils, blesse these boyes. 1.14.6
49. And let the names of my fathers Abraham and Isaac be called vpon them. 3.10.25
19. But his yonger brother shall bee greater than he, and his seede shall grow into nations. 5.22.5.
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2.12. When he looked there, and there, and sawe that no body was present, hee hid the Egyptian which he stroke, or killed, in the land. 4.20.10
3.2. And the Lord appeared vnto him in a flame of fire from the midst of a bramble bush. 4.17.21
6. I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. 12.8.15.2.10.9
8. I have come downe that I may deliver them from the handes of the Egyptians, that I may bring them out of that countrie. 4.20.30
10. But I came, that I might send thee to Pharaoh, that thou mightest lead away my people. 4.8.2
14. Which is sent mee vnto you. 13.23
21. I will give favour vnto this people before the Egyptians, and when you goe foorth you shall not goe foorth empie. 1.17.7
4.5. And the Lord said, throwe it on the earth, he threw it, & it was turn-
The Table EXODUS

11.3. The Lord will give saviour to his people before they Egyptians. And Moses was a great man in the country of Egypt before the servants of Pharaoh all the people. 2.4.6
12.5. It was a Lambe without spot, the Lambe of a yeare old. 4.16.31
26. And when your children shall say unto you, what religion is this? 4.16.30
43. This is the religion of passing over, every stranger shall not eat thereof. 4.17.32
46. Neither shall you break the bones thereof. 1.15.9
13.12. Sanctifie to me every first borne that doth open the womb amongst the children of Israel, as well of as of beast, for they be all mine. 4.16.31
14.19. And the Angell of the Lord, lifting vp himselfe, which did goe before the camp of Israel, went after them. 1.14.6
21. And when Moses had extended his hande against the sea, the Lord rooke it away, a mightie wind blowinge and burning all the night. &c. 4.15.9
26. And the Lorde said vnto Moses, Stretch out thy hande over the sea, that the waters may returne to the Egyptians and vpon the chariots & horlemen of them. 4.15.9
31. The people feared the Lorde and beleued in him: and in his servant Moses. 4.8.2
35.3. The Lord as a champion, omnipotent in his name. 1.13.14.& 4.7.23
16.7. And in the morning you shall see the glorie of the Lord: I haue heard you murmuring against the Lorde. But wee, what bee weee that you doe murmur against vs priuile. 1.8.5
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 likeness, &c. 4.17.54. and 4.18.20.
17.6. Beholde, I will stande there before thee vpon the rocke Horeb, & thou shalt make the rocke, and water shall procede there from, that the people may drink. 4.17.15. & 4.3.7.
15. And Moses did builde an alfar, & called the name thereof Tabernacle. 1.4.8. And when there shall bee any disputations amongst them, they shall come vnto me & ye may judge betwene them. 1.13.9
18. And you shall bee vnto me a kingly Priesthood, and a holy people. 1.13.19.7.1
16. And nowe the third day was come and it waxed bright in the morning and he held thundering began to bee heard, and lightningest to flash, and thick clouds to cover the hill, and the sound of the trumpet did make a noyse verie vehemently, and the people did teare which were in the tents. 1.8.5.2
20.3. Thou shalt not hace strange Gods before me. 1.13.24
4. Thou shalt not make to thy selfe a graven image, neither any likeness thatis in heauen above the earth, neither y is in the earth beneath, neither of those things that bee in the waters beneath the earth. 1.11.1, & 1.11.11. & 1.13.24
5. Thou
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3. Thou shalt neither worship them nor serve them: I am thy mightie Lorde God, jealous, visiting the iniquitie of the fathers vpon the children, to the thirde and foureth generations of them that hate me.

6. And being mercifull vnto thousands of them that loue me and keepe my commandements.

13. Thou shalt not kill.

24. In which shall bee the memory of my name, I will come to thee and bleffe thee.

21, 13. But hee that hath not lyen in wayte, but that God hath giuen him into his hands, &c. 1.16.6.

17. Hee that shall curse his father or mother, shall die the death.

22. If any man shall haue stollen an Oxe, or a Sheepe, and shall haue killed him or solde him, hee shall restore suche Oxen for one Oxe, and foure Sheepe for one Sheepe. 4.20.

8. If the theefe bee not founde, the master of the house halbe brought to the Judges, and hee shall swear that he hath not 

11. An othe shall be betweene them, that hee hath not stretched out his hande to the thing of his neighbor.

26. Thy tenthes and first fruits thou shalt not be slacke to pay.

23. Thou shalt not admitter a lie, neither shalt thou joyn thy hande, that thou shouldest beare false wittnesse for the wicked.

4. If thou shalt meete the Oxe or Ass of thy enimie going astray, bring him backe vnto him.

5. If thou shalt see the Ass of him that hateth thee lie vnder his burden, thou shalt not passe by, but shalt lift it vp together with him.

12. That thy Oxe and thy Ass may take rest, and that the sonne of thy hande, maiden may bee refreshed, and the stranger.

13. And yee shall not sweare by the name of outwarde Gods, neither shall it be heard out of your mouth.

19. Thou shalt carriage the firste of thy fruites into the house of the Lorde thy God.

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.

24. 18. And Moses entring \(\text{\textdollar} \) middest of the cloud, ascended into the hill, & was there 40. dayes & 40. nights.

25. Also thou shalt make a mercy seat of fine golde, two cubites and a halfe long, and one cubite and a halfe broad.

18. Thou shalt also make two golden Cherubines beate out on both sides of the Oracle.

20. Thou shalt couer both sides of thy mercy seat, stretching out their wings, and couering the Oracle, and their faces one to another, to the mercy seat wards, by the which the Arke is couered: in the which thou shalt put the testimonie that I shall giue thee.

40. Looke in and doe according to the example which was shewed thee in the mountaine.

28. And thou shalt take two O-nix stones, and thou shalt graue on them the names of the children of Israel.

10. Six names in one stone, and the other sixe on the other stone, accurding
12. And Aaron shall carry the names of them before the Lord, upon either shoulder, for a remembrance.

21. And the stones shall be according to the names of the children of Israel, according to their names, graven as signs, every one according to his name, and they shall be for the 12 tribes.

29. And thou shalt gird them with girdles, both Aaron & his sons, & thou shalt put on them bonets, & they shall be priests to thee by a perpetual religion, &c.

36. And thou shalt offer a calfe every day for reconciliation, & thou shalt cleanse the altar, &c.

30. And Aaron shall make reconciliation upon the horns thereof once a year, with the blood that is offered for sinne.

39. Thou shalt anoint Aaron & his sons, & thou shalt sanctifie them that they may minister unto me in the priests office.

41. And I have filled Beseleel with the spirit of God, with wisdom, understanding, and knowledge in eche worke.

53. Thou shalt work sixe dayes, the seventh daye shall bee vnto you the holy Sabaoth of the Lordes rest.

55. Behold, the Lord hath called by name Beseleel the sonne of Uri, the sonne of Hur of the Tribe of Judah.

40. And a cloud did cover the Tabernacle, the majestie of the Lord glittering and shining.
The Table.

1. Thou shalt not seek avengeance, neither shalt thou be mindful of wrong of thy citizens to thee.
2. 28. 47

18. Thou shalt not seek avengeance, neither shalt thou be mindful of wrong of thy citizens to thee.
2. 28.

56. & 4. 20. 19

31. Thou shalt draw away your promises from them that work with spirits, neither enquire you anything of tooth-fayers that you should be polluted by them.
4. 1. 5

20. 6. The foule which followeth after conjurers and tooth-fayers, and goeth a whoring after them, I will put my face against him, &c.
1. 8. 5

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 dye by death.
2. 8.

36.

26. 3. If you shall walk in my wayes, and shall keepe my comandements, and do them.
2. 5. 10

4. I will give you raine in his time.
16. 5. & 2. 8. 4

12. I will walke amongst you, and I will be your God, & you shall be my people.
2. 10. 8

20. Your strength shall be consumed in vaine, the earth shall not bring forth her fruitie, neither the trees, &c.
3. 20. 44

23. Yet if by these you will not receive my discipline, but will walke contrary vnto me.
1. 17. 8

26. Afterwardes I shall haue broken the staffe of your bread, in such forste, that tenne women may bake bread in one oven, and they shall deliuer them by wayght, &c.
3. 20. 44

33. But you I will disperse 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
I will cause fear in your heart. 18.2, & 2.4.6

6.5 All the while of his separation, the roafer shall not pace over by his head. 4.19.26

18 Then the Nazarite shall be shaven before the door of the Tabernacle of promise, by the locks of his consecration and he shall take his hear and put it upon the fire. 4.19.

9.18 All the days that the cloud did stand upon the Tabernacle, they did erect their tents there according to the commandment of the Lord. 4.15.9

11.9 And when the dew did fall by night upon the camp, the Manna did fall together with it. 1.8.5

23. Be ye sanctified, to morowe you shall eate flesh. 3.20.51

31 A winde going out from the Lord, brought quailles from beyonde the sea. 1.16.7

53 As yet the flesh was betwene their teeth, neither as yet was chawed, & beholde the wrath of the Lord was stirred amongst his people, &c. 3.20.51

12.1 Mary and Aaron speake against Moses for his wifes sake, which was an Ethiopian. 1.8.4

14.43 The Amalekites & Chananites are before you, by whose sworde you shall fall, for because you would not stay your selues upon the Lord, neither will the Lorde be with you. 2.5.11

15.32 It came to passe when the children of Israel were in the desert, and had founde a man gathering stickes on the Sabaoth. 2.8.

16.24 Command all the people, that they be separated from the Tabernacles of Chore, Dathan, and Abi-

20.10 The multitude being gathered before the rocke, he said vnto them, harken ye rebels & infidels, whether or not shall we bring you water out of this rocke? 1.8.5

26 And when you shall have strippd the father from his garment, cloth Eleazer his sonne with it. 4.3.15

21.8 Make a brazen Serpent, and put him for a signe, whosoever being strioken 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 strioken did beholde, they were healed. 2.12

23.10 Lete my soule die the death of the righteous, and let my last end be like to theirs. 2.10.14

19 God is not as man, that he should 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 years old without spot, daily for continuall sacrifice. 4.1.5

1.16 Heare them, and judge you that is right, whether he be a Citizen or stranger. 4.20.4.6.9

39 Your little ones whome you fayde should be carried captiunes, and your sonnes which this day knewe not good from evil, they shall enter in. 4.16.19

2.30 The Lord thy God will harden his spirit, and will make his heart obstatute, so that he shall be delivred into thy handes. 1.18.2. & 2.4.3. & 2.4.4

4.2 You shall not add to the worde which I speake vnto you, neither take therefrom. 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 euy of
our requestes. 3.24.15
9. Kepee thy soule therefore and thy
soule carefully, that thou forget
not the wordes that thy eyes haue
scene, and let them not depart out
of thy heart all the daies of thy
life, &c. 2.8.5
11. And you came vnto the foote of
the hill, which did burne to heauen,
there was therein darknes, clouds,
and mistes. 1.11.3
15. Kepee your soules therefore care-
fully, you sawe not any likenes in y
day that the Lord spake vnto you.
1.11.2
16. Least that being deceived, you
should make vnto your selues some
graven similitude, or image of male
or female. 2.8.17
17. The likenes of euery beast that
be vpon the earth, or of 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 kill. 4.20.10
6.5. Loue the Lorde thy God with
all thy heart, & with all thy streth.
2.7.5 & 2.8.1, & 3.19.4
13. Thou shalt feare the Lorde thy
God, and serue him onely, & thou
shalt swear by his name. 2.8.25
16. Thou shalt not tempt the Lor
dy God, as thou temptest him in y
place of temptation. 4.13.3
25. Hee will haue mercie vpon vs, if
we doe keepe and doe all his com-
mandements before our Lorde
God as he hath commauended vs.3
17.7
7.6. Because thou art a holy people
vnto the Lorde thy God: for the Lor
dy God hath chosen thee, that thou
shouldst be vnto him a peculiar
people of all the people which bee
on earth. 2.8.14
7. Not because you did exceede in
number the rest of the nations, is
the Lord joyned vnto you and hath
chosen you, when as you bee last
of all nations. 3.22.5
8. But because the Lord loved you,&
did keepe his othe that he sware to
your fathers, &c. 3.12.5
9. And thou shalt know, because the
Lord he is the strong God & faith-
ful, keeping covenant & mercie with
them that love him, and with them
that keepe his commandement.
3.17.5
12. If after you shall heare these
judgements, you shall keepe & doe
them, the Lord thy God will keepe
the covenant & mercie with thee,
which hee sware to thy fathers. 3.
17.1
13. And he will loue thee, and blesse
& multiply the fruite of thy womb,
and the fruite of thy lande, &c. 3.
17.1
8.2. And thou shalt remember all
thy journey by the which the
Lorde thy God led thee fourtie
yeares by the desert, that he might
afflicte thee and proue thee. 3.
20.46
3. That he might shewe thee, that
man liueth not onely by bread, but
by euery worde that goeth out of
the mouth of the Lorde. 1.16.7 &
3.20.44
9.6. Knowe thou therefore, the Lord
thy God gave thee not this good
country for to possesse for thy
righteousnesse sake, when as thou
art a people of a most hard necke.
3.21.5
10.12. And now Israel, what doth the
Lorde thy God require of thee, but
that thou shouldest feare the Lord
thy God, &c. 2.8.51
14. Loe, behold the heauen, and the
heauen of heauens, the earth, and
all that bee in them be the Lord thy
Gods.
The Table.

15. And yet notwithstanding the Lord was_ioyed vnto thy fathers, & loved them, & chose their seede after them, &c. 3.21.5
16. Circumcise therefore the vn circumcision of your hearts, & hardc not your neck any more. 2.5.8.&3.
3.6.&4.16.3.&4.16.21
20. Thou shalt fear the Lorde thy God and shalt ferve him only, thou shalt cleave vnto him, and shalt swear by his name. 2.8.25
11.26. Loc, I put before your sight this day a blessing and a cursing. 3 17.1
12.13. Beware thou offer not thy burnt offerings in every place that thou shalt see. 4.2.9
14. But in that place that thy Lord god hath chose in one of thy tribes there thou shalt offer thy offerings, and thou shalt doe whatsoeuer I command thee. 4.2.9
28. Keepe & harken to all that I command thee, that it goe well with thee, & thy children after thee for ever, &c. 2.8.5
32. Thou shalt not add nor diminifh anything. 4.10.17
13.3. The Lord your God proued you, that it might appeare, whether you loved him or not with all your heart, & with all your soule. 3.20.46
14.2. Thou art a holy people to the Lorde thy God, and he chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth. 2.8.14
16.10. And thou shalt celebrate the 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 Lorde thy God. 2.18.8
19. Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eyes of the wise, and do change the wordes of the iust. 4.20.9
17.8. If thou shalt perceive harde & doughtfull judgement betwene bloud and bloud, and cause & cause, &c. 3.4.4
9. Thou shalt come vnto the pricft of the Leuites, and to the Judge that shall bee at that time, and thou shalt secke of them. &c.3.4.4.
11. And they shall teache thee according to that law, and thou shalt follow their judgement. 4.8.2
12. Whosoever shalbe proude, not willing to obey the government of the Prieft, which that time serueth before the Lorde the God, by the sentence of the Judge that shall die, and thou shalt take away cuill from Israel. 4.8.2
16. And when he shalbe ordained, he shall not encrease his horse, neither shall he carie the people backe into Aegypt. 4.20.9
18.11. Neither he which seeketh the truth at the dead. 3.5.6
13. Thou shalt be perfect & without spotte with thy Lorde God. 2.8.5
15. The Lord thy God wil raise vp a Prophet vnto thee of thy nation, & of thy brethren like vnto mee, him thou shalt heare. 4.1.5
19.19. They shalglue vnto him, as he had thought to haue done vnto his brother. 4.20.16
21.13. Ifa man shalbeget a contentious & stubborne fonne, which will not be ruled by his father or mother, and shall conteume to obey to be chaftened, &c. 2.8.36
23. He is cursed of God that hangeth on a tree. 2.7.15.&2.16.6
23.5. And he will tune his curse in-
to a blessing, because he did love thee. 3.21.5

24.13. But by and by thou shalt restore him his pledge: before he be
sitting in his garment, he may bless thee, and that thou mayst
have righteousness before the Lord thy God. 3.17.7

26.18. Behold, the Lord hath chosen thee this day, that thou shouldest be
vnto him a peculiar people, as hee told thee, and that thou mightest keep
all his precepts. 2.8.14

27.26. Cursed be he that doth not a-

bide by the words of this lawe, and

that doth not throughly do the in

worke. 2.7.5 & 2.7.15 & 2.16.6 &


1. & 3.17.9.

28.1. If thou shalt heare the voice of

the Lord thy God, that thou do &

keepe all his commandements that

I command thee this day, 6. Lord

thy God will make thee excellenter

than all nations that dwell on the

earth. 1.17.8 & 2.5.10

2. All these blessings shall come vpon

thee, and shall overtake thee if thou

shalt harken to those precepts. 2.

8.4

12. The Lord shall open his best tre-

sure, heaven, and he shall give raine

unto thy lande, &c. 1.16.5

29. And always thou shalt suffer re-

proche, & thou shalt be oppressed

by violence, neither hast thou any
to deliver thee. 4.20.25

36. The Lord shall lead thee & the

king which thou dost ordaine o-

uer thee, into a nation which thou
does not know, neither thy fathers

&c. 2.11.1

65. For the Lord shall giue vnto thee

a searefull heart, and failed eyes,

and a soule consumed with griece.

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 saie not vnto you an

understanding hart, & seeing eyes,

and ears which might heare, vntil

this present day. 2.2.20

18. Least there be amongst you a

man or woman, or family, or tribe,

whose heart this day is contrary

from the Lord our God, it should

go & serve, &c. 3.17.5

19. And when hee hath heard the

words of this othe, hee bleue him-

selfe in his heart, saying: Peace

shalbe vnto mee, and I will walke

in the wickednesse of my heart; and

so hee take with dronkenesse thirst.

3.17.5

20. And the Lord shall not forgive

him, but then most of all shall his

rage blame & his zeale against that

man, and all the curses shall light

allow him that are written in this

booke, &c. 3.3.7

29. The secrete things belongeth vnto

our Lord God, but those that be ma-

nifest: vnto vs and our children for
euer, that we may do euery thing

of this lawe. 1.17.2 & 3.11.3

30.2. And thou shalt returne vnto

him, and thou shalt bee obedient

unto his government, as I haue co-

manded thee this daye, with thy

children, &c. 3.3.6

3. The Lord thy God shall bring thee

doe from thy captivitie, and hee

shall haue mercie of thee, and hee

shalt gather thee together againe

from amongst all the nations a-

mongest whom he had scattered

thee. 4.1.24

6. Thy Lord thy God wil circumcise

thy heart, & the heart of thy seede

that thou maieft love the Lord thy

God, &c. 2.5.8 & 2.5.12 & 3.3.6 &

4.16.3

10. If thou shalt for all this heare the

voice
11. The commandment that I do command thee this day, is not above thee, neither a farce of. 2.5.12

13. Neither is it set beyond the sea, thou shouldest say: who of vs shall go over the sea & fetch it vs, that we may heare it? 2.5.12

14. But the worde is very nere vnto thee, in thy mouth and heart, that thou mayest doe it. 2.5.12. & 3. 24.3

15. Consider that this day I haue put before thy sight life & good, & contrary wise, death & euil. 3.17.1

19. I doe call heaven and earth this day to witnesse, that I haue put before you, life and good, blessing & cursing: choose therefore life, that thou mayest live and thy seed. 2.5.4 & 2.7.3

32.5. They haue corrupted these suelues toward him by their vice, not beeing his children, but a frowarde & crooked generation. 1.8.6

8. When the almighty deuided the nations, when hee separat ed the sons of Adam, he appointed the boundes of the people, &c. 2.11.11 & 3.21.5

15. The well beloved is waxen fat: he hath kicked, being swolen vp 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. 2.8.5.6 & 4.20.19

46. Set your hearts vp5 all the words that I teche you this day, y you may commaunde them vp to your children, that they may ob-

The Table. Joshua.

voice of the Lord thy God, & shalt keepe his preceptes & ceremonies which be commaundd in this lawe, &c. 1.7.5

32.3. All holy men bee in his hande. 2.10.9

29. Blessed art thou O Israel, who is like thee O people, which art fa-

vned in the Lord: &c. 2.10.8

34.5. And Moses the seruaunt of the Lord died in the land of Moab, the Lord commaunding. 4.6.11

10. SV AH.

1.7. Warned not from it, neither to the right hand nor to y left, y thou mayst understand all things that thou doest. 4.9.12

8. The volume of this law shall not departe from thy mouth, but thou shalt meditate thereon day and night, &c. 4.9.12

21. Who going forth, entred the house of a woman harlot, named Rahab, &c. 3.24.11

9. I haue known that the Lord hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs, and all the inhabitants of the land hath fainted. 2.4.6

11. And wee hearing these things, feared wonderfully, and the heart of vs fainted, neither was there any courage left in vs at y entrance of you: For the Lorde your God, he is God in heauen above, & in earth beneath. 2.4.6

5.14. I am the chiefe of the host of the Lord. 1.14.5

7.19. And Iosuah said to Acam, my sonne, giue glorie vnto the Lorde God of Israel, and confesse and shew vnto me what thou haft done 2.8.24

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 be hardned, & that they shoulde fight against Israel. 1.18.2

Cccc 4 24.2
24.2. Your fathers dwelt beyond the flood, from the beginning, even Thare the father of Abraham, and the father of Nacar & they feared strange gods. 1.11.8 & 3.24.2
3.10.15
3.3.1f. & 3.20.1
3.9.27. And Gideon made thereof an Ephod, and put it in his Citie Ephra, and all Israel went a whoresing there after it, which was the destruction of Gideon and his house. 4.10.25
9.20. But if srowardly, let it fire come forth from Abimelech, & consume the inhabitants of Sechem, and the town of Mello, &c. 3.20.15
11.30. Iephthe vowed a vow unto the Lorde, saying: if thou shalt deliver the sons of Ammon into my hands, &c. 4.13.3
13.10. Behold, the man appeared unto me which I did see before. 1.14.6
16. To whom the Angell answered, if thou compellest me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that unto the Lorde. 1.13.10
18. Why dost thou inquire after my name, that is maruilsous? 1.13.10
19. Therefore Manoah took a Kidde of the goats and meate offerings, and put it upon the gronde, offering it vnto the Lorde. 4.10.25
22. We shall die the death, because we have seen the Lord. 1.13.10 & 14.5
23. If the Lord would kill vs, he wold not haue received a burnt offering and meate offeringes at our hands. 1.11.10
16.28. O Lord, my God be mindful of me, and give me nowe mine olde strength, that I may revenge me of my enemies. 3.20.15
21.25. In those dayes there was no king in Israel, but euery one did that which seemed right in his owne eies. 4.20.9

R V T H.
3.13. If he will not haue thee, I will take thee without any doubt: The Lorde knoweth. 2.8.27
1. **SAMUEL.**

1.13. 

1. Doth Anna speak in her heart and only her lips did move, and her voice was not at all heard, wherefore He thought she was drunken.

2.6. The Lord doth kill and quicken, he doth lead unto hell and bringeth backe again.

9. He will keepe the feete of his Saints: and the wicked shall keepe silence in darkenesse.

10. And he will giue rule vnto his king: and hee will exalt the horne of his anointed.

25. And they heard not the voice of their father, because the Lord wold kill them.

3.4. And this shalbe a signe vnto thee, that shall come upon the two sonsnes Ophne and Phinees: they shall die both on one day.

6.9. And you shall fee, and if so it goe vp by the way of his coasts against Bethisames, he did vs this great evil &c.

7.3. If you doe turne vnto the Lord, with all your heartes, put away the strange Gods from amongst you, Baalem and Ascaroth, and prepare your heartes vnto the Lord, &c. 3.5

6. And in that day they fasted, & they sayd there: we haue sinned against the Lord.

17. He bulit there an altar to the Lord.

8.7. They have not cast of thee, but me that I shoul not rule over them.

11. This shalbe the right of your king which shall rule you, hee shall take your sons and put them in his chariotes, &c.

20.6. And the spirit of the Lord shall come vpon thee, & thou shalt prophesie with them, and thou shalt be changed into another man.

9. Therefore, when he had turned his backe to go fro Samuel, God gaue him an other hart, & all these signes chaunced in that day.

26. Saule also went home to Gibeah, and with him parte of the armie, whose heart God had touched.

11.6. Then the spirit of the Lord came vpo Saul, when he hard these wordes, &c.

15. And all the people arose in Gilgal, and made Saule their king before the Lord, &c.

12.22. And the Lord will not forfake his people, for his great names sake, because the Lord sware he wold make you his people.

14.44. And Saul sayd, God do so, and more also vnto mee, thou shalt die the death Jonathan.

15.11. It repenteth me, y I haue made Saul king, because he hath forsaken me, & hath not done as I commanded him: and Samuel was sad, and cried vnto the Lord all night.

22. Whether will the Lord haue burnt sacrifice & offerings, and not rather that the voice of the Lord should be obeyed, &c.

23. For rebellion is as the sinne of witchcraft, and not to trust in the Lord as the sinne of idolatry, for that thou haft cast away the worde of the Lord, &c.

29. For the triumpher in Israel wil not spare, neither wil he be changed by repentance, neither is he man that he should repent.

30. But he faide, I haue sinned: but honour me, I pray thee, before the seniors of my people, &c.
15. But Samuel did bewray Saul: and it repented the Lord that hee had made Saul king over Israel. 3. 20.15

16.1 And the Lorde sayde vnto Samuel, how long wilt thou bewraye Saul? seeing I haue cursed him, as that he shall not reigne, &c. 3. 20.17

13. Samuel tooke therefore his horse of oyle, and annointed him in the midde of his brethren. 1.8.7.&c. 17

14. And an euill spirite did vexe him from the Lorde. 1.14.17.&c. 2.4.5

18.10 And after another day, the euill spirite of God entred Saul I.14.17 & 2.4.5

19.9 And the euill spirite of the Lorde was vpon Saule, and he sat in his house, and helde a laueline in his hande, &c. 2.4.5

23.26 And Saule and his men went on the one side of the hill, & Dauid and his men on the other side. 1.16.9

27. And a messenger came vnto Saul, and sayd: make haft and come, because the Philosophes have invaded the countrey. 1.16.9

24.7 The Lord kepe me, that I do not this thing vnto my Lorde the annointed of the Lorde, that I should lay my hand vpon him, which is the annointed of the Lorde. 4.20.28

11. But mine eye hath piaied thee: for I said I will not stretch out my hand against my Lorde, because he is the annointed of the Lorde. 4.20.28

26.9 And Dauid sayde vnto Abifai, kill him not: for who shall stretch forth his hand against the annointed of the Lord, and be blamelesse? 4.20.28

12. All of them did sleepe, because the drowlines of the Lord fel vpon the. 1.18.2

23. The Lorde shall reward euerie man according to his righteounnes and faithfullnesse, for the Lord hath delievered thee into my handes, &c. 3.17.14

31.13 And they tooke their bones, and buried them in a grave at Iabes and they fasted 7. dayes. 4.12.17

2. SAMUEL

5.8 Therefore it is said in a proverbe, the blinde and lame shall not enter into the temple. 4.16.31

7.14 The which if hee shall doe any thing wickedly, I will correct him with the rodde of men, and in the plagues of the sones of men. 3.4 32.

17. Because thou O Lorde God of the hoffes of Israel, haft reucaled vnto thy seruaut, saying: I will builde a house to thee, &c. 3.20.13

28. Nowe therefore, O Lorde God, thou art God, and thy wordes are true, thou haft spoken vnto thy seruant these good things. 3.20.14

10.12 Be thou a stout man, and lette vs fight for our people, and for the citie of our God, and the Lorde will doe that seemeth good in his owne eyes. 1.17.9

11.4 Dauid having sent messengers, brought her, who when she came vnto him, he slept with her. 4.1.24

15. Hee wrote in a letter: put Vria in the front of the battle where the greatest skirmish is, & forake him, that being strown hee may dy, Ibi-dem.

12.12 Thou diddest it priuily, but I will do this thing in the sight of all Israel Ibi-dem.

13. And Dauid sayd vnto Nathan, I have sinned against the Lorde. And Nathan sayd vnto Dauid: the Lorde hath put away thy sinne, thou shalt not dy. 3.3.4. & 3.4 10. & 3.4.31. & 4. 1.24

14. Notwithstanding for because thou madest the enemies of the name of God
God blaspheme for this thing, the sonne that is borne vnto thee shall die. 3.4.13

16.10. The Lord hath commanded him that he should curse Davi, & who is it ye dare say, why hast thou done for? 1.17.8. & 1.18.1. & 1.18.4

22. Therefore they spread Abidolon a tent vpon the toppe of the house, & hee went in vnto the concubins of his father, before all Israel. 1.18.1. & 1.18.4

17.7. And Chusay said vnto Abi-folon, it is not good counsell that Achitophel gaue this time. 1.17.7

14. The profitable counsell of Achitophel is scattered abroad by the buck of the Lorde, that the Lorde might bring vpon Abidolon euil. 1.17.7. & 2.4.6

22 20. And he brought me forth into Jargenes, he deliuered me because it pleased him. 3.17.5

21. The Lorde hath giuen vnto mee according vnto my righteoulines, & according vnto the cleaneenes of my handes. 3.17.5

24.1. And the wrath of the Lorde was againe kindeled against Israel, and hee mowed Davi against the in that he said vnto Iacob, go number Israel and Juda. 1.14.18

10. But the hart of Davi stroke him after he had numbred the people: and Davi said, &c. 3.5.4

20. And going forth, he worshipped the king, groveling with his face toward the earth. 1.11.3

1. K I N G E S.

1.16. Beth-sabbe bowed her selfe and worshipped the King. 1.12.

21. It shall come to passe, when my Lord the king shall sleepe with his Fathers, my sonne & I shall be cursed offenders. 3.1.3

2.5. Thou knewest what foab the son of Seruig hath done vnto mee, and what hee hath done to the two capitanes of the hoft of Israel. 4.10

6. Thou shalt do therefore according to thy wisdome, and thou shalt not bring his gray heares peaceably vnto the graue. 4.10.10

8. Thou haft also with thee Semey thy sonne of Gera the son of Gemini, of Bahurim, which cursed mee with an evil curse, &c. 4.10.10

8.23. Which keepest covenantes and mercies with thy seruants, which walke before thee with all their harts.

46. If they sin against thee (for their is not a man that sinneth not) and being angrie thou shal deliever them vnto their enemies, &c. 2.7.5. & 3.14

9. & 4.1.15

47. And if they shal repent them with all their hearts in the place of their captuitie, &c. 4.1.25

58. That he may bow our harts vnto him, that wee may walke in all his ways, and that wee may keepe his commandements and ceremonies, &c. 2.3.9

11.12. Notwithstanding, in thy daies I will not do it for Davi thy fathers sake, But I will rent it out of thy hand of thy sonne. 2.6.2

23. God stirred him vp an aduerarie &c. 1.18.1

31. I will rent the kingdom out of Solomon's handes, & I will give vnto the ten tribes. 1.18.1

34. Neither will I take the whole kingdom out of his hand, but I will ordaine him a captain at the dayes of his life for Davids sake, &c. 2.6.

39. And I will for this, affliect the seed of Davi, but not for ever. 2.6.2

12.10. And the yong men said vnto him.
him which were brought vp together with him, speake thus vnto this people, &c. 1.17.7
15. And the king harkened not vnto the people, before the Lorde was aduerarie vnto him, &c. 1.17.7. & 18.4. & 2.4.6
20. Neither did any follow the house of David, but the tribe of Iuda only, &c. 1.18.4
18. Counsell being taken, hee made two golden calies, and faide vnto them: goe not further vp to Jerusalem, behold thy Gods Israel which brought thee, &c. 4.2.8
30. And this thing turned to sinne, for the people went to worship euen to day. 4.20.32
31. And hee made a house in highe places, and prieftes of the rafcals of the people which were not of y sons of Leui. 4.2.8
15.4. But for Davids sake the Lorde his God gave him a light in Jerusalem, that hee should raise vp his sonne after him, and that he should eﬆablish Jerusalem. 2.6.2
18.10. The Lorde thy God liueth, there is no nation or kingdom into the which my lord hath not sent &c. 2.8.27
41. And Elias said to Acab: come vp and eate and drinke, because there is a founde of much raine. 2.20.3
41. But Elias came vp vnto the top of Carmel, and he put his face grounding on the earth betwene his knees. 2.20.3
43. And hee said vnto his boy, go vp and looke towards the sea: who when hee went, and sawe and had beholden, hee saide, there is nothing: and he faide vnto him againe returne seven times. 2.20.23
19.8. And he walked in the strenght of that meate 40. days and 40. nights euent the hill of God Horeb.
18. I haue left vnto my selfe in Israell 7000. men, whose knees haue not bowed before Bala. 4.1.2
21.12. They proclaimed a fast, and fet Naboth amongst the cheefe of the people. 4.12.17
28. And the worde of the Lord came vnto Elias the Thesbite, saying, 3.
29. Haft thou not seen Ahab humbled before mee? because hee was humbled before of mee, I will not bring the cuill in his days, &c. 3.3.
23.6. The king of Israel gathered therefore about 40. Prophetes. 4.9.6
22. And hee saide, I will goe out and I will be a lying spirite in the mouth of all his Prophetes. 4.9.6
27. Thus faith the king, sende this man into prison, and maintaine him with the breade of tribulation and with the water of greefe vntill I returne in peace. 4.9.6
2. K I N G E S.
5.17. A N D Naaman faide, as thou wilt: but I pray thee grant vnto mee thy servaunt, that I take the burden of two Ales of earth: for hereafter thy servaunt will offer no burnt offering nor sacrifice to strange gods, but vnto the Lorde. 3.2.32
18. This is the onely thing that thou shalt pray vnto the Lorde for thy servaunt, when my Lorde shall go into the Temple, &c. 3.2.32
19. And he saide vnto him, depart in peace, hee went thersore fro thence a
1. Behold. I
2. And
3. Then Ezechias turned his face to the wall, and he prayed to the Lord
4. I beseech thee Lord remem'ber I pray thee, howe I have walked before thee in truth & in a perfect heart, and have done the thing that thou likest of.
5. Behold, I have healed thee, the third day thou shalt go up to the temple of the Lord.
6. Will thou that the shadowe go forwards 10 degrees, or that it go back ward so many.
7. And ifaias called upon the Lorde, and he brought baec the shadowe by the lines by the which it went downe into the clocke of Achab.
8. And he built altars in the house of the Lord, of the which the Lord spake, I wil put my name in Jeru-
9. Moreover Manasses shedde innocent blood ouer much, till he filled vp Jerualem vnto the mouth.
10. And he did the thing that pleased the Lorde, and he walked in all the ways of his father Dauid, and declined not neither on the right hand, nor left.
11. And Hechias the hy prieft faid vnto Saphan the scribe, I haue found the booke of the law in the house of the Lorde, & Hechias gaue it to Saphan the scribe, and he read it in.
12. And when they feared the Lorde, they did fete also their Gods, according to the maner of the people from whence they were brought, &c.
13. Even vnto this present day they followe the auncient custome, they feare not the Lorde, neither keep his ceremonies, &c.
14. And make prayer for the rele that be found.
15. It came to passe in that night, the Angell of the Lorde came & stroke in the campe of the Affrians one hundredth powerfoure & fue thou-
16. Lorde, &c. &c.
17. Vria &c.
18. Lorde.
19. Lorde.
20. Then Hechias turned his face to the wall, and he prayed to the Lord.
21. Thus they feared the Lorde, and appointed our prieftes out of themselves for the he places, &c. 5. 2. 13.
22. And when they feared the Lorde they did fete also their Gods, according to the maner of the people from whence they were brought, &c.
23. And when they beganne to dwell there, they feared not the Lord, & the Lorde sent Lions vnto them that they might kill them.
24. 4. 10. 23.
25. And when they beganne to dwell there, they feared not the Lorde, & the Lorde sent Lions vnto them that they might kill them.
26. Thus they feared the Lorde, and appointed our prieftes out of themselves for the he places, &c. 5. 2. 13.
27. 4. 10. 23 & 4. 15. 22.
28. And when they feared the Lorde they did fete also their Gods, according to the maner of the people from whence they were brought, &c.
29. 3. 2. 12.
30. Even vnto this present day they followe the auncient custome, they feare not the Lorde, neither keep his ceremonies, &c.
31. The Lorde do so, and so vnto me, if the head of Elizei the fon of Saphat shall stand vpon him this day.
32. 2. 8. 24.
33. 1. 14. 8. 11.
34. 1. 14. 11.
36. Behold, I a mountaine full of horees & chariotes of fire round about Elizei.
37. 1. 14. 7. 8.
38. 1. 14. 7, 8, 11.
39. 2. 8. 24.
40. 1. 18. 4.
41. And when letters came vnto the Lord which the horees of the Lorde hath spoken, &c.
42. 1. 18. 4.
43. 4. 10. 23.
44. 4. 10. 23.
45. 4. 10. 23.
CHRONICLES.

2.8 2 And ye forgot thee of the Lord our God.

4.15

2. CHRONICLES.

19.6 See what you do, sayd he, you do not execute the judgement of man but of the Lord. 4.20.4

& 4.20.6

The 2. of Esdres, otherwise called NEHEMIAH.

4. 4 And after this I had heard these things, I sat downe and wept and I bewailed many daies, and did fast and pray before the face of the God of heaven.

4.12.16

5 I pray the Lord God of heaven, mighty, great, and terrible, which keepst covenant and mercy with them that love thee, &c. 3.17.5

7 We have bene caried away by vanity, and have not kept thy commandements, ceremonies, & judg- mentes, which thou commaundest us by thy servant Moses. 3.4.11

9 14 And declarest unto them thy Sabbath to be sanctified. 2.8.29

IO B.

1.6 Now on a day when my children of God came before the Lord, Sathan was also amongst the. 1.14 17. & 1.14.19. & 1.18.1. & 2.4.5

12 The Lord said therefore to Sathan, behold, all things that he hath be in thy handes, only stretch not out thy hand upon him. 1.17.7

17 And hee speaking, there came an other and sayd the Chaldees made threebads & inuaded thy Camels, and carried them away, and killed the boyes with the sword, and I on- ly have fled that I may tell it thee. 2.4.2

21 The Lord hath gien, the Lord hath taken away, the name of the Lord be blessed. 1.17.3. & 1.18.1. & 1.18.3. & 2.4.2


4.17 Whether shall a man be justified in coparison of God, or shall a man be purer than his maker? 3.12.1

17 Beholde, they which serve him be not fedfaft: And he found wicked- nes in his Angels. 3.12.1 & 3.17.9

19 Howe much more, they which dwell in houses of clay, which have an earthly foundation, shall be consumed, even as a moth. 1.15.1. & 1.15.

2. & 3.12.1

17. Blessed is the man that is corrected of the Lord: reprooue not therefore the correction of the Lord. 3.4.3

9.2 I knowe for a truth that it is so: And that man shall not be justified in comparison of God. 3.12.2

20 If I would be justified my selfe, my mouth shall condemn me: if I wold shewe my selfe innocent, he should make mee manifest to be wicked. 3.17.5

10.15 And if I shall be wicked, it is woes with me: and if I be iuft, I will not lift vp my head, being filled with affliction and miserie. 3.14.16

12.18 He loosteth the coller of kings, and he girdeth their raynes with a corde. 4.20.28

20 He changeth his speech of the faith full, and taketh away the learning of the ancients. 2.4.4

13.15 Although he shall kill me, I will trust in him. 2.10.19. & 3.2.21

14.4 Who can make cleane of un- cleane? not thou onely which art alone. 2.1.5. & 3.12.5

15 Short be the daies of men, the number of his months is with the: thou hast ordained the limits thereof, which can not be pased. 1.16.9

17 Thou haft sealed vp my wicked- nes as in a bagge, & thou haft had care of my iniquitie. 3.4.29

15.15 Beholde, amongst his Sainctes there
The Table.

there is none immutable, & the
heavens be not cleane in his sight.  3.12.1
16. Howe much more abominable
and vnprofitable is man, which drink-
eth iniquitie as water.  3.12.1.5
19.25. I know that my redeemer liueth
and that I shall rise out of the earth
in the latter day.  2.10.19. and 3.
25.4
26. And I shall bee compassed about
againe with my skinne, & I shall see
God againe in my flesh.  2.10.19
27. Whome I my selfe shal see, & my
eyes shall beholde and none other,
&c.  2.10.19
21.13. They lead their dayes in hap-
pines, and in a moment they goe
downe to the grave.  2.10.17
25.5. Beholde the Moong doth not
shine in his sight, and the Stars be
not cleane.  3.21.1
26.14. Lo, these be part of his wayes:
but howe little a portion heare wee
of him? And who can understand
his fearfull power?  1.17.2
48.12. Where is wisdom founde, &
what place is there of understanding?
1.17.2
21. It is hid from the eyes of all living,
from theeoules of the aire it is also
23. But GOD understandeth the
way thereof, and he knoweth thy
28. And he saide unto man, beholde,
the fear of the Lord is wisdome,
and to depart from cuill is und-
derstanding.  1.17.2 & 3.2.26
34.30. Who causeth an hypocrite to
raigne for the sinnes of the people.
4.20.25
36.27. Who restraineth the drops of
raine, and pouerth downe flowers
in manner of streames.  1.5.5
41.2. And who gave me first that I
shoulde give him againe? all that is
vnder the heauens be mine.  3.14.5.

P S A L M E S.

1.x. The man is blest that hath not
led his life according to the
counsell of the wicked, neither that
hath abidden in the way of sinners.
3.17.10
2. But his will is in the Law of God,
& in his lawe will he meditate day &
night.  2.7.13
2.2. The kings of the earth flock to-
gether, and the princes assembled
in one, against the Lord, & against
his appointed.  2.16.3
3. Let vs breake the bandes a funder,
and let vs throw from vs their yoke,
Ibidem.
4. Hee that dwelleth in heaven shal
laugh them to scorn, the Lord shal
have them in derision.  1.5.1 and 2.
16.3
8. Aske of me and I will giue thee the
genuls for an inheritance, and for
thy possession'y ends of the earth.
2.11.11.
9. Thou shalt rule them with an iron
rod, and thou shalt breake them as
an earthen vessell.  2.15.5. and 4.1.
19
12. Lay holde of discipline, leaft that
the Lorde be angrie, and you perish
from the right way.  2.6.2. & 4.20.5
& 4.20.29
3.5. I slept and slumbered, and rose
up againe, because the Lord toke v-
pon him to keepe me.  3.2.37
4.7. The light of thy countenance hath
been sealed vpon vs.  1.11.14.
5.4. I will be early present before thee
& I will waite: for thou art a God 
louell not iniquitie.  3.20.12
8. I will enter into thy house in thy
multitude of thy mercie, and I will wor-
ship at thy holy temple in thy fear.
3.2.23. & 3.20.11.
6.1
6. O Lord reprooue mee not in thy furie, and correct mee not in thine anger. 3.3.32
7.6. Arise O Lorde in thy anger, and bee thou exalted in the quarters of my enemies, &c. 3.20.15
9. Judge mee O Lorde according to my righteounes, and according to the innocencie of my cause.3.17.14
3. Thou haft made perfette thy prayers by the mouth of infants & fuelings. 1.16.8
5. What is man that thou art mindful of him? or the son of man that thou dost visite him? 1.5.3. and 2.13.2
9.10. And they may trust in thee, that haue known thy name. 3.2.31.
10.13. Hee saide in his hearte, God hath forgotten, hee hath turned away his face that hee should not see at the end. 1.4.2
11.4. The Lorde in his holy temple. 1.5.1
12.2. They haue spoken vaine things euery man to his neighbour; deceitfull lips, &c. 4.14.8
7. The wordes of the Lorde, are pure words: as silver tried in a fornace of earth fired vii. folde. 3.2.15
14.1. The soliue man said in his heart, there is no God. 1.4.2
3. The Lord looked from heauen vpon the children of men, to se if there were any that understoode or sought after God. 3.14.1
4. There is not that doeth good, no not one. 2.3.2
15.1. Lorde who shall dwell in thy tabernacle? or who shall rest in thy holy hill? 3.17.6. & 3.24.8
2. Hee that walketh without spot, and worketh righteounes, which speaketh the truth in his heart. 3.6.2
16.2. Thou art my God and haft not neede of my goods. 2.8.53.
3. To thy faintes that be in earth all my delight is in them.1.11.14. & 3.8.
53. & 3.7.5
5. The Lorde is the portion of my inheritance & cup, thou art hee that dost restore vnto me my inheritance. 2.11.2. & 3.25.10
10. Thou shalt not leue my soule in hell, neither shalt thou suffer thy holy one to see corruption. 3.25.
17.1. Heare O Lord righteounesse: giue care vnto my prayer. 1.17.14
3. Thou haft proued my heart and visited it by night, thou haft tried mee by fire, and haft not founde in mee inquitie. Ibidem.
15. I will appeare in righteounesse before thy preidence, I shall be satisfied when thy glory shall appear. 2.10.17. & 3.25.10
18.1. I will loue the O Lord my fortitude. 3.10.18.
20. And hee brought me into largenes: he made me safe, because hee would 3.17.5
21. And the Lord shall giue vnto me according to my righteounesse, & according to the purenes of my hand shall he giue vnto mee. 3.17.5. & 3.17.14
28. Because thou dost fauete the humble & thou shalt bring low the cies of the proud. 3.12.6
31. The worde of the Lorde is tried by fire, he is a defender of all that trust in him. 3.2.15
19.1. The heauen shew forth thy glorie of God. 1.5.1. & 1.6.4
8. The lawe of the lorde is pure, converting soules: the testimonie of the lorde is faithfull, giuing wise-dome to the simple. 2.7.12. and 4.8.6
13. Who vnderstandeth his faultes, cleanse me from my secretes sinnes. 3.4.16. & 3.4.18. & 3.17.2
20.3. Let him remember all thy offerings,
The Table. Psalms.

3.10.18. Remember Who And 7. 3-i0-J 1 3.2146 3.20.7. & 3.17.2 & 3.20.11.
2.3.17. This is the generation of them that seek thee. 3.24.8
25.1. Vnto thee, O Lord, haue I lift vp my soule. 3.20.5
6. Remember O Lorde thy tender mercies and louing kindness which be for ever. 3.20.9
7. Remember not the faults & igno-
rances of my youth, but according to thy kindnes I remember thou me. 3.3.18 & 3.20.9
10. All the ways of the Lord are mercie & trueth to them that seeke after his will, &c. 3.20.7 & 3.17.2
11. For thy name sake, O Lorde, thou shalt be mercifull vnto my sin, for it is great. 3.17.2
18. Looke vpon my afflictio & travaile, & forgiue all my finnes. 3.20.9
26.1. Judge mee O Lord, for I have walked in my innocencie: & trusting in the Lorde, I shall not flyde. 3.17.14

Prove me Lord, & trie me, examine my raines and heart. 3.21.46
5. 3.20.17. I haue hated the congregation of the wicked, & I will not sit with the vngodly. 3.17.14
8. O Lord I haue loued the beautie of thy house, & the place of the habitation of thy glory. 1.11.14
9. Deftroye not my soule with the wicked, & with men of, &c. 3.20.36

27.1. The Lorde is my light & my health whom shall I feare? 1.17.11
3. If campes shal stonde against me, my heart shall not feare. 1.17.11
10. My father & mother hath forfaken mee but the Lorde hath taken mee vp. 3.20.36
14. Hope in the Lord & be strong & he will comfort thy heart, & trueth in the Lord. 3.2.17
28.8. The Lorde is the strength of his people, and the strength of the salvation of his annoynted. 2.6.2 & 2.6.3
29.3. The voice of the Lord is vpon the waters, the God of maieftie hath thundred, the Lord (is) vpon great waters. 1.6.4
30.6. Weeping may alioide at euening, but joy commeth in the morning. 1.10.8
7. And in my prosperitie, I saide, I shal never be moued. 8. For thou O Lord of thy goodnes didst giue strenthe vnto my beauty thou turnedst thy face fro me, & I was troubled. 3.8.2
31.1. I haue trusted in thee O Lord, I shal not be confounded for euers: deliver mee in thy righteoussesse. 3.11.12

6. I commend my spirite into thy hands, thou haft redeemed mee, O Lord God of trueth. 3.20.26
D d d d 16 My
Psalms

The Table:

16. My lottes are in thy handes. 1.17. 11
23. I said in the heat of my minde, I
am cast out from the face of thine
eyes. 3.1.4
32.1. Blessed are they whose iniqui-
ties be remitted, & whose sins are
covered. 3.4.29. & 3.11.11. & 3.14
11. & 3.17.10
5. I haue made my fault knowe vnto
thee, & I haue not hid mine vn-
righteousnesse. I haue said, I wil ce-
selie against my selie vnto the Lord.
mine iniquities, &c. 3.4.9
6. For this shal every one that is holy
in time conuenient, &c. 3.20.7. &
3.20.16
33.6. The heauens were eftablished
by the worde of the Lord, & by the
spirtie of his mouth all the powers
of them. 1.13.15. & 1.16.1
12. Blessed is the people whose God is
the Lord, a people whom he hath
chosen for an inheritance vnto
himselfe. 2.10.8. & 3.2.28. & 3
21. 5
13. The Lord looked from heauen &
saw all the children of men. 1.16.1
18. Beholde, the eyes of the Lord
be vpon them that feare him, and
vpon them that truft on his mer-
cie. 3.20.40
22. O Lord let thy mercie be vpon
vs as we truft in thee. 3.20.12
34.7. This poore man cried, & the
Lord heard him, and he faue him
from all his tribulations. 3.20.26
8. The Angel of the Lord pitcheth
round about them that feare him,
& he shal deliver them. 1.14.6. &
1.14.8. & 3.20.23
15. Depart froe cuil & do good. 3.3.8
16. The eyes of the Lord be vpon
iust, & his cares to their praiers. 1.
16.7. & 3.20.3. & 3.20.10
17. The countenance of the Lord
is vpon them that doe cuil, that he
may roote from the earth their
memorie. 1.16.17
22. The death of the wicked is cuil,
2.10.14. & 2.10.18
23. The Lord redeemeth the soules
of his feuerants. 2.10.16
36.1. The wicked man saide to him
selfe that he might do cuil: there is
no feare of God before their eyes.
1.4.2
2. For he hath done deceitfully in his
owne sight, that his iniquitie may
be found to hatred. 1.4.2
6. Thy mercie, O Lord, reacheth vnto
the heauen, and thy truthe vnto
the cloudes. 3.2.7
7. Thy judgements are wondorous
deepe. 1.17.2. & 3.23.5
10. With thee is the fountain of life
and in thy light we shal see light. 2.
2.20
37.7. Be subject to the Lord and en-
treat him. 3.2.37
12. For because those that be blessed
of him, shal possess the earth: but
they that be curfed of him, shal per-
rieth. 2.1.2
38.1. O Lorde in thy wrath reprove
me not, neither in thy anger cor-
rect me. 3.4.32
5. Mine iniquities haue gone ouer my
head, & as a beautey burden they
haue wade 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 selie before I depart, and be no
more. 3.20.16
40.4. And he put in my mouth a new
song, a verfe to our God: many shal
see & feare, & they shal trueth in the
Lord. 3.20.26. & 3.20.28
6. Many haft thou made, O Lord, thy
Psalmes

7 Thou wouldest not sacrifice and offering, but thou madest unto me cares. 3.2.10
8 Then I sayde, behold, I come: it is written of me in the chapter of the book. 2.16.5
9 I defired to doe thy good will, O my God, and thy law is in the midst of my heart. 2.16.5
10 And all the daughters of Tyrus with the rich of the people, shall do homage before thy face with gifts. 1.11.15
11 God is our refuge and strength, our helper in time of tribulation. 2.37
12 For all that we will not fear, while the earth is troubled, and the mountains be carried into the heart of the sea. 3.2.37
13 God is in the midst thereof, it shall not be moved. 4.1.3
14 The Lord is high and terrible, a great king above all the earth. 1.13
15 He hath chosen vs to his inheritance, the beautie of Jacob whom he hath loued. 3.21.5
16 As we haue heard, so we haue seene in the citie of the Lorde of power, in the citie of our God: God hath built it for euer. 1.11.14
17 According to thy name O God, such is thy praise through out the earth, thy right hand is full of righteousness. 3.20.41 & 4.16.32
18 Thy that trust in their owne strength, & glory in the multitude of their riches. 2.10.17
19 He can by no means redeem his brother, he shall not pay his ransom to God. 2.10.17
20 When he shall see wise men dy, & ignorant persons and fools perish. 2.10.17
21 For thy sake be we slain, all the day long, we be esteemed as sheep for the slaughter. 3.25.3
22 Thy seat, O God, endureth for euer, the rodde of thy kingdom is a rodde of direction. 1.53.9
23 Thou hast loved righteousness and hated iniquity, therefore God thy God hath annointed thee with the oyle of gladnesse above thy companions. 2.155. & 4.19.18. & 4.20.
12. The building of them from generations to generations; they called their names by their kids. 2.10.17

13. And man when he was in honor, knew not thereof: he waspared unto foolish beasts, and hee was made like unto them. 2.10.17

14. This way unto them is the stumbling block of them; and afterwa...
he shall dwell in thy courts, &c. 3.21,5

68.19. Thou art gone vp on hy, and hast led captiuite, &c. 1.13.11

21. Unto the Lord God belong the issues of death. 3.25.4

36. Thou art terrible O God out of the holy places: the God of Israel hee gueeth strength to the people. 1.11.14

69.3. I am sonke downe into a depe mier, in the which there is no bottome, &c. 4.7.13

5. That I am constrained to repaye that I tooke not. 2.16.5

22. For they gave me in my meate gall: and when I thirsted they gave me vineyer to drinke. 4.17.15

29. Let them bee wiped out of the booke of the liuing, & let them not be written amongst the iuft. 2.10, 18.8.3.24.9

71.2. For thy righteousnesses sake rescue me, & deliver me. 3.11.12

72.8. He shall rule from sea to sea, & from the fluddes vnto the ends of the earth. 2.11.1

11. And all kings shall worship him, and all nations shall serve him. 4.9.1

73.2. It wanting but a little but my feete were ready to fall, my steps had almost slidden. 2.10.16. & 3.9.6

17. Until I entred the secrete places of God, and I understoode what should become of them at the last. 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 wouldest 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 he shew vs his mercies in displication? 3.2.17

11. At last I thought, this is my infirmity, the right hande will change the course of the most high 3.2.18

78.8. And let them not be as their fathers, a disobedient and rebellious nation, a generation yet not their hearts aright, and whose spirits never beleued God truely. 2.5.11

36. They flattered him vther countries, but they lyed vnto him with their tonges. 3.3.25

37. Their heart was not right toward him, neither were they faithfull in his covenant. 3.3.25

49. He cast vpon them the fiercenes of his anger, violence, indignation, and vexation, by the sending out of evil spirits. 1.14.7

60. That he might leave the Tabernacle Silo, the Tabernacle where he dwelt amongest men. 2.6.2

67. And he put away the Tabernacle of Ioseph, & chose not the tribe of Ephraim. 2.6.2. & 3.21.6

70. And he chose Davuid his servant, from the foldes of sheepe tooke he him. 2.6.2

79.9. Help vs, O God of our salvatiō, for the glorie of thy name, & deliver 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 set forth thy praise. 3.7.10

Ddd 3 80.2
8.2. Thou which sittest betwixte the Cherubins shew thy brightnesse. 1.13.24. & 2.8.15. & 4.1.5.
4. Turne vs againe O God, & caufe thy face to shine that wee may be sauid. 3.2.28.
5. O Lord God of hostes, how long wilt thou be angrie against thy prayer of the people? 3.20.16.
6. Let thy hand be with the man of thy right hande, with the sonne of man, whom thou hast made strong for thy selfe. 2.6.2.
7. I am the Lord thy God which have brought thee out of the land of Aegypt. 3.2.31.
8. God standeth in the assembly of Gods, he playeth his judge in the midst of gods. 4.20.4 & 4.20.6 & 4.20.29.
3. Reuenge the poore and fatherles, let loose the miserable & afflicted. 4.20.9.
4. Deliuer the feeble & needy from the hands of the wicked. 4.20.9.
6. I haue said, you are gods, and you are all sons of the most high. 1.14.5 & 4.20.4.
8.4.2. O Lord of hostes, how amiable are thy Tabernacles. 4.1.5.
3. My soule longeth & fainteth for thy courts of the Lord, my heart & flesh crieth vnto the living God. 2.11.2.
8. They shall goe from strength to strength, eche of them shall appear before God in Sion. 4.17.21.
86.2. Keепe my life because I am one that dooth 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 call vpon thee. 3.2.29.
11. Direcute mee O Lord in thy wayes, then shall I walke in thy truth: constraine my heart that it may feare thy name. 2.2.27. & 2.3.9.
88.17. Thy furies hath passed ouer me, and thy terrors haue destroyed me. 3.4.34.
89. 4. I haue made a covenaut with my chosyn, I haue sworne to Dauid my seruant. 4.1.17.
5. Thy seede I will eftablish for euer, and will sett vp thy throne from generation to generation. 4.1.17.
31. If his children forswyke my lawe, and walke not in my judgements. 3.4.32 & 4.1.27.
32. If they breake my statutes, & kepe not my commandements. 3.4.32.
33. I will visithe their transgressions with the rode, and their iniquities with whips. 3.4.32 & 4.1.27.
34. And my louing kindness wil I not take from him, neither will I falifie my truth. 3.4.32 & 4.1.27.
36. I haue once sworn by my holines, I will not faile Dauid. 2.15.3.
37. His seede shall be for euer: and his throne shall be before me as thy sunne. 2.15.3.
38. It shall abide sure as the Moone, which is a sure witness in heaven. 2.15.3.
90. 4. A thousand yeres is before thee as yesterdai which is pait, 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 daies were spent, thou being angrie we ended our yeres sooner than a thought. 3.25.12.
11. Who knoweth the power of thine anger? as every man feareth thee, so is the indignation of thy anger feared towards them. 3.25.12.
91.1. The man sitting in the secret of the most high, shall abide vnder his shadow of the almighty. 1.17.6 & 2.8.42.
3. For he will deliuer thee from the snare of the hunter, and from the noisome pestilence. 11.11.
11. For
For he will command his Angels for thy sake, that they keep thee in all thy ways. 1.14.6. & 2.8.42. & 3.20.23

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. 3.20.14

Howe great are thy works O Lord, wonderfull profounde be thy counsels. 2.10.17

A dullerd doeth not knowe this, neither doth a foole understand it. 5.9

The iuft shall flourishe as f Flame, and fhal growe as a Ceder in Libanus. 2.10.17

Thofe that be planted in the house of the Lorde, shall flourishe in the courtes of our God. 2.10.17

The Lord is king, and is clothed with majestie, he hath, I say, put on strength, & hath girded himself; the worlde also shall bee so established that it can not be moved. 1.6.3

Holiness be commeth thy house O Lorde, for ever. 1.6.4

The Lorde knoweth that the thoughtes of man are vaine. 2.2.25 & 3.14.1

Happy is the man O Lorde, whom thou haft chastened, & whom thou haft instructed in thy lawe. 3.4.34

In the passions of many thoughts, within me thy cófortes recreated my soule. 3.20.7

If to day you shall heare his voyce. 3.2.6

Harden not your heartes as in Me ribah, and in the day of Maffa in the wildernesse. 2.5.11

Say amongst the nations, the Lord reigneth, and the worlde shall be established that it shake not, &c. 1.6.3

The Lorde reigneth; let f earth rejoice: & let the multitude of the lles be glad. 1.6.3

Worshippe him all yee gods. 1.13.11

The Lorde keepest the soules of his Sainctes, he will deliver the out of the handes of the wicked. 2.10.16

Light is sowe for the righteous, and gladnes for them that be of an uprighnt heart. 2.10.16

The Lorde raigneth, let the people tremble: he sitteth betweene the Cherubins, let the earth be moved. 1.6.3. & 2.8.15

Exhalt the Lord God and fall down before his footestoole: for he is holy. 1.11.15. & 4.1.5

Exalt the Lorde our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15

Knowe ye that the Lord is God: he made vs and not wee our selves: we be his people and the fleete of his pature. 2.3.6. & 2.21.5

I will let no wicked thing before mine eyes, I hate them that fall a way, they shall never cleue unto me. 4.20.9

Betime will I despoyle all the wicked of the lande, that all wicked doers, may be cut off from the city. 4.20.10

Thou wilt arise, thou maift haue mercy on Sion. 1.13.11

And all nations shall fcape f name of the Lord, and all the kings of the earth thy glory. 1.13.11

And hee shall haue consideration of the prayer of the humble and not despife their prayer. 3.20.18

The which shalbe written for generatyon to come: and the people that shalbe created, shall praise the Lorde. 3.20.28

That men may celebrat the name of the Lorde in Sion, and his prase D d d. 4.
The Table.

25 Hee turned their heartes to hate his people, that they might deale craftily with his servants. 3.21.5

106.3 O blessed which keepe judgemen, and which doe always that which is right. 3.17.10

4 Remember me O Lorde, with the sauour wherewith thou fauorest thy people, & haue regarde of me, with thy lauing helth, that I may see the happinesse that is prepared for the elect, & that I may reioyce 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 righteousnesse for euer. 3.17.7,8

37 For they killed their sones and daughters, for sacrifices to devils. 4.

13.17

46 And made them be fauored of all them that ledde them captives. 2.4.

3.20.43

47 Saue vs O Lorde our God, and gather vs fro among the nations, that we may confesse thy holy name, & celebrate thy prayers. 3.20.28

107.4 Which wandred in the deserts, in the solitarie place thorow pathes, who found not a citie to dwell in. 3.

5.7

6 They cried vnto the Lorde in their perils, who deliuered them out of their anguiishes. 3.20.15

13 Then they cried vnto the Lord in their trouble, and he deliuered 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 commandemente, doth stirre vp the stormy winde, which

26 For first, thou layedst the foundations of the earth: and the heavens be the worke of thy handes. 1.13.11 & 2.10.15

27 The which shall perish, but thou doest abide, & all things shall waxe old as a garment. 2.10.15

28 But thou art the same for ever, & there shall be no ende of thy yeares. 2.10.15

103.8 The Lord is full of compassion and mercy, fowle to anger, and of much mercy. 3.2.29

17 But the louing kindenesse of the Lorde endureth for euer and euer, towards them that feare him. 2.10

15

20 Shew forth the Lorde, ye his Angels which excell in power, execute his will in obeying the voyce of his wordes. 1.14.5 & 3.20.43

104.2 He is clothed with light, as with a garment. 1.5.1

4 Which maketh his spirites his embassadors, & his ministers a flame of fier. 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 vpon thee, that thou maist giue them their meat in due time. 1.16.1

28 And thou giuing, they doe gather: and thou opening thy hande, they be filled with good thinges. 1.16.1

29 But if thou hide thy face, they are troubled: & if thou take their Spirit from them, they dy, & they be turned into duff. 1.16.1

30 Againe, liuing things be created if thou send forth thy Spirit, and thou doest renewe the face of the earth. 1.16.1

205.4 Seeke always his face. 4.1.5

6 O ye seed of Abraham which loite him, ye sones of Iacob which be his elect.
The Table.

Psalms

which doth lift vp on him, the waues thereof. 1.16.7

29. And the storme being still, he maketh the sea calm, so that the waues cease, &c. 1.16.7

40. For God poureth contempt upon princes, & maketh them to erre in desert places out of the way. 2.18.2, & 2.17. & 2.4.4

43. Whosoever therefore is wise, will remember these things, and he will consider the lousing kindnes of the lord. 1.5.7.

110.1. The lorde faide vnto my lord, sit thou on my right hande, vntill I make thy enemies thy foote stool. 2.15.3, & 2.16.16

4. The lorde sware, neither repenteth it him, that thou art an everlasting priest according to his order of Melchisedek. 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 daede bodies, where he shall smite the heads ouer many nations. 2.15.5

111.1. I will praise the lorde with my whole heart, in the assemblie and congregation of the iust. 4.14.8

2. Great are the workes of the lord, which are inquired out of all them which bee delighted therewith. 1.18.3

10. The beginning of wisdome is the feare of the lord. 2.3.4, & 3.2.

212.1. The man is blest that feareth the lorde, and is greatly delighted with his commandements. 3.17.10

6. The memorie of righteousness shall remaine vntil. 2.10.16

9. His righteousness shall remaine for ever, and his name shall be exalted with glory. 2.10.16

10. The wicked shall not attaine that that they desire. 2.10.16

113.6. And he doth abase himselfe, to behold things in heauen & in earth. 1.16.5

7. Who raiseth vp the feeble out of the dust, & lifteth the poore out of the durt. 1.5.7

9. Which maketh the barren woman to dwell with a famillie, 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 siller and golde, a worke that was wrought out by worke of man. 1.11.4

8. To whom they be like that make them, and so is hee, whosoever trusteth in them. 1.11.4

116.1. I loue 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 beneficall vnto thee. 3.21.7

12. What shall I repay the lorde for all his beneites bestowed on me? 3.20.28

13. The cup being taken, wherewithal thankes being giuen, I will call vp the name of the lorde, for receiued saluation. 3.20.28

14. And I will pay my vowes now vnto the lorde before all his people. 4.15.4

15. For precious in the sight of his lorde is the death of his saints. 2.10.14, & 2.10.18

18. I will pay my vowes nowe before all the people. 4.13.4

117.2. For his louing kindnes doth excell toward vs, & the truth of the lord shall continue for euer. 3.2.7

118.6. The Lord standing with mee, I will not feare whatsoever man doth in dueour to bring against mee. 1.17.11

18. The lord hath chastened me for, but he hath not suffred me that I should die. 3.4.52

25. Ah lorde, saue I pray thee; Ah lorde giue
Psalms.

The Table.


2. 6. 2.

26. We with vnto him al good things that commeth in the name of the Lord and we have wished vnto you good things out of the house of the lorde.

2. 6. 1

119. 1. O blessed be they which in their life walking doe keepe the straight way, according to the lawe of the Lorde.

3. 17. 10

10. When I doe seeke thee with all my heart, let me not stray from thy commaundements. 2. 2. 25. and 4.

14. 8

34. I am delighted in the way of thy testimonies, more than in all riches.

3. 2. 15

18. Pull the veile from my eyes, that I may see the wonderful wisedome that is hid in thy law.

2. 2. 21

34. Teach me that I may holde thy law, and that I may keepe it with all my hart.

2. 2. 25.

36. Incline my hart vnto thy testimonies, and not to couetousnesse. 2. 3. 9.

& 2. 5. 11

41. And let thy longing kindnes come vnto me, and thy saluation, according to thy word.

3. 2. 31

43. And take not altogether out of my mouth the worde of truthe, for I looke for thy judgements. 3. 2. 17

71. It was good vnto mee that thou didest humble me; y I might learne thy righteousness.

3. 4. 32

76. I pray thee that thy longing kindnes may happen vnto mee, that it may comfort mee, according to thy worde, that hath giuen hope vnto thy seruant.

3. 3. 4. & 3. 20. 14

80. Let my heart bee holy in thy features, that I be not ashamed.

2. 2. 27

89. Thy word, O lord, abideth euerlafting in heaven.

4. 8. 6

103. Howe sweeter is thy worde vnto my taffe, truely vnto my mouth it is more sweeter than hone.

3. 15

105. Thy word is a lanterne vnto my seete, & a light vnto my wayes.

1. 7. 17

2. 17. 12. & 4. 8. 6

111. Thy testimonies haue ben vnto mee as an euerlafting heritage, for they bee the joy of my hart.

3. 2. 15

112. I haue set my minde vpon thy decrees that I might keepe them vnto the end, and that for euer.

2. 5.

117. Wherefore I haue loued thy precepts more than golde.

3. 2. 15

133. Frame my steps according to thy worde, and let no vanities have rule ouer me.

2. 3. 9.

121. 4. Beholde he neither slumberth nor sleeppeth that keepeth Israell.

3. 20. 3

130. 1. From the depth of euils I haue called vpon thee, O Lorde.

3. 20. 4

3. If thou O lorde wilt marke iniquitie, O lorde who shall stand vnder it?

3. 12. 1. & 3. 17. 14

4. But with thee is mercie, and therefore thou art feared.

3. 3. 2. & 3. 16.

131. 2. It were euil with me, if I haue not compared and judged my soule like vnto a wained childe with his mother, and my soule in mee is like vnto a wained childe.

3. 7. 9

132. 2. Bee thou mindful, O lorde, of all things with the which David hath bin afflicted.

3. 20. 15

7. Let vs goe vnto his tabernacle and worship before the footstool of his feete.

4. 1. 5

11. O the fruite of thy body will I set vp thy throne.

2. 15. 3

13. The Lorde hath choisen Sion, and hath taken it vnto him for a feate.

4. 1. 17

14. This is my rest for euer, here will I dwell because I haue choosen her.

4. 1. 5.
1.11. Because the Lord hath commanded that there shall be their blessing and life everlasting. 2.11.2

3.15. The idols of the gentils bee silver & gold, a work brought forth by the hands of men. 1.11.4

3.8. I will confesse thee with all my whole heart, and before the judges will I praise thee. 4.14.8

2. I will confesse thy name for thy loving kindness, and for thy truth. 3.2.7.

8. Forsake not the workes of thy hands. 3.24.6

149.14. Surely the righteous will praise thy name, and the vertuous will 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 Lord I call vnto thee, & say: thou art my hope and portion in the land of the living. 2.11.2

8. And I will bee vnto the just as a crowne, because thou hast bene beneficial vnto me. 3.20.26

143.2. Deale not with thy servant O Lord according to the law, for there is none living just before thee. 2.7.5.&3.12.2.&3.14.16. &3.17.14.8.3.20.8

5. Yet I remember the times past, I meditate of all thy workes. 3.2.31.

144.15. Blessed bee the people y lue to, yea blessed be the people whose God is the Lord. 2.10.8.&3.2.18

145.3. Great is the Lord & most worthy to be praised, whose greatness is unsearchable. 1.5.8

5. I will take of the comelines of the majestic of thy glorie, & of thy admirable workes. 1.5.8

8. The Lord is gracious and merciful, patient and of great goodnes.

10. The Lord is good vnto all, and his mercie excelleth all his workes. 1.5.5.

13. Thy kingdom is an everlasting kingdom, & thy dominion doeth raine throughout all ages. 1.13.24.

18. The Lord is mercie to all that calleth vpon him, yea to all that calleth vpon him in truth. 3.20.3. and 3.20.7.& 3.20.14

19. He doth whatsoever they would that feare him, and he heareth their cries and saueth them. 3.20.5. & 3.20.13

147.9. Which giueth to beastis their food, and to yong rauens that calleth vpon him. 1.16.5

10. He doth not allow of the strength of a horse, and is not delighted with the legges of man. 2.2.10

20. He hath not dealt thus with all nations, neither hath hee declared vnto them his judgements. 3.21.6

PROVERBES.

1.7. The fear of the Lord is the beginning of knowledge. 3.2

2.21. The righteous shall inhabit the earth, & the upright shall live long therein. 2.11.2

22. But the wicked shall be cut from the earth, and the transgressors shall be vterly taken therefrom. 2.11.2

3.11. Beware thou bee not against the chasticement of the Lord, my son, neither doe thou loath his corrections. 3.4.32. & 3.8.6

12. For whom the Lord loveth, he doth chastise, and he is delighted with him as a father with his child. 3.8.6

8.15. By me Princes raigne, & kingses decree justice. 4.20.4.7

22. The Lord posseffed mee in the beginning of his wayes, I was then before his workes. 1.13.7

23.
PROVERBS

23. I was ordained from euerlastinge,
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 abounde with waters. 1. 13.
7.8.2.14.8
9.10. The beginning of widowedome is
the feare of the Lord. 3.2.26
10.7. The memorie of the Luft is law-
dable, but the memorie of the wick-
ed is sightie. 2.10.18.3.17.15
12. Hatred doeth brede occasione of
contention, but loue couereth all
trespasses. 3.4.31.3.4.36
12.14. It shall be gien to euery man,
according to his worke. 3.18.1
23. In the path of righteousnes is life
and the same doeth not leade you
to death. 3.17.15
13.13. Hee that feareth the com-
mandement, shall be rewarded. 3.
18.1
14.21. He that commeteth his neigh-
bour, sinneth: but hee that dealeth
kindly with the afflicted, is blest. 3.
17.10
26. In the feare of the Lord is an aflu-
ed strength, & it shall be a defence
also for his children. 3.14.19
15.3. In euerie place the eyes of the
Lorde doeth beholde the good and
the euill. 4.17.23
8. The Lord doth abhorre the sacri-
fice of the wicked, but the prayer of
the righteous is most acceptable un-
to him. 3.14.8
16.1. Man may dispose his hearte, but
the aunswere of the tongue is of the
Lord. 1.16.6
2. To man all his ways doe seeme to
be cleane in his owne eyes, but the
Lorde doeth dispose the spirite. 3.
12.5
4. The Lord doth worke all thinges
for his owne sake, yea the wicked
also against the day of euill. 3.23.6
6. By mercie and truth iniquitie shal
be forgiven, and by the feare of the
Lorde they depart from euil. 3.4.31.
& 3.4.36
9. The heart of man doth deliberate
of his way, but the Lord doth direct
his footsteps. 1.17.4
12. To commit wickednesse ought to
be abominable to kinges: for the
throne ought to bee established by
Justice. 4.20.10
14. The anger of the king is the mes-
senger of death, but the wife man
can pacifie it. 4.20.32
33. The lots are cast into the lap, but
the whole disposing of the is of the
Lorde. 1.16.6
17.1. A feditious person seeketh one-
lty strife, vnto this person a cruell
messenger shalbe sent against him
4.20.10
15. The lorde doeth alke hate as wel
him that doeth cleare the wicked, as
him that doeth condemne the in-
nocent. 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. Hee doth let out vnto the Lorde
whosever doeth good vnto the
poore: & it shall bee required him,
according to his good deede. 3.
18.6
20.7. The just doeth walke in his vp-
rightnesse, his children bee blessed
after him. 2.8.24
8. A king sitting in the throne of judge-
ment, doth chace away euill with
his eyes. 4.20.10
9. Who will say, my heart is cleane,
I am pure from sinne? 3.13.3
12. The hearing of the eare, and the
fight of the eye, both these the Lorde
made. 2.4.7
20. Hee that curseth his father or
mother, his light shalbe put out in
ob-
The Table.  

E C C L E S I A S T E S.

2.11 And I turned myselfe vnto all the workes that my hands had wrought, & to the labour that I had done, & beholde all was vanity and griefe of minde.

3.19 The selfe same things are wont to happen vnto men and beasts: and what manner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thing more excellent the beasts: for why all thing is vanitie

21 Who knoweth whether the spirit of man do ascend upwarde, or the spirit of beast descend downward into the earth?

7.30 God made man righteous: but they being made have followed many vaine thoughts.

9.1 No man knoweth other loue or hatred of all things that is before them.

2 All things come a like vnto all both to the just and wicked, &c.

4 A lyue dogge is better than a dead Lyon.

5 They which lyue, knowe they shall dye, but the dead knowe nothing at all.

6 Both their loue, hatred, and envy, is nowe abolished, neither haue they longer portion in the worlde, of all that is vnder the sunne.

12.7 And the spirtue doth returne to God, which gave it.
The Song of Solomon.

1.14 S Hewe me thy countenance, speak vnto me, for thy voice will be vnto me sweet, & thy countenance loue.

1.15 To what purpose should you be smitten any more? for ye fall away more and more, euery head is sicke, & euery heart is heavy. 3.4.33

10 Heare the word of the Lord ye tyrants of Sodom and thou people of Gomorra heare the law of the lord. 4.1.18

12 Who requireth at your hands: 14.15

13 Bring no more oblations in vaine, incense is an abhominatioun vnto me: I can not suffer your new Moones or Sabaothes, &c. 2.8.34. & 3.14.8

14 My soule hateh thy new Moones and appointed feastes, they make me weary. 4.2.10

15 And when you stretch forth your hands, I will hide my eies from you, & although you multiply your prayer I will nor heare, for your hands be full of bloud. 3.20.7

16 Take away all naughtynes. 3.3.8

17 Learne to doe well, seek ye judgement, releue the oppresed, judge the fatherles, & defend the widow. 2.8.52. & 3.3.8

18 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 woll. 2.4.29

19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10

20 But if you refuse and be rebellious: you shall bee detourned with the sword, because the mouth of the Lord hath spoken it. 2.5.10

2.8 Their land was full of idols, they worshipped the workes of their owne handes, and that which their fingers made. 1.11.4

3.8 Behold the governor of your houses will take from Jerusalem and Iuda the valiant and mightie: even all the strength of bread and water. 1.16.7

3 And I will make children their princes, & effeminate persons shall rule them. 4.2.4.5

4.1 Only let vs be called by thy name and take away our reproch. 3.20.25

5.8 Woe be to them who joyn house to house, and field to field, continuing till there be none left, &c. 1.18.1. &c.

26 And he shall raise vp a signe to the people that be afar of, and will hisse vnto them from the endes of the earth, &c. 3.19.9

6.1 I swore the Lorde set vp a hight throne and lifted vp, and his lower partes did fill the, &c. 1.13.1. & 1.

13.23 2 The Seraphines flode vpon it, euery one had six wings. 1.11.3. & 1.

14.8 5 Woe vnto me, for I am brought to silence, because I am a man having polluted lips. 4.8.3

6 Then flue one of the Seraphins to me, hauing in his hande a burning coale, taken from the altar with the tongs. 1.11.3

9 He sayd, goe and say vnto this people, in hearing ye shall heare & not understand, &c. 1.13.15. & 3.23.13. &

3.24.13 10 Make the heart of this people fat, and make their ears dull, and shut their eyes, leasf they see with their eyes, &c. 2.4.3

7.4 Take
7.4. Take heed, be still, fear not, neither be faint hearted, for the two tailes of these smoking firebrances, &c. 1.17.11. & 3.2.17

24. Beholde, a virgine shall conceive and beare a sonne, and thou shalt call him Immanuell. 2. 6. 3. and 2.

18. It shall come to passe in that time that the Lorde shall hisse for the flies that bee at the vittermost part of the riuere of Egypt, and for the Bee that is in the lande of the Affrians.

2.4.4.

8.14. He shall be as a sanctuiaire: but a stone of offence and a rocke of ruine to the two houses of Israel. 1.

13.11.23

16. Rinde vp the testimonies vnder the lawe among my discipules. 3.22.

17. I will looke for the lorde who hath hid his face from the house of Jacob, and I will looke for him. 3.2.

42

18. Beholde, I and the children whom the Lord hath giuen me, &c.

3.22.10

9.6. A boy is borne vnto vs, a sonne is giuen vnto vs, whose governmet is vpon his shoulder, and his name shall be called Wonderfull, Counsellor, God, the mighty lord, the everlafting father, the prince of peace. 1.13.9. & 2.15.1. & 2.17.6. & 3.

13.4

12. But his hande as yet is stretched out. 4.17.23

10.1. Woe vnto them that decrec wicked decrees. 4.20.19

3. O the rod 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 y hath deferred my wrath will I command him, that he take the spoyle & pray and to ruede them vnder scte like the mire in the streete. 1.8.2

12. It will come to passe when the Lorde will make perfect his whole worke in Sion and in Jerusalem, &c. 1.18.1

15. Shall the axe bose himselfe against him that Heweth therewith? or shall the fawe exalt it selfe against him that moueth it? as if the roddre 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

17.2. And the spirite of the Lorde shall rest quietly vpon him, the spirite of wisdome and understanding, the spirite of counsel & strengthe, the spirite of knowledge & godlimes. 2.15.5. & 4.19.12

3. And hee shall make him prudent in the feare of the Lord, for he shall not judge after the sight of his eyes, neither reproue 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 wate through out all the holy hill, &c. 4.

20.10

10. And at that day the roote of Ieffe shall stande vp for a signe vnto the people, the nations shall seek vnto it. 1.13.13

12.1. I wil praisethee o Lord, because thou art angrie with me, thy wrath is turned away, and thou comfortest me. 3.4.32

14.1. The Lorde shall have composició on Iacob, and will yet chose Israel. 3.21.5

27. The Lord of hoft determining it, who shal disanul it? & when he hath stretched out his hande, who shal turne it away? 1.17.14

19.18. In that day, there shall bee five Cities
Cities in the contrie of Egypt, speaking the language of the Cananits, and shall sweare by the Lorde of hostes, &c. 2.8.23.

19. In that day, the altar of the Lorde shalbe in the midstt of the lande of Egypt. 4.18.4

21. The Lorde shalbe knowne of the Egyptians, and the Egyptians shall knowe the Lorde in that day and do sacrifice and oblations, & shall vowe vvoes vnto the Lord, and perfome them. 4.18.4.

25. Whom the Lorde of host hath blessed, saying: blessed be my people of Egypt and Aschur, the works of my hands. 1.18.1

25. Thou haft done wondrful things, according to thy counsell of olde, with a stable truth. 3.24.4

8. He will destroy death for euer, and the Lord will wipe tears from every face, &c. 3.9.6

9. Loe this is our God, we have wayted for him, & he wil saue vs. 1.13.10 & 1.13.24

26. We have a strong Citie, salvation shall God set for walles and bulwarkes. 1.17.6

19. The dead shall live, and as my body shall they rife: awake, & sing ye that dwell in dust, &c. 2.10.21. & 3.25.4

21. Behold, the Lord commeth out of his place, to visite the iniquities of the inhabitantes of the earth, and the earth shall shewe forth her bloud, and shall no more hide her slaine. 3.25.8

28.16. He which beleueth shall not make haft. 1.13.13

29.13. Because this people come neere me with their mouth, and doe honour me with their lips, but their hart is far from me, and their feare towards me was taught by y precepts of men, &c. 3.20.7.31. & 4.10.15,16.27.

14. Therefore beholde, I will also addde thereto that I may worke marvelously with this people, euen maruel & wonders, that is, the wise-dome of their wisemen shall perishe, and the understanding of their prudent men shall hide itselfe. 4.10.6

30. Woe vnto their rebellious children, faith y Lord, which dare take counsell but not of me, &c. 3.20.28.

15. In being quiet and keeping silence shalbe your strength 3.2.37

33. Tophet is prepared moreover long a gone: this is also prepared for the king: O how deep and wide he hath made it, his inwarde part is fire and much wodde, the breath of the Lord like a riueter of brimstone doth kindle it. 3.25.12

31. Woe vnto them that goe downe to Egypt for aide, and stay on horses, and haue truth in chariots, because they be many. 3.20.28

7. For in that day every man shall caft away his images of siluer, and his images of gold, which your wicked hand did make vnto you. 11.4

33.14. The sinners in Sion shalbe afraid, feare shall possesse the hipo-crizes, they shall say, which of vs shall abide with the consuming fire? who amongeft vs shall dwell with the euerlafting burning? 3.12.1. & 3.17.6

22. The Lorde is our judge, the Lorde is our lawe gius, the Lorde is our king, he shal saue vs. 2.10.8. & 2.15.5

24. The people that dwell therein shalbe their iniquitie forgiven them. 4.1.20

35.8. And there shalbe a path, and a way, and it shalbe called the holy way and the polluted shall not passe thereby 2.6.2. & 1.17 37.4.
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374. Thou therefore shalt lift up thy prayer for the remnant that are left.

16. O Lorde of hostes, God of Israel, which dwellest betweene the Cherubins, thou art onely God over all the kingdoms of the earth. 2 8.15

32. Because a remnant shal goe forth of Jerusalem, and the saued out of mount Sion. 4.14

35. For I will defende this citie, that I may saue it for mine owne sake, and for my seruant Dauids sake. 2.17

36. Wherfore the Angel of the Lord went out, and smote in the camp of the Assyrians one hundred foure score and five thousand. 1 4.6

38.1. Thus faith the Lorde, put thy house in a readinesse, for thou shalt die and not lye. 1.17.12 & 3.3.4

3. O my Lord, remember I pray thee that I walked before thee in faith, & with an upright heart, & that I haue done those things that pleae thee.

5. Beholde, I doe adde vnto thy daies 15 years. 1.17.12

8. Beholde, I will bring againe the shadowe the degrees whereby it is gone downe in the dial of Achaz.

20. The Lorde was ready to faue me, and wee will celebrate my song all the daies of our life in the house of the Lorde.

39.6. Behold, the daies come that all that is in thy house, and which thy fathers haue laide vp in store vntill this day shal be caried to Babylom, nothing shal be left faith the Lord.

7. And of thy sones that shall proceede out of thee, and which thou shalt begetter, shall bee caried away, and they shall bee Eunuches in the place of the king of Babylom. 2.8.19

40.3 The voice of a crier in the wil- dernesse, prepare yee the way of thy Lorde make straight in the desert a path for our God.

6. A voice did say, Cry: & I said, what shall I crie? &c. 2.9.5 & 2.10.7

11. Hee shall feede his flocke as a shepeheard. 4.19.34

12. Who hath measured the waters with his fitt, and counted heauen with his spanne, and comprehended the dulle of the earth with his three fingers?

13. Who hath instructed the spirit of the Lorde? or who was of his counsel and hath taught him? 4.18.19 & 4.19.2

17. All people before him bee as nothing, and they are counted to him lesse than nothing and vanitie.

18. To whom therefore wilt you make God like? or what image will you set vs like him?

21. Hath not this bin shewed you fro the beginning of thinges? haue you not bin taught by the foundations of the earth?

22. Who sitteth vpon the circle of this earth, &c.

29 He giueth rather strenght to the wearie, and vnto him that might faileth, hee doth increase power.

41.7 So the workeman comforted his founder, and hee that smote with the hammer him smote by course saying, It is ready for the fodering: and hee fastened this image with nailes that it shoule not bee moued out of his place.

9. I haue chosen thee and not eft thee away.

29. Behold they are al vaine, & their works be nothing, their images are winde and confusion.

42.1 Behold my seruant: I will lay Eee vpon
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2.14.2
8. I will not give my glory to an other nor my prayers to caried images.
1.15.9
9. Beholde, the former things have come to passe, & I shewed new things the which I declared vnto you before they happened.
1.8.7
10. Sing vnto the Lorde a new song, sing forth his praise even vnto the outmost partes of the earth. 3.20.28

13. The Lord shall goe forthe as a Giant he shall stirre vp his courage like a man of warre. 4.19.34
45.1. Thus faith the Lord God vnto Cyrus his annointed, whose right hand I haue holden, y I might subdue nations before him: Therefore will I weaken the joynes of kings, & open the doores before him, & the gates shall not be shut.
1.8.7
7. Making light and creating darknesse, making peace and creating euil: the Lord do all these. 1.17.8.
9.11.2
&1.18.3
23. Every knee shall bow vnto me,
\& every tongue shall sweare by my name.1.13.11.\& 1.13.23.\&3.5.8.\&3.25.7
25. The whole seede of Israel shall be justified and glorified in the Lord.
1.13.2.\&3.14.16.
46.5. To whom will you make me like or equal me, or compare me, that I should bee like vnto him? 1.11.2
47.6. I truly was angry with my people, that I did prophane my inheritance.
3.4-53
48.10. Beholde, I haue finshed thee, but not as filcer: I haue chosen thee approved in the furnace of affliction.
3.4.32
16. The Lord God & his spirit lent me.
1.13.14
49.15. Doeth the mother forget her infant, that thee shoulde not have compassion on the sonne of her wombe?&c. 1.17.6.\&3.20.36
23. And
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23. And kinges shall be thy nurse father and Queenes thy nurses, &c. 20. 5

51. 6 The heavenes shall vanishe away like smoke, and the earth shall waxe old like a garment, and they y dwell therein shall all in like manner perishe, but my salvation shall continue for ever, and my righteousnes shall not fail. 2. 10. 15

52. 1 Arise: arise: put on thy strength O Sion: put on the garment of com lineffe O Jerusalem, the holy Citie: for henceforth there shall not come into thee the uncircumcised & vn-cleave. 4. 17. & 4. 17. 17

3 You were fold for nought, and therefore you shalbe redeemed without money. 3. 4. 25

7 O howe beaumfull vpon the mountaines be the feete of them that declare and publifh peace. 4. 5. 3

53. 1 Who hath beleued our preaching? & the arme of the Lord vnto whom hath it beene reueiled? 1. 7. 5 & 3. 22. 10

4 Where as notwithstanding he bore our infirmities, & carried our griefes but we esteemed him plagued with the striking of God, and afflicted. 2. 12. 4. & 3. 4. 27. & 4. 17. 17

5 But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put vpon him, and by his woundes health is vnto vs. 2. 12. 4. & 2. 16. 5. and 2. 16. 9. & 2. 17. 4. & 3. 4. 30

6 All we like sheepe haue straied, euery one hath followed his owne ways, 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 punifhed and afflicted, yet he openened not his mouth, he 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 liuing, &c. 2. 15. 3

10 Yet the Lorde would breake him in weakening him, that when hee shoule make his soule an offering for sinne, he might see his seede, &c

11 For he shal beare their iniquities, 2. 16. 5. & 3. 11. 8

12 And he was reckened among the transgressors, 2. 16. 5

54. 13 And all thy children shall be taught of y Lorde, and much peace shalbe to thy children. 1. 7. 5. & 2. 20. & 3. 20. 10. & 3. 24. 14

55. 1 O, all you that thirst, come to the waters, and you y haue no money come, bye meate and eate, &c. 2. 10. & 3. 1. 3. & 3. 15. 4

2 Wherefore do you lay out your money, & not for that which is meate, and your labour for that that doth not satisfie? 3. 14. 15. & 4. 10. 15

3 Encline your eares & come vnto me, harken and your soule shall live, and I will stricke an everlafting co-nuenant with you, euyn the sure mercies of Dauid. 2. 5. 3. & 3. 2. 6

4 Beholde, I gave him for a witness to the people, for a prince & mafter vnto the people. 2. 6. 3. & 2. 15. 1

6 Secke the Lorde whilst he may be found, call ye vpon him whylest he is necere. 3. 3. 20

56. 1 Keepe Judgement and do Iustice, for my saluation is at hand to come and my righteousnes to be reuiled. 3. 3. 20

2 Blessed is the man that doeth this, and the sonne of man that layeth holde of it, that is to say, keeping the Sabaoth that he pollute it not, E e e c c 2 &c.
7. Those will I bring to my holy mountain, and make the joyful full in my house of prayer, their sacrifices and burnt offerings shall be acceptable on my altar, because my house shall be called the house of prayer for all people.

10 Their watchmen are all blind, they have no knowledge, they bee dumme dogges, &c. 4.9.3

57.15 Thus saith the Lord excellent he that inhabiteth the eternity, and whose name is holy, &c. 3.12.6

49.5 Is it such a fast that I have chosen, y a man should afflict his soule for a day, or that he should bow his head? &c. 4.12.19

6 And doe not I choose rather this fast, to loose the bandes of iniquity, &c. 3.3.6

7 And hide not thy selfe from thine owne flesh. 3.7.6

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, here I am. 3.20.14

13 If thou turne away thy foote from the Sabbath, so that thou do not thy own will on my holy day, &c. 2.8.31 & 2.8.34

59.1 Beholde, the Lordes hand is not shortened, that he can not save, neither is his care heauie: y it can not heare. 3.11.21

2 But your iniquities have separated betwene you and your God, & your sinnes hath hid his face fro you that he will not heare. 2.12.1 & 3.11.21

7 Their feete doe runne to euill, and they make haft to shedde innocent bloud: the thoughts of them are vanie thoughtes, defolation and destruction is in their pathes. 2.3.

And when the Lord did see (and that being abashed and wondered) that there was none, that there was none I say, that would offer himselfe, he made his arm the laueguard thereof, and his righteousnesse did sustene it. 3.14.6

17 He put on righteouenes for a breaste plate, and the helmet of saluation on his head, &c. 1.11.12

20 And the redeemer shall come to Sion, and vnto them that turne from their wickednes in Iacob. 3.3.20.21

21 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 mouthe of thy feede, &c. 1.7.4. & 1.9.1. & 4.1

5

60.2 Beholde, darkenesse shall cover the earth and a mist the people, but the Lordes shall rise vpon thee, and his glory shall appeare vpon thee. 3.1

6 All they of Saba shall come, bringing golde and incense, and they shall shew forth thy prayses of God. 4.5.17

7 All the hope 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, &c. 2.2.10

61.2 The spirit of the Lord Ge is vpon me, for because the Lordes anointed me, & sent me that I shoule glad things vnto the weake, &c. 2.15.2. & 3.3. 20. & 3.4.3. & 3.12.3

7

3 And they shall be called trees of righteousnesse, and the planting of the lord, that he might be glorified. 3.14.26

63.10 But they did rebell and vexed his holy spirit. 1.13.15

16 For thou art our father, though Abraham be ignorant of vs, and Iraell knoweth vs not, thou Lorde are
art our father, our redeemer. 3.20

7. O lorde, why haft thou made vs to erre from thy waies? why haft thou hardened our hartes that we should not feare thee? 2.4.4. & 3.

64.5. Beholde thou art angrie because wee haue sinned.

6. We haue bin al as an uncleane thing, and all our righteousness is as a filthy cloth, and we all do fade like a leafe, &c. 3.2.25

65.1. I haue bine sought of them that asked not: I was founde of them that sought me not, &c. 3.2.4.2

2. I haue stretched out my handes all the day to a rebellious people which go not in a good way. 3.2.4.

16. He that will blesse himelfe in the earth, shall blesse himelfe in the true God: and he that will sweare, shall sweare by the true God, &c. 8.23

24. It shall come to passe,that before they call, I will anfwere: and as yet they speaking, I will heare. 3.20.14

25. They shall no more hurt nor destryo in my holy mountaine, &c. 4.10.10

66.1. Heaven is my throne, and the earth is my footstoole: where is thy hous? who build for me? & where is that place of my reft? 3.20.30. & 4.1.17.24

2. But to whomale I haue regard, but vnto him that is humble & of a broken spirite, & who doeth tremble at my word? 3.12.6

22. For as the newe heaven and the newe earth that I will make shall remaine before me, saith the Lorde, so shall your seede & name continue. 2.10.22

23. And there shall be continual newe

Moones and continuall Sabaoths;
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 shall be losome vnto all flesh. 3.2.25.12

1.6. O Lord God, behold, 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 and ouer kingdomes, to plucke vp & to roote out, and to destroy & scatter, that thou maist build & plant. 4.8.3

2.13. For my people haue committred two euils, they haue forfaken mee the fountain of liuing waters, to digge them pittes, cuen broken pittes that can holde nowaters. 3.20.14

3.1. They say, if a man put away his wife, and shee go from him, & become an other mans, &c. 2.8.18.

4.1.25

2. Lift vp thy eyes vnto high places, & behold where thou hast not played the harlot, &c. 2.8.18

12. Go & crie these wordes towards the North, & say: thou difobedieth Israel, returne faith the Lorde, & I will not let my wrath fall vpon you for I am mercifull, &c. 4.1.25

4.1. O Israel, if thou returne, return vnto me, faith the lord: and if thou put away thine abominations out of my sight, then shalt thou not remove. 2.5.10. & 3.3.6

4. Breake vp your fallow ground, & sowe not among the thornes: bec circumcised to the Lorde, and take away & foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, &c. 2.5.8. & 3.3.6.7.
And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, & the priests shall be astonished, & the prophets shall wonder.

At that time shall it be said to this people, & to Jerusalem, a dry wind in the hie places of the wilderness, commeth toward thy daughter of people, &c. O Jerusalem, wash thine heart from wickedness, &c.

O Lord, are not thy eyes upon the truth? thou hast stricken them but they have not sorrowed: thou hast confirmed them, but they have refused to receive correction: they have made their faces harder than a stone, & have refused to turne.

How should I spare thee for this? thy children have forsaken me, & sworn by them that are no gods, &c.

Because ye spake such words, behold, I will put my words into thy mouth, like a fire, and this people shall be as wood, and it shall devour them.

For from the least of them, even to the greatest of them, every one is given to covetousnes: & from the Prophet even to the Priest, they shall deal falsely.

Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

For if you amend & redistribute your wages, & your works, if you execute judgement betweene a man and his neighbour, &c.

Therefore now, because ye have done all these works, saith the Lord, & I rose vp early & spake vnto you: but when I spake you would not heare me, neither when I called would ye answere.

I will do vnto this house, whereupon my name is called, &c. as I have done vnto Shilo.

For I spake not vnto your fathers, nor commaundad them, when I brought them out of the land of Egypt, concerning burnt offerings & sacrifices.

But this thing commaundad I them, saying, obey my voice, so I wil be your God, &c.

Therefore shalt 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.

This is a nation that heareth not the voice of the Lord their god, nor receiueth discipline.

Let not thy wise man glory in his wisdome, nor the strong man glory in his strength, neither the rich man glory in his riches.

But let him that gloriheth, glory in this, that he understandeth & knoweth me, for I am the Lord which sheweth mercie, and judgement, & righteousness in the earth, &c.

Be not afraid for the signs of heauen, though the heathen be afraid of such.

But altogether they dote and are foolish, for the stocke is a doctrine of vanitie.

The gods that have not made the heauens and the earth, shall perish from the earth, & from under these heauens.

O Lorde, I know that the way of man is not in him selfe, neither is it in man to walk and to direct his steps.

O Lorde correct mee, but with judgement, not in thine anger, lest thou
thou bring me to nothing. 3.432

11.7. For I haue protestes vnto your fathers, when I brought them vp out of the lande of Egypt, vnto this daye, rising early, and protestes,saying: obey my voice. 3.20.7

&c. 10.17

8. Neuertheless they would not obey, nor encline their care, &c. therefore I will bring vppon them all the wordes of this covenant, which I commaunde them to doe, &c. 3.20.7

11. Beholde, I will bring a plague amongst them, which they shall not be able to escape, and though they cry vnto me, I will not heare them. 3.20.7

19. Let vs destroy the tree with the frute thereof, & cut him out of the land of the liuing, &c. 4.17.15

12.6. And if they will learne the wayes of my people, to sweare by my name, the Lord liueth, as they taught my people to sweare by Baal, &c. 2.8.23

14.7. O Lord, though our iniquities testify against vs, deal with vs according to thy name: for our rebellions are many; we sinned against thee. 3.20.8

14. The Prophets prophecie lyes in my name, I have not sent them, neither did I commaund them, &c. 4.9.3

15.1. Though Moses & Samuel stood before me, yet mine affectis 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, & w the point of a Diamond, & grauen vpon thy table of your heart, & vpon the horns of your altars. 3.4.29

5. Thus saith the Lord, cursed be the man y trueth in man, & maketh flesh his armes, & withdraweth his hate from the Lord. 2.2.10

9. The heart is deceitful and wicked above all things, who can know 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 day, neither do you any work, but sanctifie the Sabbath, &c. 2.8.29

27. But if you will not heare mee to sanctifie the Sabbath day, & not 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 vpon them. 1.17.12

18. Come & let vs imagine some deuise against Jeremias: for the lawe shall not perish from the Priest, nor counsell from the wife, nor y worde from the prophet. 4.9.5

20.2. Then Phaflur smote Jeremias the Prophet, & put him in y stocks y were in the hie gate of Benjamin, which was by the house of y Lord. 4.9.6

21.12. Execute judgement in y mourning, and deliuer the oppresed out of the hand of the oppressour, &c. 4.20.9

23. Execute ye judgement & righteousnesse, and deliuer y oppresed from the bande of the oppressour, &c. 4.20.9

23.1. Woe bee vnto the pastors that destroy & scatter the sheepe of my pasture, faith the Lord. 4.9.3

5. Beholde, the dayes come, faith the Lord, that I will raise vnto David a righteous branche, and a king shall raigne and prosper, and shall execute...
cute judgement and justice in the earth,
6 And this is the name whereby they shall call him, the Lord our righteousness.
16 Hear not the wordes of the prophets that prophecy vnto you and teach you vanity, &c.
24 Do not I fill heauen & earth, faith the Lord?
28 The prophet that hath a dreame, let him tel a dream, & he that hath my wordes, let him speake my word faithfully.
24.7. And I wil give them an heart to knowe me, that I am the Lord, and they shall be my people, and I will be their God, for they shall returne vnto me with their whole heart.
25.11 And this whole land shalbe desolate, and astonished, and these nations shal serue the king of Babell seuenty yeares.
12 And when the seuenty yeares are accomplished, I will visite the king of Babell, and that nation, saith the Lord, for their iniquity, &c.
29 For loe, I beginne to plague the city, where my name is calsed vpon, and should you go free? &c.
27.5 I have made the earth, the man and the beast that are vpon groud &c.
6 But now I have given all these lands vnto the hand of Nabuchadonozor the king of Babylon my servant, &c.
7 And all nations shal serue him, and his sonne and his sons sonne vntill the very time of his land come also, &c.
8 And the nation & kingdom which will not serue the same Nabuchadono- zor king of Babell, and that will not put their necke vnder his yoke of the king of Babell, &c.
9. Therefore hear not your prophets, nor your soulesayers, nor your dreamers, nor your inchaunters, nor your soarcers which say vnto you thus, ye shall not serue the king of Babell, &c.
14. Therefore hear not the wordes of the prophets that sayke vnto you, saying, yee shall not serue the king of Babell, &c.
17 Hear them not, but serue the king of Babel, that ye may live, &c.
29.7 And seeke the prosperitie of the Citie, whether I have caufed you to be caried away captives, & pray vnto the Lorde for it, for, &c.
31.18 I have heard Ephraim lameting thus, thou haft corrected me, and I was chastised as an unramed calf; convert thou me and I shal be conuerted: for thou are the Lorde my God.
19. Surely after that I converted, I repented, and after that I was instructed, I smote upon my thigh, &c.
31 Beholde, the daies come, faith the Lorde, that I will make a newe couenaunc with the house of Israel, & with the house of Judah.
32 Not according to the couenaunt that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my couenaunt they brake, &c.
33 After those daies faith the Lorde, I will put my lawe in their inwarde partes, and write it in their hearts, & will be their God, & they shalt be my people.
34 For I will forgive their iniquities, & will remember their sinnes no more.
34.29 & 3.20.45
35 Thus saith the Lord, which giveth the Sunne for a light to the day, and the course of the Moone and of the Stars, for a light to the night, &c.
4.17.17
32.16 Now when I had delivered the booke of the prophetis vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying.
3.20.15
18 Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosom of their children after them, &c. 2.8
19 But they obeyed not thy voyce, neither walked in thy lawe: 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 ever, for the wealth of thee, and of their children after thee, &c.
2.3.8
33.8 And I will cleanse them from all 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
4.1.10
2.3 And in those days shall Juda be saued, & Jerusalem shall dwell safely, and he that shal calle her is the Lord our righteousness, &c.
1.13.9
42.2 Hear our prayer, wee beseech thee, and pray for vs vnto the lord thy God, &c.
3.20.14
9 Thus saith the Lord God of Israel vnto whom ye 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.
4.20.5
50.20 In those daies, and at that time, saith the Lord, the iniquitie of Israell shall be fought for, & there shall be none: and the sinnes of Juda, & they shall not be found, &c.
3.4.29
23 Howe is the hammer of the whole world, destroyed & broken? Howe is Babell become desolate among the nations, &c.
2.4.4
25 The Lord hath opened his treasure & hath brought the weapons of his wrath, for this is the worke of the Lord God of holtes, in the lande of the Chaldeans, &c.
1.18.1
LAMENTATIONS.
3.8 Also when I cry and shout, he shutteth out my prayer, &c.
20.16
38 Out of the mouth of the most high proceedeth not evil and good.
1.17
4.20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom we said, under his shadow we shalbe preferred a little among the heathen, &c.
2.6.2
EZECHIEL.
1.20 Where their spirit led the they went, and thither did the spirit of y whales lead them, &c. the whales were lifted vp besides them, for the spirit of the beasts, &c.
4.19.22
2.3 Sonne of man, I sende thee to the children of Israel to a rebellious nation that hath rebelled against me: for they and their fathers have rebelled against me: eué vnto this very day.
3.24.13
4. They are impudent children, and stiffe harted: I doe sende thee vnto them, &c.
3.24.13
3.17 Sonne of man, I have made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning fro me, &c.
4.8.3
18 The same wicked man shall die in his
The Table.

1. 14.8

10. 4 Then the glory of the Lord went vp from the Cherub, & stoode over the dore of the house; &c. 4.2.3

5 And the founde of the Cherubins wings was hearde into the outer court, &c.

11. 19 And I will giue them one heart and I will put a newe spirit within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of flesh, &c. 1.13.10. and 2.3.8. & 2.5.5. & 3.14.

20 That they may walke in my statutes and kepe my judgements, & execute them: and they shall be my people, and I will be their God, &c. 2.5.5

12. 2 They are a rebellious house. &c. 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 Chaldceans, yet shal he not see it, though he shall dy there, &c. 2.4.4

13. 9 They shall not be in the assemblie 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 deliuert but their owne soules by their righteousness, &c. 3.4.29

16. 20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them to be detoured, &c. 2.2.11. & 4.16.24

17. 20 And I will spread my net vp on him, & he shall be taken in my net & I will bring him to Babel, and will enter into judgemenet with him, therefore his trespass, that he hath committed against me, &c. 2.4.4

18. 4 The soule that sinneth shall die, &c. 2.8.4. & 3.4.28

9 He that hath walked in my statutes, and hath kept my judgementes to deal truly, he is just, he shall surely liue, sayth the Lorde God, &c. 3.17

20 The same soule which sinneth shall dy: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the sonne, &c. 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59. & 3.3.24

21 But is the wicked will returne from all his sinnes, y he hath committed, and keepe all my statues & do that which is lawfull and right, he shall surely liue and not die, 3.3.24. & 3.4

18. & 3.17.15

23 Hauel any desire that the wicked should die, sayth the Lorde God? or shall he not liue, if he return from his wayes? 4.1.25

24 But if the righteous returne from his righteousness, and comit iniquity, and do according to all the abominations y the wicked man dooth &c. 3.4.29. & 3.14.10

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall faile his soule aliue, &c. 3.4.29

31 Calv
1. Cast away from you all your transgressions, whereby you have transgressed, & make you a newe heart, and a newe spirit, &c. 3.5.6
2. For I desire not the death of him that dieth, saith the Lord God: therefore one an other to returne; and live ye. 4.1.25
9.12. And the east winde dried vp their 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
12. Moreover I gave them also my sabbathes, to be a signe between me and them, that they might knowe: I am the Lord that sanctificeth them &c. 2.8.29
42. And yee shall knowe that I am your Lord, when I shall bring you into the lande of Israel, into the lande, &c. 3.13.1
43. And there shall you remember your waies, & al your works where-in yee haue bin defiled, &c. 3.13.1
22.8. Thou hast defiled 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 lyon, rauening & pray: they have daucoured soules, &c. 4.9.3
26. Her priests haue broken my law: and haue defiled my holy things, they haue put no difference between the holy, and prophane, &c. 4.9.3
23.7. And haue also caused their sons, whom they bare vnto mee, to passe by the fire to bee their meate. 4.16.24
28. They have defiled my sanctuary in the same day, and haue prophane my sabbathes. 2.8.29
28.10. Thou shalt die the death of the uncircumcised, by the handes of strangers: for I haue spoken it saith the Lord God. 2.10.18
29.4. But I will put hooks in thy chawes, and I will cause the fifte of thy riuer to sticke vnto thy scales; &c. 1.17.11
19. Beholde, I will giue the land of Egypt vnto Nabuchadnezar king of Babell, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shall bee the wages of his armie. 4.20.26
20. I have giuen him the land of Egypt for his labor, that hee serued againt it, because they wrought for me. 4.20.16
31.18. Thou shalt sleepe in the midst of the uncircumcised, with them that be slaine by the sworde: this is Pharaoh, and all his multitude, &c. 2.10.18
33.8. He shall die for his iniquitie, but his bloode wil I requere at thy hand &c. 4.12.5
11. I desire not the death of the wicked, but that the wicked turne from his way and liue, &c. 3.24.15
14. If he returne from his sin, and do that which is lawfull and right, &c. 3.17.15
54.4. But with crueltie and with rigour, haue ye ruled the &c. 4.11.14
23. And I will set vp a shepheard ouer them, and he shall feed them, euem my servant David, hee shall feede them, and hee shall bee their Shepheard. 2.6.3
36.21. But I favoured mine holy name which the house of Israel had polluted among the heathen whither they went &c. 3.4.30
22. I doe not this for your sakes, O house of Israel, but for myne holy names sake, which yee polluted 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, &c.
2.6.3

26. A newe heart wil I giue you, and a newe spirite wil I put within you, and I will take away the stonie hart out of your bodie, and will giue you a heart of leath. 2.3.6 & 1.5.8 & 3.24.

27. And I will put my spirite with in yours, and cause you to walk in my statutes, & ye shall keep my judg- mentes and doe them. 1.3.10 and 2.

3.6

32. Be it knownen vnto you, that I doe not this for your sakes, faith, &c. God: therefore O yee house of I- sauell, bee ashamed and confounded for your owne wayes, 3.4.3 & 3.15.2

37.4. Againe he saide vnto mee, prophetic vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord. 2.10.21

23. And my seruant Davi shall bee their prince for euer. 2.6.3

25. Moreover, I will make a coven- nant of peace with them: it shall be an everlafting covenante with the, &c. 2.6.3

48.21. And the residue shall be for the prince on the one side and on the other of the oblation of the fanctuary and of the possession of e Citie, &c. 4.2.13

35. And the name of the citie from that day shall bee, The Lorde is there. 1.13.4

DA N I E L.

2.21. He taketh away kinges: and setteth vp kings, &c. 4.20.

37. Thou art a king of all kinges: the God of heaven hath giuen thee kingdom, power, and strength, and glorie... 4.20.16

44. And in the dayes of these kinges shall the God of heaven set vp a kingdom, which shall never be de- stroyed: and this kingdom shall not be giuen to another people, but shall breake and destroye all these kingdemes, and it shall stand for e- uer, &c. 2.15.3

4.24. Wherfore, O king, let my cou- sel be acceptable vnto thee, & break of thy finnes by righteousnesse, & thine iniquities by merce towards the poore, &c. 3.4.31 & 3.4.36

5.18. The most high God gaue vnto Nebuchadnezar thy Father a king- dome, and maiestie, and honor, & 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 had eagles wings: I behelde, till the wings thereof were plucked of, &c. 1.8.7

10. And ten thousand thousands stood before him: the judgement was set and the bookes opened. 1.14.5 & 1.

14.8 & 3.2.41

25. And shall speake words against the most high, and shall consume thy sainetes of the most high, & think that he may chaunge times, and Lawes, &c. 4.7.25

9.5. We haue sinned, and haue com- mitted iniquitie, and haue done wickedly, yea we haue rebelled, & haue departed from thy preceptes, and from thy judgementes. 3.49

7. O Lorde righteousness 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 wayes, which hee had laied before vs, by the ministerie of his seruants the Prophets. 2.5.11

18. For we do not present our supplications
tions before thee for our own righteousnes, but for thy great tender mercies. 3:10.8. & 3 20.14.

14. Sevenie weakes are determined upon thy people, and upon thy holy citie, to finnish thy wickednesse, and to scale vp thy finnes, and to reconcile thy iniquitie, and to bring in everlaisting righteousness, &c. 1.7.2.
& 2. 15. 1.2. 15. 6.

27. And hee shall confirm the covenent with many for one weke: and in the middes of the weke, he shall cause the oblation and sacrifice to cease: and for the ouer spreading of the abominations, he shall leaue it desolate, &c. 4.2. 12.


20. But nowe I will returne to fight with the Prince of Persia, &c. 1. 14.7.

12. And at that time shall Michael stand vp, the great Prince, which standeth for thy children of people, & there shall be a time of trouble, &c. 1.14.7. and 1.14. 8. and 2. 10.11.

3. And manie of them that sleepe in the dust of the earth, shall awake, some to euerausting life, and some to shame and perpetuall contempt.

3.25.7

3. And they that bee wise, shall shine as the brightest of the firmament: and they that turne many to righteousness, shall shine as the stars, for eu er and eu er, 3.25.10.

O S E A.

1.11. Then shall the children of Judeh, and the children of Israel be gathered together, & appoint themselves one head, and they shall come vp out the lande, &c. 2.6.3.

25. For their mother hath plaide the harlot, thee that conceived them, hath done shamefull, for thee said I will go after my louers, &c. 2.8.18.

18. And in that day I will make a co uenaut for them, with the wilde beastes, and with the foules of the heaven, and with them that crepe vp the earth, &c. 4.1.20.

19. And I will marrie thee vp to me for eu er: yea I will marrie thee vp to me in righteousness, and in judgement, and in mercy, and in compas sion. 3.14.6. & 4.1.20.

23. And I will have mercy upon her, that was not pitied, and I will say to them which were not my people, thou art my peoples: and they shall say, thou art my God. 3.14.6.

8.5. Afterwarde shall the children of Israel return, and seek the lorde their God, and David their king, & shall feare the Lord & his goodnes in the latter dayes. 2.6. 3. and 3. 2.23.

5.11. Ephraim is oppressed, and broken in judgement, because hee willingly walked after the commandement. 4.10. 32.

15. I will goe, and returne to my place, till they acknowledge their fault, and seek me, &c. 2.5.13.

6.1. Come, and let vs returne to thy lord for he hath spoile, and he will heale vs: he hath wounded vs and hee will binde vs vp. 3.3.2.

7.8. Ephraim is as a cake on the harkh not turned. 3.4.35.

8.4. They haue set vp a king, but not by mee, &c. 1.18.4.

9.8. The watchman of Ephraim, shold be in with my god: but that prophet is the snare of a fouler in all his wai ses, and hatred in the house of his God. 4.9.3.

12.5. Yea the Lorde God of holtes, y Lorde
The Table.

Lorde himself is his memorials. 1. 13.10

13.11. I gave thee a king in mine anger, and I took him away in my wrath. 1.18.4.& 4.20.15

12. The iniquity of Ephraim is bound vp, and his sinne is hid. 3.4.29

14. I will redeeme the from y power of the graue: I will deliver them from death: O death, I will bee thy death: O graue, I will bee thy destruction. 3.25.10

14.2. Take away all iniquity, and receive vs gratiously; so wil we render the values of our lippes. 3.4.30.& 3.20.28.& 4.18.17

3. Assur shall not faue vs, neither will wee ride vpon horses: neither will wee fy 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 loue them freely: for mine anger is turned away from them. 3.14.6

I O E L.

2.12. Turn ye vnto mee, with all your hearte, & 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. Blowe the trumpet in Zion, sanctifie a feast, call a solemn assembly. 4.1.14.& 4.12.17

28. And afterwarde, will I poure out my spiritt vp the fleshe and your sonnes, & your daughters shall prophesie: your olde men shall dreame, and your young men shall see visions. 2.15.2. and 3.1.2. and 4.18.4

32. But whosoever shall call vppon the name of the Lord, shall be saued; for in mount Zion, and in Jerusalem shall be deliuerance, &c. 1.13.13. & 1.13.20. & 3.20.2. & 3.20.14. & 4.1.3. & 4.1.4

3.17. Then shall Jerusalem be holy, and there shall no strangers goe through her any more. 4.1.17

A M O S.

1.2. The Lord shall roare from Zion, and vter his voyce from Jerusalem, &c. 2.8.15

3.6. Or shall there bee euill in a citie, and the Lord hath not done it. 1.17 8.& 1.18.3

4.7. And also I haue withheld the raine from you, when there were yet three moneths to the harvest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon an other, &c. 3.22.10

5.14. Seeke good and not euill, that ye may live, &c. 2.5.10

6.1. Woe to them that are at ease in Zion. &c. 3.19.9

4. They lie vpon beddes of yuorie, and stretch themselves vpon their beddes, &c. 3.19.9

8.11. Beholde, the dayes come, faith 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

9.11. In that day will I raise vp the tabernacle of David, y is fallen down and close vp the breaches thereof, and I will raise vp his ruines, and I will builde it as in the daies of olde. 2.6.3

A B D I A S.

B vpon mount Zion, shall be deliuerance, &c. 4.1.13

I O N A S.

1.4. B vre the Lorde sent out a great winde into the sea, and there was
was a mighty tempest in the sea, &c. 1.16.7
3.9. But I will sacrifice unto thee, with thy voice of thanksgiving, and will pay that I have vowed: salvation is of the Lord. 3.20.28
3.4. Yet fortie days, and Niniveth shall be overthrown. 1.17.12
5. So the people of Niniveth beleued God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the leaft of them. 3.3
4. & 4.12.17
10. And God saw their works that they turned from their cuil ways: and God repented of the cuil that he had saide, that he would doe vnto them: and he did it not. 1.17.14

MICHEAS.
2.13. The breaker shall come vp before thee: they shall break out and passe by the gate, and goe out by it, and the Lord shall be vpon their heads. 2.6.3
3.6. Therefore night shall be vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sünne shall go downe over the prophets, and the day shal be darke ouer them. 4.9.6
5.2. And thou Bethleæ, Ephratah, art little to be among so many thousands of Judah, yet out of thee shall he come foorth vnto me, that shall bee the ruler in Israel: whose goings, &c. 2.14.7
13. Thine Idolles also will I cut off, and thy images out of the middes of thee; and thou shalt no more worship the worke of thine handes, 1.11.4
7.9. I will bear the wrath of the Lord, because I have sinned against him, vntill hee please my caufe, &c. 3. 
4.3.6
19. Hee will subdue our iniquities, & cast all their finnes into the bottom of the sea. 3.4.29

HABACUC.
1.12. ART not thou of old, 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 teacher of liees, though he made it, truste therein, when hee that maketh dumme idolcs. 1.5.12. & 1.11.5
20. But £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. 3.4.32
3. God commeth from Teman, &c. 1.13.27
23. Thou wentest foorth for the salvation of thy people, even for saluation with thine anointed, &c. 2.6.3

SOPHONIAS.
1.5. AND them that worshippe the hoaft of heaven vpon the house toppes, and them that worship and ware by the lord, and by Malcham, &c. 2.8.23
3.11. For then I will take away out of the middes of thee, them y'renence of thy pride, and thou shalt no more be proud of mine holy mountaine. 3.12.6

HAGGAEVS.
2.12. Aske nowe the Priestes concerning the lawe, and say, if one beare holy flesh in the skirt of his garment, &c. 3.14.7

ZACHA-
ZACHARIAS.

1.3. Thy people shall call on my name, and I will heare them: I will say, it is my people, and they shall say, the Lorde is my God.

2.4. And the Lorde shall be king over all the earth: in that day shall be one Lorde, and his name shall be one.

MALACHI AS.

1.2. Ye shall not make bald the head of every one of the children of Israel.

3. Yet I loued Iacob, and I hated Esau, &c.

6. A Sonne honoureth his Father, & a Servaunt his Master. If then I be a Father, where is mine honor, and if I be a Master, where is my feare, &c.

11. For from the rising of the Sonne vnto the going downe of the same, my name is great among the gentiles. And in euery place incense shall be offered vnto my name: and a pure offering &c.

2. And yee shall know, that I haue lent this commandement vnto you that my covenent, which I made with Leue, might stand, faith the Lorde of hostes. 4. 23. and 4. 8.

5. My covenant was with him of life and peace, and I gaue him feare, & he feared me, and was afraid before my name.

6. The law of trueth was in his mouth: and there was no iniquitie found in his lips.

7. For the Priestes lips should keepe knowledge, and they shoulde seke the lawe at his mouth, for hee is the messenger of the lord of hostes.

8. But yee are gone out of the way: ye haue causd many to fall by the lawe.
law: ye have broken the covenant of Levi, &c. 4.7.30.

3.1. And the Lord whom ye seek, shall speedily come to his Temple: even the messenger of his covenant whom ye desire, &c. 1.13.10. & 1.14.9.

17. I will spare them, as a man spareth his own sonne: yea, &c. 2.19.5.

4.1. For, behold the day commeth, yea, the day of the Lord, in which he shall turne the heart of the fathers to their children, & the heart of the children to their fathers, &c. 4.1.6.

Tobias.

3.25. And Raphael was sent to heale them both, &c. 1.14.8.

Sapientia.

14.16. Thus by process of time this wicked custom prevaileth, and was kept as a law, & idols were worshipped by the commandements of tyrants. 1.11.8.

Ecclesiasticvs.

15.14. God made man from the beginning, and left him in the hand of his counsell, and gave him his commandments & precepts. 2.15.18.

15. If thou wilt, thou shalt obtaine the commandements, and restife thy good will. 2.15.18.

16. He hath set water and fire before thee, stretcheth out thy hand unto which thou wilt. 2.15.18.

17. Before man is life and death: good and evil: what is liketh he shall give him. 2.15.8.

16.14. He will give place to all good deeds, & every one shall find according to his works, & after understanding of his pilgrimage. 3.15.4.

Baruch.

2.18. But the foule that is vexed for the greatnes of sin, & he goeth crookedly, & weak, & the eyes that faile, & the hungry foule will give thee praise & righteousness, &c. 3.20.8.

19. For we do not require mercy 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 us, as thou hast spoken by thy seruaunts the Prophets, &c. 3.20.8.

1.59. And the booke of the law, which they found, they burnt in the fire, and cut in pieces. 1.8.9.

II. Machabees.

12.43. And having made a gathering through the company, sent to Jerusalem about two thousand drachmes of silver, to offer a sinner 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 slyly and bareely, it is that I could. 3.5.8.

Matthew.

1.5. And Salomon begat Booz of Rachel, and Booz begat Obed of Ruth, and Obed begat Jotham, &c.
16. And Jacob begat Joseph the husband of Mariam, of whom was borne Jesus which is called Christ.

21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

23. Behold, a virgin shall be with child, and shall bear a son, and shall call his name Emmanuel, which is by interpretation, God with us.

2. And thou Bethlem in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come the governor that shall feed my people Israel.

3. And the angel said unto her, Fear not, Mary, for thou hast found favor of God.

6. And they were baptized of him in Jordan, confessing their sins.

10. Then said John unto them all, I baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.

13. Then came Jesus from Galilee to Jordan unto John, to be baptized of him.

15. Let him be now for thus it becometh him to fulfill all righteousness. So he suffered him.

16. And John did his duty, saying: This is he, upon whom was prophesied by Esaias the prophet, saying, Whose feet shall touch the stones shall be called Emmanuel, which is by interpretation, God with us.
16 Let your light so shine before men that they may see your good works and glorise your father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfil them.

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 offend one of these little ones that believe, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

21 Ye have heard, that it was said, Whosoever shall kill shall be in condemning.

22 But I say unto you, That whosoever shall say to his brother, Thou fool, shall be in the council of the whole world: but whosoever shall say, Thy father, or thy mother, is dead, shall be in the council of the whole world.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

28 Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

31 If thine eye be winked, then all thy body shall be dark. Wherefore if the light that is in thee be darkness, how great is that darkness?

37 Aske, and it shall be giue you: Seek, and ye shall find; knock, and it shall be opened unto you.

42 You have heard that it was said, An eye for an eye, and a tooth for a tooth.

45 That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and the good; and blesseth his land, and blesseth them.

46 For if ye love those which love you, what reward have ye? Do not even the publicans so?
**Matthew**

| 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. | 2.11.11 |
| 13 | Beware of false prophets, which come unto you in shepherds' clothing; but inwardly they are ravenous wolves. | 4.9.4 |
| 3.4 | Then Jesus said 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 marvied, and said unto them, Verily I say unto you, I have not found so great faith, even in Israel. | 2.13.13 |
| 11 | Many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. | 2.10.23 |
| 12 | And the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. | 3.25.12 |
| 13 | Then Jesus said unto the Centurion, Go thy ways: and as soon as thou hast believed, so shew I unto thee. And his servant was healed that same hour. | 3.20.11 |
| 25 | Then his disciples came, and awoke him, saying, Master, saue vs we perish. | 3.2.21 |
| 29 | Iesus the sonne of God, what have we done with thee? art thou come hither to torment vs before thy time? | 1.14.19 |
| 32 | And loe, they brought to him a man sick of the palsey, lying on a bed: and Jesus seeing their faith, saide to the sick of the palsey, Sonne, be of good comfort: thy sins are forgiven thee. | 3.2.13, 3.3.35, & 3.20.9 |

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**The Table**

| 3 | Certaine of the scribes sayde with in these clues, this man blasphemeth. | 1.13.12 |
| 4 | But when Jesus saw their thoughts, &c. | 1.13.12 |
| 5 | For whether is it easier to say, Thy sins are forgiven thee, or to say, Arise and walk? | 4.19.29 |
| 6 | And that ye may know that the sonne of man hath authority to forgive sins in earth, (then saide he to the sick of the palsey,) Arise, take vp thy bed and go to thy house. | 1.13.12 |
| 12 | The whole need not a phisicion, but they that are sick. | 2.12.4 |
| 13 | For I am not come to call the righteous, but the sinners to repentance. | 3.5.20, & 3.12.7, & 3.14.5 |
| 15 | Can the children of the marriage chamber mourn, as long as the bridegome, &c. | 3.3.17, & 4.12.17 |
| 29 | Then touched he their eyes, saying, according to your faith, be it unto you. | 3.2.43, & 3.4.22, & 3.20.11, & 4.19.18 |
| 34 | But the Pharisees said, he casteth out devils, through the prince of devils. | 3.3.22 |
| 35 | And Jesus went about all cities, and towns, preaching in their synagogues, & preaching the Gospel of the kingdom, &c. | 2.9.2 |
| 10.1 | And he called his twelve disciples vnto him, and gaue them power against unclean spirits &c. | 4.3.5 |
| 5 | Go not into the way of the gentiles, and into the cities of Samaria, enter ye not. | 2.11.12 |
| 8 | Heale the sicke: cleanse the lepers, raife vp thy dead, cast out devils, &c. | 13.13 |
| 18 | And ye shall be brought to the governors and kingses for my sake, in wit- |
witnessing to them and to y Gentiles. 3: 44

20. For it is not ye that speake, but y spirit of your father that speakeith in you. 4: 19.8

28. And fear ye not them which kill the bodie, but are not able to kill yt soule: but rather fear him which is able to destroy both soule & body in hell. 1.15.7 & 3. 25.7

29. Are not two sparowes sold for a farthing, and one of them shall not fall on the grounde without your father? 1.16.1, & 1.16.3, & 1.17.6

30. Yea, & al the haires of your head are numbered. 1.16.2

31. Fear ye not therefore, ye are of more value than many sparowes. 1.17.6

33. But whosoever shall deny me before men, him will I also deny before my father which is in heaven. 4: 1.26

11.10. For this is he of whom it is written: beholdes, I sende my messenger before thy face, which shall prepare thy way before thee. 3: 3. 19

11. Among them which are begotten of women, arose there not a greater than John Baptist? nor with standing he that is least in y kingdom of heaven, is greater than he. 2. 20.5

13. For al the Prophets & the lawe prophesied vnto Joahn. 2. 11.5.10

23. And thou Capernaum, which art lifted vp vnto heaven, shalt bee brought downe to hell for thy great works which hast bin done in thee had bin done among them of So-dome they had remained to this day. 3. 24. 15

25. At that time Iesus answered, & said: I give thee thankes, O father, Lorde of heaven and earth, because thou hast hid these things from the wife, and men of under-standing, and haft opened them vnto babes. 3. 2. 34

27. Neither knoweth any man the father, but the sonne, and bee to whom the sonne will reveale him. 4: 8. 5

28. Come vnto me all ye that bee weary and laden, and I will ease you: 3. 3. 20. & 3. 4. 3. & 3. 12. 7. & 3. 18. 9

29. Take my yoke on you, & learn tricks of me that I am meek and lowly in heart & ye shall finde rest vnto your soules. 3. 18. 9

30. For my yoke is easie, and my burden light. 4: 19. 3

12.4. But when the Pharifes heard it, they said: This man casteth the diuels no otherwise out, but through Beelzebub the prince of diuels. 3. 22

31. Every sinne and blasphemie that be forgun vnto me: but the blasphemie against the holy ghost shall not be forgun vnto men. 13. 13. 15 & 3. 3. 21. & 3. 3. 22

32. And whosoever shall speake a worde against the sonne of man, it shal be forgun him: but whosoever shall speake against the holy ghost it shall not be forgun him, neither in this worlde, nor in the world to come. 3. 5. 7

41. The men of Ninie shall rise in judgement, with this generation, and shall condemne it: for they repented at the preaching of Joanas, &c. 3. 24. 15

43. Nowe when the vnriane spirit is gone out of the man, he walketh throughout dry places, seeking rest, and findeth none. 1. 4. 14 & 1. 14. 19

11.4. And as he fowled, some feedes fell by the way side, and the fouls came and devoured them vp. 3. 23. 10
And some fell upon thorny ground, where they had no fruit because they had no root. 4:17,33

And some fell among thorns, and the thorns grew up and choked them. 4:17,33

He that hath ears to hear, let him hear. 3:13

Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given. 2:22,23

But blessed are your eyes, for they see; and your ears, for they hear. 2:26

For verily I say unto you, that many shall come from east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. 2:29

The kingdom of heaven is like a man who sowed good seed in his field. 4:13

But he said, Nay: least while ye go about to gather the tares, ye pluck the wheat with them. 4:13

Then understood they that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. 12:27

Thou art Christ, the Son of the living God. 4:6

Blessed art thou Simon the son of Jonas: for flesh and blood hath not revealed it unto thee, but thy father which is in heaven. 2:31

And I say also unto thee, that thou art Peter, and upon this rock I will build my church. 4:6,9

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven. 19:21
Matthew

23. Get thee behind me, Satan: for thou shalst lose in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever ye shall bind on earth shall be loosed in heaven; and whatsoever ye lose on earth shall be loosed in heaven; and whatsoever ye loose on earth shall be loosed in heaven. 3.4.12 & 4.1.22 & 4.1.10 & 4.6.4 & 4.11.1 & 4.12.4

24. If any man will come after me, let him deny 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 appear to every man according to his deeds. 3.18.1, 17.2.

5. While he yet spake, behold, a bright cloud shaded them: and beholde, there came a voyce out of the cloud, saying: this is my wellbeloved Sonne in whom I am well pleased, heare him. 4.7.17 & 4.1.2 & 3.2.32 & 3.8.1 & 3.20.48 & 4.8.1 & 4.8.7

10. For I say vnto you, that in heaven their angels always beholde the face of my father which is in heaven. 1.14.7 & 1.14.9

11. For the sonne of man is come to save that which was lost. 2.12.4

15. If thy brother trespass against thee, go, and tell him his fault between thee and him alone: if he hear thee, thou hast wonne thy brother. 4.12.3

17. And if hee will not vouchsafe to hear thee, tell it vnto the church: and if he refuse to hear the church also let him be vnto thee as an heathen, and as a publican. 4.12.3

18. Verily I say vnto you, whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye lose on earth shall be loosed in heaven. 3.4.12 & 4.1.22 & 4.2.10 & 4.8.4 & 4.12.4 & 4.12.9

19. Againe, verily I say vnto you, that if two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be done for 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. 4.19 & 4.6.4 & 4.9.2

22. I say not vnto thee, vnto fewe times: but vnto feuentie times seuentie. 4.11.23

29. And his fellow therfore fell down, and did him just service. 4.12.23

6. Wherefore they are no more twaine, but one flesh: let not man therefore put asunder that which God hath coupled together. 4.15.22

11. All men cannot receiue this saying, saue them to whom it is giuen. 2.8.43 & 4.4.3 & 4.17

12. For there are some chaffe, which were born of their mothers belly: and there be some chaffe which be made chaffe by men: and there be some chaffe, which have made themselves chaffe for the kingdom of heaven. 2.8.42

13. Then were brought vnto him little children, that hee 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 forbid them not: for of such is the kingdom of heaven. 4.16.7 & 4.16.17 & 4.16.26

15. And when hee had put his hands...
on the, he departed thence. 4.3.16
37. There is none good but one, even God, but if thou wilt enter into life, keep the commandments. 11.13.13, 14.33.34. & 3.18.9
18. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, &c. 2.8.35. 3.6.37. 3.8.39. &c. to the end of the chapter.
19. Honor thy father and thy mother, &c. 2.8.12, &c.
21. If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, &c. 4.13.13
25. And when his disciples heard it, they were exceedingly amazed, saying, who then can be saved?
26. And Jesus beheld him, and said vnto them: with men this is vnpossible, but with God all things are possible. 2.7.5
28. And Jesus said vnto them, verily I say unto you, that when the sonne of man shall sit in the throne of his majestie, yea which followed me in the regeneration, shall sit also upon twelve thrones, and judge the twelve tribes of Israell. 2.16.18, &c. 3.25.10
29. And whosoever shall forfake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receive an hundred fold more, and shall inherit everlasting life. 3.25.10
30. For the kingdom of heaven is like vnto a certaine householder, which went out at the dawning of the day, to hire labourers into his vineyard. 3.18.3
25. Ye knowe that the lorde doth the Gentiles have dominacion over the, and they that are great, exercise authority over them, 4.11.8
26. But it shall not be so among you: but whosoever will bee great among you, let him be your seruante. 4.4.9
28. Even as the sonne of man came not to be seruued, but to serue, and to give his life for the ransome of many. 2.16.5
21. Moreover, the people that went before, and they also that followed cried, saying: Hosanna: the sonne of David: blessed be he that cometh in the name of the Lord, &c. 2.6.4
22. Whatsoever ye shall ask in prayer: ye shall receive it. 2.10.11
25. The baptisme of John wherence was it? from heauen, or of men? then they reasoned among themselves saying, if we shall say from heauen, he will say vnto vs, why did ye not then believe him? 4.19.5
31. Whether of them twaine did the will of the father? they saide vnto him, the first, Jesus saide vnto them, verily I say vnto you, that ye Publicans and the harlots shall go before you into the kingdom of God. 2.8.14. & 3.7.2
22. The kingdom of heaven is like vnto a certaine king, which maried his sonne. 3.24.8
12. Frind, how camest thou in hither, and haft not a wedding garment? 4.17.45
13. Bind him hand & foote, take him away, and cast him into utter darkness, there shall be weeping & gnashing of teeth. 3.25.12
14. For many are called, but fewe are chosen. 3.24.6
23. The same day the Sadducees came to him, which say that there is no resurrection. 2.10.23
30. For in the resurrection, they neither
neither marry wives, nor wives are beitowed in marriage, but are as the Angels of God in heaven, 114.9. & 115.3. & 212. 6. & 332. 11. & 41.

32 I am the God of Abraham, the God of Isaac, and the God of Jacob: God is not the God of y dead, but of the living. 210.6. & 416.3
37 Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. 38.11. & 28
51. & 33.11
39 And the seconde is like vnto this, thou shalt love thy neighbor as thy selfe. 28.11
23.4 For they binde heavie burdens, and grievous to be borne, and laye them on mens shoulders, but they thesclues will not moue them with one of their fingers. 410.1. & 410
26
8 But be not ye called, Rabbi: for one is your doctor to wit, Christ, and all ye are brethren. 48.8
9 And call not man your father upon the earth: for there is but one, your father which is in heaven. 320.
38
23 And ye leavc the weightie matters of the lawe, as judgement, and mercy, and fidelity, these ought ye have done, and not to haue left the other. 28.52
25 Woe vnto you scribes and Pharisees, hypocrites, for ye make cleane the outer side of the cup, and of the platter, but within they are full of bribery and exceffe. 343.6
37 Jerusalem, Jerusalem, which killest the prophets, & stonest them which are sent to thee, howe often would I haue gathered thy children together, &c. 324.16
24.11 And many false Prophets shall arise and shall deceive manie. 49.

14 And this Gospel of the kingdom shall be preached through the whole world, for a witness vnto all nations: and then shall the ende come. 34.4

24 For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders: so that if it were possible, they should deceiue the very elect. 49.4
30 And then shall appeare the signe of the sonne of man in heaven, and then shall all the kindredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heaven with power and great glory. 216.17
36 But of that day and hour knoweth no man, no not the Angelles of heaven, but my father onely. 14.9

45 Who then is a faithfull seruant, and wise, whom his master hath made ruler over his household, to give them meate in season? 4.16
31 The foolish tooke their lampes, but tooke no oyle with them. 3.5

21 Then his master saied vnto him, it is well done good seruant and faithfull: thou haft beene faithfull in little, I will make thee ruler over much: enter into thy maisters joie. 311

23 It is well done good seruant and faithfull, thou haft bene faithfull in little, &c. 23.11
29 For vnto every man that hath, it shall be gotten, and hee shall have abundance: and from him that hath not, even that he hath, shall be taken away. 23.11 & 315.4
31 And when the sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sitt upon the throne of his glorie. 216
And before him shall be gathered all nations, & he shall separate one from another, as a shepherd separateth the sheep from the goats. 2.16.17. & 3.25.9

Come ye blessed of my father, inherit ye kingdom prepared for you from the foundations of the world. 3.18.1. & 3.18.2. & 3.18.3. & 3.24. 16

For I was an hungry, and ye gave me meat: I thirsted, and ye gave me drink. 3.18.1

Verily I say unto you, in as much as ye have done it unto one of these my brethren, ye have done it unto me. 3.18.6

Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels. 1.14.14 & 1.14.19. & 3.25.5

And these shall go into everlasting paine, and the righteous into life eternall. 3.25.5

Why trouble ye the woman? for she hath wrought a good worke upon me. 3.25.8

For ye have the poor always with you, but me shall ye not have with you alwayes. 4.3.1. & 4.17.26. & 4.17.28

For in that she poured this ointment upon my body, she did it to bury me. 3.25 8

And he said to them, what will ye give me, and I will deliver him unto you? and they appointed unto him thynth piece of silver. 4.18. 14

And as they did eate, Jesus took the bread: and when he had given thanks, he brake it, and gave it to the disciples, and sayd, take, eate: this is my body. 4.14.20. and 4.16.30 and 4.17.1. and 4.17.20. and 4.19 23

Also he took the cup, and when he had giuen thanks, he gave it to the sayling, drink ye all of it. 4.9.14

Then said Iesus vnto the my soule is very heavy, even vnto the death: tary ye here, and watch with me. 2.16.12 & 3.8.9

So he went a little further, and fell on his face, & prayed, saying, O my Father, if it be possible let this cup passe from me, notwithstanding not as I will, but as thou wilt. 2.16.12

Thinkest thou that I can not at this time pray to my Father, and he will giue me more than these twelue legions of Angels? 1.14.8

Then began he to curse himselfe and to sweare, saying, I knowe not the man. 4.1.26

Then Peter remembred the words of Iesus, which saide vnto him, Before the cocke crows thou shalt deny me thrice. So hee went out, and wept bitterly. 3.3.4

I haue sinned betraying the innocent bloud, but they sayde, what is that to vs, see thou to it. 3.3.4

And when he was accused of the chief Priests and Elders, he answered nothing. 2.16.5

But he answered him not to one word, in so much that the governor maruellled greatly. 2.16.5

Then said the governour, but what cuil hath he done? then they cried the more, saying, let him be crucified. 2.16.5

When Pilate sawe that he auailed 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

And about the ninth houre Iesus cried with a loude voyce, saying, Eli, Eli, Lamabasaethani? that is, my
my God, my God, why hast thou forsaken me? 2.16.11

50. Then Jesus cried againe with a loude voice, and yielded vp the ghost. 4.19.23

51. And the graues did open themselves, and many bodies of saints which slept, arose. 2.10.23 and 3.25.7

52. And came out of the graues after his resurrection, and went into the holy citie, and appeared to ma- rie. 2.10.23

53. And they went and made the sepulchre sure with the watch & sealed the stone. 3.25.3

54. But the Angel answered, and said to the women, fear ye not, &c. 1.14.6

55. He his not here, for he is risen, as he said, &c. 4.17.29

56. Tell his disciples, that he is risen from the dead, &c. 1.14.6

57. Nowe when they were gone, beholde, some of the watch came into the citie, and shewed vnto the holy priests all the things that were done. 3.25.3

58. And they gathered themselves together with the Elders, and tooke counsel, & gaue large monie to the soldi- ders. 3.15.3

59. Saying, Say, his disciples came by night and stole him away while we slept. 3.25.5

60. All power is given vnto me in heaven and in earth. 3.15.5

61. Go therefore and preach to all nations, baptizing them in the name of the Father, and the Sonne, and the holy ghost. 1.13.16 & 4.3.6 & 4.8.4 & 4.14.20 & 4.15.6.18.20.22. & 4.16.27 & 4.19.28

62. I am with you always, vntill the end of the world. 6.14 & 4.3.8 & 4.8.11 & 4.17.26 & 4.19.28 and 4.17.30

M A R K E.

1. The beginning of the Gospel of Jesus Christ: the sonne of God. 9.2

4. John did baptise in the wildernes, and preached the baptism of amendment of life for remission of sinnes. 3.3.19 & 4.19.17

15. And saying the time is fulfilled, & the kingdom of God is at hand, repent and believe the gospell. 3.3.19

3.15. And that they might have power to heale sicknesse, and to cast out devils. 1.13.13

28. Verily, I say vnto you, all fins shall bee forgiven vnto the children of men, and blasphemies, wherewith they blaspheme, 3.5.2

29. But he that blasphemeth against the holy Ghost, shall never bee forgiven, but is culpable of eternall damnation. 1.13.15 & 3.3.22

6-7. And gaue them power over uncleane spirits. 1.13.13

13. And they cast out many devils, & they annointed many that were sick with oyle, and healed them. 4.19.18 & 4.19.21

7.33. Then he tooke him aside from the multitude, & put his fingers in his ears, and did spit, and touched his tongue. 4.19.23

8.38. For whomsoever shall be ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, &c. 4.1.26


43. To go into hell, into the fire that never shall be quenched. 3.25.12

44. Where their wormes dieth not, & the fire never goeth out. 3.25.12

10.9. Therefore, what God hath coupled together, let no man separate. 4.1.1

39 But
30. But he shall receive a hundred fold
nowe at this present : houses, and
brethren, and sisters, and mothers,
and children, and landes with per-
secutions: and in the world to come
eternall life. 

11.24. Whatsoever ye desire when ye
pray, believe that ye shall have it
and it shalbe done vnto you. 3.20.1
12.18. Then came the Sadduces vnto
him (which say, that there is no re-
surrection) and they asked him,
saying. 3.25.5
13.32. But of that day & hour know-
eth no man, no, nor the Angels
which are in heauen, neither the
sonne himselfe, faue onely the Fa-
ther. 2.14.2
14.22. And as they did eat, Iesus took
the breede, and when he had given
thankes, hee brake it and gave it to
them, and saide take, eate: this my
body. 4.17.1. & 4.17.20
33. And he tooke with him Peter, and
James, and John, & he began to bee
afraide, and in great heauenfle. 3.
8.9
34. And saide vnto them, my soule is
verie heauie, euen vnto death vnto
here and watch. 2.16.12
15.28. Thus the scripture was fulfi-
led, which faith, And he was coun-
ted among the wicked. 2.16.5
16.9. He appeared first to Marie, Mag-
dalene, out of whom hee had cast
seven deuils. 1.41.14
15. Goe ye into all the worlde, and
preach the Gospell to every crea-
ture. 4.3.4. & 4.3.12. & 4.16.27. & 4.
19.28
16. He that shal believe and be bap-
tised, shall bee saued. 4.15.1. & 4.
16.27
19. So after the Lord had spoken vnto
them, he was received into heauen
and sat at the right hand of God. 2.
14.3. & 4.17.2.7

LYKE.

1.6. Both were iustified before God
and walked in all the com-
mandements and ordinar-
ies of the lorde, without reproofs.
3.17.7
15. And hee shall bee filled with the
holy ghoft, euen from his mothers
wombe. 4.16.17
17. For hee shall goo before him in
the spriete and power of Elia: to
turne the heartes of the fathers to
their children, and the disobedient
to the wisedome of the just men,
to make ready a people prepared for
the Lord. 4.1.6
31. For loc, thou shalt conceive in
thy wombe, and beare a sonne, and
shalt call his name Iesus. 2.16.1
32. Hee shall be great, and shall bee
called the sonne of the most high,
& the Lord shall giue vnto him the
throne of his father Dauid. 2.14.4,7
33. And he shall raigne over the houle
of Iacob for euer, and of his king-
dome shall bee none ende. 2.14.3.
& 2.15.3
34. Then saide Marie vnto the An-
gell, how shal this be, seeing I know
no man?: 4.17.25
35. And the Angel answered, & saide
vnto her, the holy Ghoft shal come
vpon thee, and the power of the most
high shal overshadow thee: there-
fore also, that holy thing which shal
be borne of thee, shall be called the
sonne of God. 2.1.45
43. And whence commeth this to me
that the mother of my Lord should
come to me? 2.14.4
54. Hee hath vpholden Israel his ser-
vant, being mindful of his mercie.
2.10.4
72. That he would shew mercie to-
wars our fathers, and remember
his holy couenant. 2.10.4
73. And
And the oath which he spake to our father Abraham. 2. 10. 4.

That we being delivered out of the hands of our enemies, should serve him without fear. 3. 16. 2.

And to give knowledge of salvation unto his people, by the remission of their sins. 3. 11. 22.

To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. 2. 12. 4.

This is, that unto you is born this day in the city of David a Saviour, which is Christ the Lord. 2. 15. 5.

And straightway there was with the Angel a multitude of heavenly soldiers, praying God, &c. 1. 14. 5.

And she was a widow about fourscore and foure yeares, and went nor out of the temple, & served God with fastings, and prayers, night and day. 4. 12. 16.

And Jesus increased in wisdom and stature, and in favor with God and men. 2. 14. 2.

And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins. 3. 3. 19. & 4. 15. 7. & 4. 19. 17.

Bring forth therefore fruits worthy of amendment of life, and begin not to say with your fathers, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 3. 3. 5.

The soldiers likewise demanded of him, saying, and what shall we do? and he said unto them, do violence to no man, neither accuse any falsely, and be content with your wages. 4. 20. 12.

John answered, and said to them all, in truth I baptize you with water, but one stronger than I, cometh, whose shoes I am not worthy to unloose: he will baptize you with the Holy Ghost, and with fire. 3. 1. 3. 4. & 4. 15. 6. 7.

And the Holy Ghost came downe in a bodily shape like a Dove, upon him, and there was a voice from heaven, saying, thou art my beloved Sonne: in thee I am well pleased. 4. 17. 21.

And Jesus himself began to be about thirty yeares of age, being as men supposed the Sonne of Joseph, which was the Sonne of Eli. 4. 28. 27.

Which was the Sonne of Enos, which was the Sonne of Seth, which was the Sonne of Adam, which was the Sonne of God. 2. 12. 7 & 2. 13. 3.

And there was delivered unto him the book of the prophet, Esaias: and when he had opened the booke, he founde the place where it was written. 4. 19. 23.

The Spirit of the Lord is upon me because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me that I should heal the broken in heart. 2. 15. 2 & 3. 20. & 3. 4 3.

And touched him, saying, I will, be thou clean. And immediately the leprosse departed from him. 5. 13.

And he commanded him that he should tell it to no man: but go, faith he, and shew thy feet to the priest, and offer for thy cleansing, as Moses hath commanded, for a witness unto them. 5. 4. 4.

Can ye make the children of the wedding chamber faste, as long as the bridegome is with them? 4. 12. 17.

And when it was day, he called his disciples, and of them he chose twelve.
For whatsoever shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in his glory, & in the glorie of the father, and of the holy Angels.

And if the sonne of peace be there, your peace shall rest upon him: if not, it shall returne to you againe.

Almighty, let this concerne, &c.

Then be ye mercifull therefore, as your father also is mercifull.

Then all the people that heard, and the publicanes justified God, being baptized with the baptism of John.

And one of the Pharisees desired him that he woulde eat with him: and hee went into the Pharisees house, and sate downe at the table.

Wherefore I say vnto thee, many sinnes are forgiven her: for she loved much. To whom a little is forgiven, he doth loue a little.

And certaine women, which were healed of euill spirites, and infirmities, as Marie which was called Magdalene, out of whom went euem devils.

And some fell among thornes, and the thornes sprung vp with it, and choked it.

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 believe, but in the time of tentation go away.

But that which fell on good ground, are they which with an honest, and good hart heare the worde, & keep it, & bring forth fruit with patience.

If any man will come after me, let him deny himselfe, and take vp his cross daily and follow me.

Blessed are the eyes, which see that ye see.

For I tell you, that many Prophets and Kings have desired to see these things, which ye see, and have not seene them, &c.

Master, what shall I do, to enha-
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rtri eternal life? 4.13.13

27 And he answered, and said, thou shalt love thy lord God, with all thy heart, and with all thy soul, & with all thy strength, and with all thy thought, and thy neighbour as thy selfe. 2.8.11

30 And a certaine man went downe from Jerusalem to Jericho, and fell among the theues. 1.5.19

36 Which nowe of these three, thinkest thou, was neighbour to him? fell among the theues? 2.8.35

11.2. And he said vnto them, when ye pray, say, Our father which art in heaven, 3.20.6 & 3.20.34

3 Our dayly breade give vs for the day. 2.5.14

21. When a strong man armed, keepest his place, the things that he possesseth are in peace. 1.14.13 & 1.14.18

22. But when a stronger than he cometh vpon him, & overcometh him, he taketh from him, all his armour where he trusted, and defieth his spoiles. 1.14.18

39.2. And the lord said vnto him, in deed ye Pharisees make cleane the outside of the cup, & of the platter, but the inwarde parte is full of raucening and wickednesse. 3.4.36

12.5. Fear him which after he hath killed, hath power to cast into hell, &c. 1.15.2

10. And who soever shall speake a word against the sonne of man, it shall be forgiuen him: but vnto him that shall blasphe the holy ghost, it shall never be forgiuen. 1.13.15 & 3.5.21, 22 & 3.5.7

24. Man, who made me a judge, or a deuiler over ouer? 4.11.9 & 4.11.11

14.21. Goe out quickly into the places and streets of the Citie, and bring in hither the poore, & the maimed, and the halt, and the blinde. 4.1.6

15.7. If I say vnto you, that likewise joye shall be in heaven for one sinner y converte, more than for ninetie & nine iust men, which neede no amendment of life. 1.14.7.

20. And when he was yet a great way off, his father sawe him, and had compassion, and ran & fell on his necke and kisses him. 3.20.37

16.2. And he called him, and said vnto him, how is it that I have heard this of thee? give an accoyme of thy stewardship, for thou must be no longer steward. 3.10.5

9. And I say vnto you, make ye frends with the riches of iniquity, y when you shall want, they may receive you into euerlastinge habitations. 3.18.6

15. Yee are they which justifie your selues before men but God knoweth your harts, &c. 3.11.3 & 3.13.5

16. The lawe and the prophets endured vntill John, & since that time the kingdome of God is preached, and every man preseth into it. 2.7.

22. And it was so, that the begger died, and was caried by the Angels into Abrahams bosome, &c. 1.14.7 & 1.15.2 & 3.25.6

17.3. If thy brother trespass against thee, rebuke him: and if hee repent, forgive him. 3.7.6

4. And the Apostles said vnto the Lorde, increas e our faith. 4.14.7

7. Who is it also of you, that having a fertuant plowing or feeding cattel, would say vnto him by and by, what he were come from the fieldes, &c. 3.14.5

14.15. So likewise yee, when yee haue done all these things which are commanded you, say, we are not profitable servants, we haue done that which was our due, to doe. 3.14.14 and 3.15.
And when he saw them, he said vnto them, goe, shew your soules to the Priests. And it came to passe, that as they went, they were cleansed.

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 obseruation.

And he spake also a parable vnto them, that they ought alwayes to pray, and not to waxe faint.

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.

I tell you, this man departed to his house justified, rather than the other: for euery man that exalteth himself, shall be brought low; and he that humbleth himself, shall be exalted.

And Jesus said vnto him, receive thy sight, thy faith hath saved thee.

And tooke bread, and when he had given thanks, brake it, and gaue vnto them, saying, this is my bodie, which is giuen for you: doe this in the remembrance of me.

Likewise also after supper he tooke the cup, saying, this cup is the new Testament in my blood, which is shed for you.

The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called gratious lords.

But ye shall not befoe: but let the greatest among you, be as the least: and the chieffet, as he that serueth.

But I have prayed for thee, that thy faith fail not.

And there appeared an Angel vnto him from heauen, comforteing him.

And his sweat was like drops of blood, trickling downe to the ground.

Then the Lord turned backe, & looked vpon Peter: and Peter remembered the worde of the Lord, howe hee had saide vnto him, Before
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 again from the dead the third day.

2.1.2.4. & 3.3.19

47. And that repentance, & remission of sins should be preached in his name among all nations, beginning at Jerusalem.

2.12.4. & 3.3.19

49. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.

4.3.12

51. And it came to pass, that as he blessed them, he departed from them, and was carried up into heaven.

4.17.27

IOHN.

1.1. In the beginning was the word, & the word was with God, & that word was God. 1.13.6. & 1.13.11. & 1.13.22.

3. All things were made by it, &c. 1.13.13. & 1.13.17. & 1.13.21.

4. In it was life, & the life was the light of men. 1.13.13. & 1.15.4. & 1.2.19. & 2.6.1. & 4.17.8

5. And the light shineth in the darkness, & the darkness comprehended it not. 2.2.12

9. That was the true light which lighteth every man that cometh into the world. 2.12.4.

10. He was in the world, and the world was made by him, and the world knew him not. 2.12.4.

12. But as many as received him, to them he gave power to be sons of God, even to them that believe in his name. 2.1.1. & 3.1.4. & 3.10.

G 55. 36.


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36 & 3.22.10.

13. Which are borne not of blood, nor of the will of the flesh, nor of 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 sonne of the father, ful of grace & truth. 1.13.11. & 2.12.4. & 2.14.8.

16. And of his fulness have all we receiued, 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 onely begotten sonne, which is in the bosome of the Father, he hath declared him. 1.13.17 & 2.2.20. & 2.9.1. & 4.17.30.

23. I am the voice of him that crieth in the wilderness, make straight the way of the Lorde, as said the Prophet Esaies. 2.9.5.

29. Behold the Lamb of God, which taketh away the sins of the world. 2.14.3. & 2.16.5. & 2.17.4. & 3.4. & 4.15.7.

32. So John bare witness, saying, I saw the spirit come downe from heaven like a dove, and it abode vpon him. 2.15.5. & 4.19.20.

33. And I knewe him not, but he that sent me to baptise with water, hee saied vnto mee, vpon whom thou shalt see the spirit come downe, & tarry stil on him, that is he which baptiseth with the holy Ghost. 2.15.5.

38. Beholde the Lambe of God. 2.9.5.

40. Andrewe, Simon Peters brother, was one of the two which had hard it of Iohn, and that followed him. 4.6.5.

42. And hee brought him to Iesus, &c. 4.6.5.

51. Hereafter shall ye see heaven open, & the angels of God ascending and descending vpon the sonne of man. 1.14.12. & 2.9.2.

2.2. And Iesus was called also, and his discipes vnto the marriage. 4.13.3.

9. Nowe when the gouvernor of the feast had taisted the water that was made wine, &c. 4.13.3.

15. Then he made a scourge of small cords, and drave them all out of the temple, with the shepee and oxen, and poured out the changers money, and ouerthrew the tables. 4.19.23.

19 Iesus answered and saide vnto them, destroy this temple, and in three days I will raise it vp againe. 2.14.4. & 3.25.7.


23. Nowe when hee was at Ierusalem, at the passouer in the feast, many beleued in his name, when they sawe his miracles which hee did. 4.2.5.

24. But Iesus did not commit himselfe vnto them, because he knewe them all. 3.2.12.

33. Verily, verily, I say vnto thee, except a man bee borne againe, he can not see the kingdome of God. 2.3.1. & 4.16.17.

5. Except that a man be born of water and of the spirit, he cannot enter into the kingdome of God. 4.16.25.

6. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. 2.1.6. & 2.3.1.

13. For no man ascended vp to heaven, but hee that hath descended from heaven, even the sonne of man which is in heaven. 2.14.2. & 4.17.30.

14. And
14. And as Moses lifted up the serpent in the wilderness, so must the sonne of man be lifted vp. 2.12.4. & 4.18.20

16. For God so loved the world, that he gave his only begotten sonne, that who soever believeth 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 Enoch besides Salem, &c. 4.15.6

27. Man can receive nothing, except it be given him from heaven. 2.2.20

33. He that hath received his testimonie, hath sealed that God is true. 3.2.8

34. For he whom God hath lent, speaketh the word of God: for God giveth him not the spirit by measure. 2.15.1. & 2.15.5

36. He that believeth 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. Now when the Lord knew, that the Pharisees 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 a thirst: but the water that I shall give him, shall be in him a well of water springing out into everlasting life. 3.1.3

22. Ye worship that which ye know not: we worship that which we know: for salvation is of the Jewes. 1.5.12. & 1.6.4. & 2.6.1

23. But the hour cometh, and now is, when the true worshippers shall worship the father in spirit and truth, &c. 3.20.30. & 4.10.14

24. God is a spirit, &c. 1.13.24

25. I knowe well that Messiah shall come, which is called Christ: when he is come, he will tell vs all things. 2.15.1. & 4.8.7

35. Behold, I say vnto you, lift vpp the eye, and looke on the regions, for they are white already vnto harvest. 4.16.31

42. And they said vnto the woman, now we beleue not because of thy saying: for we have heard him our selves, & know that this is in deede the Christ, that sauiour of the world. 3.2.5

53. Then the father knew that it was the same hour in the which Iesus had saide vnto him, thy son liueth. And he beleued, & al his household. 3.2.5

58. Iesus saide vnto him, rise: take vp thy bed, and walke. 4.19.2-9

17. My father worketh hitherto, and I work. 1.13.7 & 1.13.12. & 1.16.4. & 2.14.2

38. Therefore the Jewes sought the more to kill him: not only because hee had broken the Sabbath: but saide also, that God was his father, and made himselfe equal 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. 2.14.3

22. For the father judgeth no man, but hath committed all judgement vnto the sonne. 2.14.3 & 2.16.18

23. Because that all men should honor the sonne, as they honor their father: he that honoureth not the sonne, the same honor eth not the father, which hath sent him. 2.6.2. & 2.14.3

34. He that heareth my words, & believeth in him that sent me, hath everlasting life, and shall not come...
into condemnation, but hath passed from death to life. 2.9.3. & 3.
25. The hour shall come and now is, when the dead shall hear the voice of the sonne of God, & they that hear it, shall live. 2.5.19. & 2
12.4. & 3.14.5
26. For as the father hath life in himselfe, so likewise hath hee given to the sonne, to have life in himselfe. 4.17.9
28. Mewaile 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 another that beareth witness of me, &c. 1. 13.17
35. Hee was a burning, and a shinning candle: and ye would have for a season have rejoiced in his light. 2
9.5
36. For the worke which the father hath given me to finish, the same workes that I doe, beare witness of me, that the father sent mee. 1
13.13
44. Howe can you beleue, which receiue honour one of an other, and secke not the honor that commeth of God alone? 3.11.9
46. For had ye beleued Moses, ye would haue beleued mee: for hee wrote of mee. 2.9.1
6.27. Labor not for the meathe which perisheth, but for the meathe which endureth vnto everlasting life, which the sonne of man shall give vnto you, &c. 3.18.1. & 4.14.25
29. This is the worke of God, that ye beleue in him whom he hath sent
3.19.10
35. I am the bread of life: he that commeth to me shall not hunger, & he that belieueth in me, shall never thirst. 3.14.5. & 4.17.4
37. All that the father giueth me, shall come to me, and him I commeth to me, I cai not way. 5.22.
7. & 3.2.4.6
38. For I came downe from heaven, not to doe mine owne will, but his will which sent me. 2.14.2
39. And this is the fathers will, which hath sent mee, that of all which he hath giuen mee, I shoulde loose nothing, but shoulde raise it vp againe at the last day. 3. 22.7. &
25.8
40. And this is the will of him that sent mee, that every man which seeth the sonne, & belieueth in him, should have cure lasting life, &c. 3.
22.10. & 3.24.6
44. No man can come to me, except the father which sent mee drawe him & I wil raise him vp at the last day. 2. 2.20. & 2.5.5. & 3.2.34. & 3.
22.7. & 3.24.1
45. It is written in the prophets, and they shall be all taught of God, every man therefore that hath heard, and hath learned of the father commeth vnto mee. 1.3.10. & 2.2.20. &
2.3.7. & 2.5.5. & 3.2.34. & 3.24.1. &
3.24.14
46. Not that any man hath seene the father, save he he which is of God, he hath seene the father. 3.2.34. & 3
22.10. & 3.24.1
47. He that belieueth in me, hath cure lasting life. 1.13.13
48. I am the bread of life. 3.11.9. & 4
17.4. & 17.8
49. Your fathers did eat Manna in the wildernesse, and are dead. 1.10.6
50. This is the bread which cometh downe from heaven, that he which.
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which eateth of it, should not die. 2.10.6 & 4.17.34
11. I am the living bread, which came downe from heauen: if any man eat of this bread, hee shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 5.11.8 & 4.17.5 & 4.17.14
53. Then Iesus said vnto them, verily, verily I say vnto you, except ye eat the flesh of the sonne of man, & drinke his bloud, ye haue no life in you. 3.11.9 & 4.17.6
54. Whosoeuer eateth my flesh and drinketh my bloud, hath eternall life, and I will raise him vp at the last day. 3.11.9 & 4.17.34
55. For my flesh is meat in deed, & my bloud is drinke in deed. 2.17.5 & 4.17.8
56. Hee that eateth my flesh, & drinketh my bloud, dwelleth in mee, & I in him. 4.17.33
57. As the living father hath sent mee, so haue I by the father, and he that eateth mee, even he shall live by me. 2.17.5
65. Therefore saied I vnto you, that no man can come vnto me except it be given vnto him of my father. 3.23.13
70. Haue not I chosen you twelve, & one of you is a diuell? 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. Nowe in the last and great day of the feast, Iesus stoode & cryed, saying: if any man thirst, let him come vnto me & drink. 2.16.14 & 3.1.2 & 3.1.3 & 4.19.6
39. For the holy Ghost was not yet giuen, because that Iesus was not yet glorified. 4.17.22
8.12. Then spake Iesus againe vnto them, saying, I am the light of the world; he that followeth me, shall not walke in darknes but shall haue the light of life. 2.14.3 & 3.2.1 & 3.11.12 & 4.19.23
16. For I am not alone, but I and the father, &c. 1.13.17
29. But he that sent me, is trueth and the things that I haue heard of him, thofe spake I to the world. 2.8.26
30. As he spake these things, many beleeued in him. 3.2.5
31. Then spake Iesus to the Iewes which beleeued in him, yee are verily my disciples. 3.2.12
34. Verily, verily, I say vnto you, that whosoeuer committeth sinne, is a servant of sinne. 2.2.27
44. Ye are of your father the diuell, &c. 1.14.15, he hath bin a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him: when he speake teth a lie, then speake teth he 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 gods words: yee therefore heare them not because yee are not of God. 4.2.4
50. And I seke not mine owne praise but there is one that secketh it, & judgeth. 2.14.2
56. Your father Abraham rejoyned to see my day: and he saw it, and was gladde. 2.9.1 & 2.10.4
58. Iesus said vnto them, verily, verily I say vnto you, before Abraham was, I am. 2.14.2
9.3. Neither hath this man finned, nor his parents: but that the works of God shoulde be shewed on him. 1.17.10
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
I lay on the ground, and made clay of the spittle, and anointed 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 healed, and came again seeing. 4.19.19
24. And said unto him: give glory unto God, &c. 2.8.24
31. 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
10.3. To him the porter openeth, and the sheep heareth his voice, and he calleth his own sheep by name, and leadeth them out. 3.24.6
4. And when he hath sent forth his owne sheep, he goeth before them and the sheep follow him; for they knowe his voice. 3.22.10.
3.22.10
5. And they will not follow a stranger but they flee from him for they knowe not the voice of strangers. 3.22.10
7. Then saide Jesus vnto them againe, verily, verily I say vnto you, I am the doore of the sheep. 4.19.23
9. I am the doore: by me if any man enter in, he shalbe saved, and shal goe in and goe out, and finde pasture. 2.14.3
11. I am the good shepeeheard, the good shepeeheard giveth his life for his sheece. 2.14.3. & 4.19.14
25. As the father knoweth mee, so know I the father, and I lay downe my life for my sheece. 2.16.25
26. Other sheepe I have also, which are not of this fold: them also must I bring, &c. 3.24.6
17. Therefore doeth my father love me, because I lay downe my life, & 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 comantement haue I receiued of my father. 2.12.4. & 2.16.5
26. But ye beleue 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 give vnto them eternal life, and they shall never perish, neither shall any plucke them out of my hand. 3.15.5. & 3.21.1. & 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. Is it not written in your lawe, I said, ye are Gods? 4.26.31
35. If hee called them Gods, vnto whom the worde of God was giuen, and the Scripture cannot be broken. 4.20.4
37. If I do not the works of my father beleue me not. 1.13.13
11.25. I am the resurrection, and the life: hee that beleueth in mee, though he were dead, yet shall hee live. 1.13.13. & 2.12.4. & 3.25.9. & 4.16.17
41. Father, I thank thee, because thou hast heard me. 1.15.13
43. As he had spoke these things, he cried with a loude voice: Lazarus come forth. 4.19.29
44. Then he that was dead, came forth bounde hand and fooe w bandes, and his face was beu with a napkin. Jesus saide vnto looke him, & let him go.
The Table.

47 Then gathered the principal priests, and the pharisees a council, and srayd: what shall we do? &c. 4.9.7

13.27 Father, save me for this hour: but therefore came I vnto this hour 2.12.4. & 2.16.12.

28 Father, glorifie thy name, &c. 2.12.

31 Nowe is the judgement of this world: now shall 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. 3.25.6

39 Therefore could they not beleeue because that Esaias faith again. 3.14.

41 These thinges sayde Esaias, when he sawe his glory and spake of him 1.13.11. & 1.13.23

43 For they loued the praise of men, more than the praise of God. 3.11

49 For I haue not spoken of my selfe. & 4.8.13

13.4 He riseth from supper, and laieth aside his upper garments, and toke a towell, and girded him selfe. 4.19.

53 For I haue giuen you an example, that ye should doe, even as I haue done to you. 3.16.2

58 I spake not of you all: I knowe whom I haue chosen, &c. 3.22.7. & 3.24.9

34 A newe commandement giue I vnto you, that ye loue one an other as I haue loued you, that even so ye loue one an other. 3.16.2

34.1 Ye shall beleeue in God, beleeue also in mee. 1.13.13. & 2.6.4

5 Thomas sayd vnto him: Lorde we knowe not whither thou goest: ho can we then knowe the way? 4.17.

23 I am the way, and the truth, and the life, &c. 1.13.17. & 2.6.1. & 3.20.21

8 And Philip sayd vnto him: Lorde, shewe vs 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 wordes which I spake vnto you, I spake not of my selfe, but the father that dwelleth in me, he doth the worke. 2.14.2. & 4.8.13

11 Belieue me, that I am in the father, and the father in me: at the least beleeue me, for the very worke is sake. 13.13

13 And whatsoever ye ask in my name, that will I do, that the father may be glorified in the sonne. 3.20.

16 And I will pray the father, and he shall giue you an other comforter, &c. 1.13.17. & 4.8.11

17 Even the spirite of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shalbe in you. 3.1

4.8 & 3.2.39

26 But the comforter, which is the holy Ghost whom the father will sende in my name, hee shall teach you all thinges, and bring all thinges to your remembrance, which I haue told you. 2.2.1. & 3.14. & 4.8.8 & 4.8

28 For my father is greater than I. 13.26

30 Hereafter will I not speake many thinges vnto you: for the prince of this world doth commeth, and he hath nought in me. 1.14.18.

15.1 I am the true vine, and my father is an husbandman: euery branche that beareth not fruite in mee, hee taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more. 2.3.9. & 2.14

3.1 & 4.19.34

SSS 4 3 Nowe
Nowe are ye clean through the word, which I have spoken unto you.

I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me, ye cannot bring forth any fruit.

If ye shall keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love.

But I have chosen you, and ordained you, that ye go and bring forth fruit, and that your fruit remaine, &c.

If ye were of the world, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hath hated you.

Euen the spirit of truth, which proceedeth of the Father, &c.

They shall excommunicate you, &c.

It is expedient for you, that I go away, &c.

Of judgement, because the prince of the world is judged.

I have yet many things to say vnto you, but ye cannot bear them away.

When hee is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but what heareth of him shall heare, that shall he speake, &c.

Verily, verily, I say vnto you, that ye shall weep and lament, and the world shall rejoyce: and ye shall sorrow, but your sorrow shall be turned to joy.

Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full.

In that day shall ye ask in my name, &c.

I am come out from my father, and came into the world: again, I leaue the world, and goe to my father.

And this is life eternal, that they knowe thee to bee the onely verie God, and whome thou hast sent Jesus Christ.

And nowe glorifie mee, thou father, with thine owne selfe, with the glory which I had with thee, before the world was.

I have declared thy name vnto the men which thou gauest me out of the world: then they were, and thou gauest them me.

I pray for them: I pray not for the world but for them which thou hast given me, for they are thine.

While I was with them in the world, I kept them in thy name: those that thou gauest mee, I kept, and none of them is loste, but the child of perdition, that thy Scripture might be fulfilled.

I pray not that thou shouldest take them out of the world: but thou shalt keep them from evil.

And for their sakes sanctifie me my selfe, that they also may be sanctified through thy truth.

That they all may be one, as thou art in me, and I in thee, even that they may be also one in vs: that the world may believe, that thou hast
haft sent mee. 3.2.24.
18.4 Then Iesus, knowing all things that should come vnto him: went forth, and saide vnto them: whom seek ye? 2.16.5
36 Iesus answered: my kinglydome is not of this world: if my kinglydome were of this world, my seruauntes would surely fight, that I should not be deliverd to the Iewes: but now is my kinglydome not from hence. 2.15.3
37 Euerie one that is of truth, heareth my voyce. 4.2.4
38 Pilate saiide vnto him, what is truth? and when hee had saiide that, hee went out againe vnto the Iewes, & saide vnto them, I fnde in him no cause at all. 2.16.5
29.30. Now when Iesus had receiued of the viniger, he faiide, it is finished, &c. 4.18.3.13.
34. But one of the fouldiers, with a speare, pierced his side, and forth-with came there out bloud and water. 4.14.22.
36 Not a bone of him shall be broken. 1.16.9
30.8 Then went in also the other disciple, which came first to the sepulcre, and hee faw it, and beleued. 3.2.4
17. Tuch me not: for I am not yet ascended to my father, &c. 2.12.2. & 4.17.2.9
39 The same day then at night, which was the first day of the weke, and when the doores were shutte where the discipiles were assembled for feare of the Iewes, came Iesus & stoode in the middes, &c. 4.17.29
22 And when he had saiide that, hee breathed on them, and saide vnto them: receiue the holy Ghoft. 4.19.7,29
23 Whosoeuers sinnes yee remit, they are remitted vnto them: and whoso-
soucers sinnes yee retaine, they are retained. 3.4.10. & 4.1.22. & 4.2.10. & 4.6.3. & 4.6.4. & 4.8.4. & 4.11.1. & 4.12.4.
28. Thou art my Lord, and my god. 1.13.11
31. But these things are written, that ye might beleue, y Iesus is Christ the Sonne of God, and that in beleuing, yee might haue life, &c. 3.2.6
21.15. Simon sonne of Ioanna, louest thou me more than these? he faiide vnto him, yea lord, thou knowest: I loue the: he faiide vnto him, feede my lambes. 4.6.3. & 4.11.1. & 4.19. & 28.
8. When thou wast yong, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, &c. 3.8.10

A C T E S.

1.3. To whomse also hee presented himselfe alive after that he had suffred by many infallible tokens being scene of them by ye space of forty dayes, & speaking of those things which appertained to the kinglydome of God. 2.1.6.14. & 3.25.3. & 4.17.17
5. For Iohn in decee baptised with water: but ye shall be baptised with the holy Ghoft, within these fewe dayes. 4.1.18
8. But ye shall receive power of the holy Ghoft, when he shall come on you: and ye shall be witnesses vnto me both in Jerusalem, and in all luda, and in Samaria, and vnto the uttermost part of the earth. 4.3.12. & 4.19.28
9. And when hee had spoken these things while they beleide, he was taken vp for a cloud tooke him out of their sight. 2.1.6.14. & 3.25.1. & 4.19.29

YMB 5 17.
<table>
<thead>
<tr>
<th>verse</th>
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<tbody>
<tr>
<td>10</td>
<td>Behold two men stood by them in white apparel. 1.14.6.</td>
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<tr>
<td>11</td>
<td>This Jesus which is taken vp from you into heaven, shall so come, as ye haue seen him go into heaven. 1.14.6 &amp; 2.16.17.4 &amp; 4.17.24-27.</td>
</tr>
<tr>
<td>15</td>
<td>And in those days Peter stood vp in the midst of the disciples, and said (now the number of names that were in one place, were about an hundred and twenty). 4.3.15.</td>
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<td>23</td>
<td>And they presented two, Joseph called Bar-sabas, whose surname was lusus, and Matthias. 4.3.13. &amp; 4.3.14.</td>
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<td>26</td>
<td>Then they gave forth their lottes: and the lot fell on Matthias, and he was by a common consent counted with the cleuen Apostles. 4.3.15.</td>
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<td>23</td>
<td>And there appeared vpnto them cloven tongues, like fire, and it sat vpon eac of them. 4.15.8.</td>
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<td>21</td>
<td>Who so euer shall call on the name of the Lorde, shall be saved. 1.13.20.</td>
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<td>23</td>
<td>Him, I say, haue ye taken by the handes of the wicked, being deliuered by the determinate counsell and foreknowledge of God, haue crucified and slaine: 1.18.1. &amp; 3.22.</td>
</tr>
<tr>
<td>24</td>
<td>Whom God haeth raised vp, &amp; loosed the sorowes of death, because it was vnpossible, that he shoulde be holden of it. 2.16.11. &amp; 2.16.12.</td>
</tr>
<tr>
<td>33</td>
<td>Since then that hee by the right hand of God hath bene exalted, &amp; haeth received of his father the promise of the holy Ghoste, hee hath sied forth this which ye eue nowe see and heare. 2.16.15.</td>
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<td>37</td>
<td>Men, and brethren, what shall we doe? 3.3.4. &amp; 4.16.23.</td>
</tr>
<tr>
<td>38</td>
<td>Amende your liues, and be baptised euery one of you in the name of Jesus Christ, for the remission of sinnes: and ye shall receive the gift of the holy Ghost. 4.15.7. &amp; 4.16.23.</td>
</tr>
<tr>
<td>39</td>
<td>For the promis is made vnto you, and your children, and to all ye are a far off, euery as many as the Lorde our God shall call. 4.16.15.</td>
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<td>41</td>
<td>Then they eue gladly received his worde, were baptised, and the same day, there were added to the Church about three thousande soules. 4.15.</td>
</tr>
<tr>
<td>42</td>
<td>And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers. 4.17.5. &amp; 4.17.35. &amp; 4.17.44.</td>
</tr>
<tr>
<td>3.6</td>
<td>Then saide Peter: Siluer &amp; Gold haue I none, but such as I haue, that I give I thee in my name of Jesus Christ of Nazareth, rise vp and walke. 1.13.</td>
</tr>
<tr>
<td>15</td>
<td>And yee killed the Lorde of life, whom God haeth raised from the dead, whereof we are witnessses. 2.17.1.</td>
</tr>
<tr>
<td>18</td>
<td>But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, &amp;c. 1.18.1.</td>
</tr>
<tr>
<td>19</td>
<td>Amende your liues therefore, and turne, that your sinnes may be put away, &amp;c. 3.3.20.</td>
</tr>
<tr>
<td>21</td>
<td>Whome the heauen must containe vntill the time that all things be restored, which God haeth spoke by the mouth of all his Prophets, since the world began. 2.16.15. &amp; 4.17.29.</td>
</tr>
<tr>
<td>25</td>
<td>Yee are the children of the Prophets, and of the covenante, which God hath made vnto our fathers, &amp;c. 2.10.23. &amp; 4.16.15.</td>
</tr>
</tbody>
</table>
| 26    | First, vnto you God hath raised vp his sonne Jesus, and him he hath sent to bless you, in turning euery
every one of you from your iniquities.

4.12. Neither is there salvation in any other: for among men there is given none other name under heaven, whereby we must be saved. 2.

28. To doe whatsoever thine hand and thy counsell had determined before to bee done. 1.18.1. & 1.18.

32. And the multitude of them that beleued, were of one hart & of one soule: &c. 4.1.3

5.4. Thou hast not lyed vnto men, but vnto God. 1.13.15

16. There came also a multitude out of the cities rounde about vnto Jerusalem, bringing sicke folkes, and them which were vexed with vn-cleeane spirites, who were all healed 4.19.18

29. Wee ought rather to obey God than men. 3.3.19

31. Him hath God lifted vppe with his right hande, to be a prince and a fauour, to give repentance to Israel, and forgienesse of sinnes. 3.3.19

41. So they departed from the counsel, reasoning that they were counted worthie to suffer rebuke for his name. 3.8.7

61. And in those dayes, as the number of the Disciples grewe, there arose a murmuring of the Grecians towards the Hebrewes, because that their widowes were neglected in the daie ministring. 3.2.6

2. Then the twelve called the multitude of the Disciples together, & said: It is not meete that we should leave the word of God to serve the tables. 3.2.6. and 4.3.15. and 4.11.9

3. Wherefore brethren, looke you out among you seuen me of honest report, &c. 4.3.9

6. And they prayed, and laid their hands on them. 4.3.16

7. And the worde of God increased and the number of the discipies was multiplied in Jerusalem greatly, &c 3.2.6

10. But they were not able to rebuke the wifedom, and the spirite by the which he spake. 3.3.22

7.5. And he gave him none inheritance in it, no, not the breadth of a foote: &c. 2.10.1.3

28. Wilt thou kill mee, as thou diddest the Egyptian yester day? 4.20

44. Our fathers had the tabernacle of witnessse in the wilderness, as he had appointed, speaking vnto Moses, that hee should make it according to the fashion that he had scene. 2.7.1

48. The most high dwelleth not in temples made with hands, &c 3.20. 30. & 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 heauen, and saw the glory of God, & the sanc of man standing at the right hande of God. 3.25.3. & 4.17.17. & 4.17.29

56. And said: behold, I see ye heauens open, & the sonne of man standing at the right hande of God. 2.16.15. & 4.17.29

59. And the; stoned Steuen, who called on God, & faid, Lorde Iesus receive, &c. 1.13.13. & 1.15.2. & 3.25.6

8.13. Then Simon himselfe beleued also, and was baptised, and continued with Philip, and wondered when hee sawe the signes, &c. 3.2.10

14. They sent vnto them Peter and John. 4.6.7. & 4.15.3

15. Which
Which when they were come downe, prayed for them, that they might receive the holy Ghost. 4.19.6

Then laid they their hands on them, and they received the holy Ghost. 4.15.8. & 4.19.31

And when Simon saw, y through laying on of the Apostles hands, the holy Ghost was given, hee offered them monie. 3.2.10

Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine harte may be forgiven thee. 4.1.16

And hee arose, and went on: and behold, a certaine Eunuch of Ethiopia, Candaces Queene of the Ethiopians chief governor, who had the rule of all her treasure, & came to Jerusalem to worship. 3.2.32

And he saide howe can I, except I had a guide? &c. 3.2.52

And Philip faiid vnto him, if thou beleuwest with all thy heart, thou maist, &c. 4.14.8. & 4.16.23

And they went downe both of them into the water, both Philip and the Eunuche, and hee baptized him. 4.16.22 & 4.16.31

And Saul yet breathing out threatninges and slaughte against the disciples of the Lorde, &c. 3.2.6

Nowe as he journeyed, it came to passe, that as hee was come neere to Damascus, suddenly their shined rounde about him a light from heaven. 4.17.17.

And he felt to the earth, and heard a voice, saying vnto him: Saul, Saul, why persecutest thou me? 3.25.3 & 4.17.9

Arisse and goe into the citie, & it shall be tolde thee what thou shalt do. 4.3.3

And there was a certaine discipule at Damascus named Ananias: and to him saide the Lorde in a vision, Ananias, and he said, beholde, I am here, Lord. 3.2.6

Lord, I haue hearde by many of this man, howe much euill he hath done to thy saints at Jerusalem. 1.13.13

Moreover hee hath authoritie of the high priests, to bind all that call on thy name. 1.13.13

He is a chosen vessele vnto me, &c. 4.3.5

Then Ananias went his way, & entered into the house, and put his handes on him, and saide, brother Saul, the Lorde hath sent me (even Jesus that appeared vnto thee in thy way as thou camest) yee thou mightest receive thy sight, &c. 4.19.19.10

So was Saul certaine dayes with the Discipules which were at Damascus. 3.2.6

Then the discipules took him by night, & put him through the wall, and let him downe in a basket. 3.2.6

There was also at Ioppa, a certaine woman a Discipule named Tabitha, which by interpretation is called Dorcas, she was full of good works and almes which shee did. 3.2.6

Nowe forasmuch as Lidda was neere to Ioppa, & the discipules had heard that Peter was there, they sent vnto him two men, &c. 3.2.6

But Peter put them al forth, and kneeled downe, and prayed, &c. 4.19.2

A devout man, & one that feared God with all his householde which gave much almes to the people,
3.24.10
3 He saw a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, &c.

4.3.3
15 And it came to passe as Peter came in, that Cornelius mette him, & fell downe at his fette, and worshipped him.

1.12.3
31 And saie, Cornelius thy prayer is heard, & thine almes are had in remembrance in the sight of God.

32 Of a truth I perceive, that God is no accepter of persons.

23.10
42 And he commanded vs to preach vnto the people, and to teesifie, that it is hee that is ordained of God a judge of queicke and dead.

2.16.17
43 To him also giue all the prophets witnesse, that through his name all that beleue in him shal receiue remissiion of sinnen.

3.4.25.3.5.2
44 While Peter yet spak these words, the holy Ghost fell on al them which heard the worde.

4.16.31
48 So hee commanded them to be baptised in the name of the Lorde &c.

4.15.15
11.3 Thou wentest in to men vnincumcised, & hast eaten with them.

4.6.7
4 Then Peter began, & exposed the thing in order to them.

4.6.7
16 Then I remembred the worde of the Lord, how he said Iohn baptised with water, but you shall be baptised with the holy Ghost.

4.15.18
18 When they hearde these things, they held their peace, and glorified God, saying: Then hath God alfo to the Gentiles, graunted repentance vnto life.

3.3.21
26 Infomuch, that the discipyles were first called Christians in Antiochia,

3.2.6.4.16.31
29 Then the discipyles every man according to his abilitie, purposed to sende succour, &c.

3.2.6
12.15 Then sayd they, it is his Angel.

1.14.7
13.2 Separate me Barnabas, and Saul, for the worke whereunto I haue called them.

4.3.14
3 Then fasted they, and prayed, and laid their hands on them, & let the go.

4.3.14.4.1.14.4.12.16
36 Howbeit, David after he had term'd his time, by the counsell of God hee slept, and was layd with his father, and lawe corruption.

3.20.23
38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuences of sinnen.

3.11.3.3.11
39 And from all things, from which ye could not be iuiftified by the law of Moses, by him euerie one that beleueth, is iuiftified.

2.17.5.3.11
43 Which spake to them, and exhorted them to continue in the grace of God.

2.5.8
48 And when the Gentiles hearde it, they were glade, and glorified the word of the Lorde: and as many as were ordained vnto eternal life, beleueth.

3.2.11.3.2.4.2.13
52 And the discipyles were filled with joy, and with the holy Ghost.

3.2.6.14.16
14.16 Who in times past suffered all the Gentiles to walke in their owne wyues.

1.5.13.2.11.11
20 Howbeit, as the discipyles fooode rounde about him, he arose vp, and came into the citie, &c.

3.2.6
22 We must through many affiictions enter into the kingdom of God.

3.3.18.7.1.2.8
23 And when they hadde ordained them Elders by election in euerie Church, and prayed, & fasted: they cont-
And they have cast vs into prison: & now would they put vs out priuily? nay verily: but let them come and bring vs out. 4. 20. 19

27. 27 That they should seeke the Lord, if so be they might have groped after him, & found him: though doubtful he be not farre from every one of vs. 1 5. 3. 8. 13

28. For in him we live, and move, and haue our being, as also certaine of your owne poets haue sayde, for we are also his generation. I. 15. 5. & 1. 16. 1. 4.

29. Forasmuch then as we are the generation of God, we ought not think, that the Godhead is like vs to gold, or siluer, or stone, graven by art and the invention of man. 1. 11. 2.

30. And the time of this ignorance God regarded not, but nowe he admonishteth all men euery where to repent. 3. 3. 7

31. Nowe when they heard of the resurrection from the dead, some mocked, &c. 3. 25. 7

32. After that hee had shorne his head in Cechrea: for he had a vow. 4. 1. 9. 26

23. Strengthening all the disciplers.

26. And found certaine disciplers, and sayde vnto them, &c. 3. 2. 6

3. Vnto what were ye baptised? and they sayde vnto Iohns baptism. 4. 15.

4. Iohn verily baptised with the baptism of repentance, sayinge vnto the people, that they should beleue in him which should come after him, &c. 4. 1. 5. 7

5. So when they hearde it, they were baptised in the name of the Lord Jesus. 4. 15. 6. 3. 18

6. And Paul laid his handes vpon the, & the holy ghost came vpon them, and they spake with tongues, and prophesied.
prophecied.

12. So that from his body were brought vnto the sick kerschifes or handkerchersifes, & the diseases departed from them, and the euill spirits went out of them.

13. Then certaine of the vagabonde Jews, excorigges, tooke in hande to name over them which had euill spirits, the name of the Lord Jesus, saying; we adiure you by Jesus, whom Paul preacheth.

20.1. Nowe after the tumult was ceased, Paul called the disciples vnto him, and imbraced them, &c. 3.

10. But Paul went downe, and layde himselfe vpon him, and embracethem, saying; trouble not your selues, for his life is in him.

17. Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18. Ye know from the first day that I came to Asia, after what manner I haue beece with you at all seasons.

20. And howe I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout every house.

21. Witnessing both to the Jews and to the Grecians, the repentance towards God, & faith towards our Lord Jesus Christ.

26. Wherefore I take you to recorde this day, that I am pure from the blood of all men.

28. Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his owne blood.

29. For I knowe this, that after my departing, shall euill men arise, speaking peruerse things, to draw disciples after the.

31. Therefore watch, and remember that by the space of three yeares I ceased not to warne every one night and day with tears.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

21.4. And when wee had founde disciples, we taried there seven dayes.

22.1. Yee men, brethren, & fathers, heare my defence nowe towards you.

16. Arise and be baptised, and Waie away thy sinnes, in calling on the name of the Lord.

18. And I sawe him laying vnto mee; make hale and gethe thce quickly out of Jerusalem, for they will not receive thy witnesse concerning me.

25. And as they bound him with thonges, Paul saide vnto the Centurion that stood by, is it lawfull for you to scourge one that is a Roman, and not condemned?

23.1. And Paul behelde earnestly the counsel, and said; Men & brethren, I have in al good conscience serued God vntill this day.

3. For the Sadduces saide, that there is no resurrection, neither Angell, nor spirit, &c. 1.14.9. & 1.15.2. & 2.10.23.& 1.25.5

12. And when the day was come, certaine of the Jews made an affable, and bound themselves with an oath, saying, that they would neither eat nor drinke, till they had killed Paul.
Paul.

24.12. And they neither found me in the temple disputing with any man neither making vp more among the people, neither in the synagogues, nor in the citie. 4.20.19

15. And haue hope towaerd God, by the resurrection of the dead which they themselves looke for also, shall be both just and vniust. 3.25.9

16. And herein I endeаour my selfe to haue alwaies a cleare conscience towadrs God, and towaerd men. 3.19.16. & 4.10.4

25.10. Then said Paul: I stand at Cesars judgement seat, where I ought to be judged: To the Iewes I haue done no wrong, as thou vsest well knowest. 4.20.19

11. For if I haue done wrong, or committed any thing worthy of death, I refuse not to dye: but if there be none of these things whereof they accuse me, no man can deliuer mee vnto them: I appeale vnto Cesars. 4.20.19

26.17. Deliueringe thee from the people, & from the Gentiles, vnto whom now I sende thee. 3.2.1

18. To open their eyes, y they may turne from darkness to light, and from the power of Satan vnto God, that they may receive forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me. 3.2.1

20. But first vnto them of Damascus, and at Jerusalem, & through our all the coast of Judea, and then to the Gentiles, that they shoulde repent, and turne to God, and doe works worthy amendment of life 3.3.5

28.15. And from thence, when the brethen hearde of vs they came to meete vs. 4.6.17

16. So when we came to Rome, the Centurion deliuered the prisoners to the general capaine, &c. 4.6.15

25. Well spake the holy Ghost by Esaias the Prophet, vnto our fathers. 1.13.15

R O M A N E S.

1.1. P aul a servant of Jesus Christ, called to bee an Apostle, put apart to preach the Gospel of God.

2. Which hee had promised before by his Prophetes in the holy scriptures. 2.10.3

3. Concerning his sonne Jesus Christ our Lord which was made of y seed of David, according to the flesh.2.13.13. & 2.14.6

4. And declared mightily to bee the sonne of God, touching the spirit of sanctification by the resurrection from the dead. 2.16.13. & 4.19.

5. By whom we have received grace and Apostleship, y obedience might be given vnto the faith in his name among all the Gentils. 3.2.6. & 3.2.8

7. Grace be with you, and peace fro God our father, and from the Lord Jesus Christ. 1.13.13

9. For God is my witnessse, whom I serue in my spirite in the Gospell of his sonne, that without ceasing I make mention of you. 2.8.27

16. For I am not ashamed of y gospel of Christ, for it is the power of God vnto saluation to every one that believeth, to the Iewes first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2.

29. & 4.1.5

17. For by it the righteousnesse of God is revealed, from faith to faith, as it written, the just shall live by faith. 3.2.29.5.2. & 3.11.19

19. Forasmuch as that, which may be known to God, is manifest in the:
for God hath shewed it vnto the.

21. Because that when they knewe God,they glorified him not as god neither were thankful,but became vaine in their imaginations, &c. 1.5.15

22. When they professed themselues to bee wife, they becamefooles. 4.1

23. For as they regarded not to know God, euen so God delivered them vp vnto a reprobate minde, to doe those things which are not conuenient. 1.18.2

2.6. Who will rewarde every man according to his workes. 3.16.3.

II. 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 lawe,& as many as haue sinned in the law, shalbe judged by the lawe. 2.2.22

13. For the hearers of the law are not righteous before God, but the doers of the law shalbe justified. 3.11.

15. & 3.17.13

14. For when y Gentiles which haue not the law, do by nature y things contained in the law, they haue not the lawe, &c. 2.2.22

15. Which shew the effect of the law written in their harts, their conscience also bearing them witness, and thoughtes accusing one another, &c. 3.19.15. & 4.10.3

25. If thou be a transgrevior of the law, thy circumcision is made vncircumcision. 4.14.24

3.4. Yea, let God be true, & every man a liar, &c. 4.15.17

9. What then? are we more excellent? no, in no wife, for we haue alreadie proved, that all both Jewes & Gentiles are vnder sinne. 3.4.6

10. As it is written: there is none righteous, no not one. 2.1.5. & 2.3. 2. & 2.5.3

12. There is none that doth good, no not one. 2.3.3

15. Their fecte are swift to shed bloud, &c. 2.3.3

19. Now we know, that whatfoever the law faith, it saith it to them y be vnder the law, that euery mouth may be stopped, & all the world be culpable before God. 2.7.8. & 2.10. 3. & 3.4.6

20. Therefore by the workes of the law, shall no flesh be justified in his sight: For by the law 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 law, hauing witness of the lawe, & of the Prophets. 2.9.4. & 2.10.3. & 3.11.19

24. And are justified freely by his grace through the redemption that is in Christ Iesus. 2.5.3. & 2.16.5. & 2.17 5. & 3.4.30. & 3.11.4.19. & 3.15.6. & 3.20.45

25. Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnesse, by the forgivnesse of the sinnes that are passed through the patience of God. 4.15.3

26. To shew at this time his righteousnesse, that he might be iust, and a justifier of him which is of y faith of Iesus. 3.11.12. & 3.13.1. & 3.13.2. & 3.14.17

27. Where is then thy rejoicing? It is excluded. By what law? of worke? nay, but by the law of faith. 3.11.13 & 3.13.2.

4.2. For if Abraham were iustified by worke, hee hath wherein to rejoicke, but not with God. 3.11.13. & 3.15.18

H h h. 3 Abra-
3. Abraham beleeued God, & it was counted to him for righteounesse. 3.17.8.10
4. Now to him that worketh, the wages is not counted by favour, but by det. 3.11.20
5. But to him that worketh not, but beleeueth in him that iustifieth the ungodly, his faith is counted for righteounesse. 3.11 3.6
6. Even as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteounesse without workes, sayinge: 2.17.5. & 3.11.4. 20.22
7. Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. 3.11.11
8. How was it then imputed when he was circumcised, or vncircumcised? &c. 4.16.3
9. After he received the signe of circumcision, as the scale of the righteounesse of faith which he had, when he was vncircumcised, &c. 4.14.5, 21, 23. & 4.16.20
10. And the father of circumcision, not vnto them only which are of his circumcision, &c. 4.16.12
11. For the promise he shoulde bee the heire of the world, was not giuen to Abraham, or to his seed, through the lawe, but through the righteounesse of faith. 3.14.11
12. For if they which are of his lawe, bee heires, faith is made voide, and the promise is made of none effect. 3.11.11. & 3.13.3
13. For the lawe causeth wrath: for where no lawe is, there is no transgression. 3.7.7. & 3.11.19
14. As it is written: I have made thee a father of many nations, euen before God whome he beleeued, who quickeneth the dead, and calleth those things which be not as though they were. 2.10.11. & 3.
21. And being full certified that what he had promised he was able also to performe. 3.2.31
25. Who was deliuered to death for our sinnes, and is risen againe for our justification. 2.16.5. & 2.16.13
5.1. Then being justified by faith, we haue peace towarde God through our Lorde Iesus Chrift. 3.2.16. &
3.13.5
5. Knowing that tribulation bringeth forth pacience, &c. 3.8.3
5. And hope maketh not ashamed, because the loue of God is shed abroad in our heartes by the holy Ghost, which is giuen vnto vs. 3.1.2. & 3.2.12
8. But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. 2.12. 4.8.2.16.4. & 3.4.25
9. Much more then, being now justified by his bloud, we shalbe saued from wrath through him. 2.16.5
10. For if when we be enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shalbe saued by his life. 2.16.2, 4.5. & 2.17.3, 6. & 3.11 21. & 3.14.6
12. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as al men have sinned. 2.1, 6. 8. & 2.13.4
15. But yet the gift is not so, as is the offence: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which by one man Iesus Chrift, &c. 3.5.4
16. Neither is the gift so, as it which entred in by one that sinned: for the fault came of one offence vnto con-
condemnation, but the gift is of many offences to justification. 2. 17. 3
29 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. 1. 4.
21 Moreover, the law entered there-upon, that sin offence should abound: nevertheless where sin abounded, there grace abounded much more. 2. 5. 6. & 2. 7. 7
6.3 Know we not, that all we which have been baptized into Jesus Christ, have been baptized into his death? 4. 1. 5. 5

4.4 Wee are buried then with him in baptism into his death, that 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. 16. 21 & 4. 19. 8
6 Knowing this, that our old man is crucified with him, that the body of sinne might be destroy'd, that hence forth we should not serve sin.
3. 3. 9. 11
12 Let not sinne therefore reign in your mortal body, that ye should obey it in the lustes thereof. 3. 3. 13
14 For sinne shall not have dominion over you: for ye are not under the law, but under grace. 3. 19. 6. & 4. 15.
28 Being then made free from sinne, ye are made the servants of righteousness.
3. 6. 3. & 3. 16. 2
19 I speake after the manner of men, because of your infirmity of your flesh for as ye have given your members servants to uncleanness, and to iniquity, to commit iniquity, &c. 3. 24 10. & 3. 25. 8
23 For the wages of sinne is death: but the gift of God is eternall life through Jesus Christ our Lord. 2. 8 58. 59. & 3. 4. 28. & 3. 14. 21
7.1 Know wee ye not brethren, for I speake to them that knowe the lawe, that the lawe hath dominion over a man as long as he liueth? 4. 15. 12
7 What shall we say then? is the law sinne? God forbid. Nay I know not sinne but by the lawe: &c. 2. 5. 6. & 2.
12 Wherefore the lawe is holy, and the commandement is holy, and just, and good.
2. 9. 4
14 For we knowe that the law is spiritually, &c.
15 For I allowe not that which I do: for what I would that I do not, but what I hate that do I. 2. 2. 27
18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2. 1. 9
19 For I do not the good thing, which I would, but the evil, which I would not, that do I. 1. 2. 27. & 3. 3.
20 Nowe if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.
2. 2. 27
23 But I see an other lawe in my members, rebelling against the lawe of my minde, and leading me captiue into the law of sinne, which is in my members.
3. 3. 14
24 O wretched man that I am, who shall deliever me from the body of this death? 3. 9. 4. & 3. 11. 11. & 4.
15. 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. 4. 28. & 4
15. 12
3 For that which was impossible to the law, in as much as it was weak because of the flesh, God sending Hh h h 2 his
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The Table.

his own sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, 2.7.5. & 2.12.4 & 2.13.14, & 2.16.6. & 3.2.32. & 3.4 & 27. & 3.11.23

For the wisedome of the flesh is death: but the wisedome of the spirit is life and peace. 2.3.1

Because the wisedome of the flesh is enmity against God: for it is not subject to the lawe of God, neither in deed can be. 2.1.9. & 3.3.8. & 3.20

Nowe yee are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any mans hath not the spirit of Christ, the same is not his. 3.12 & 3.2.39. & 4.17.12

And if Christ be in you, the bodie is dead because of sinne: but the spirit is life for righteousnes sake. 2.1.6 & 3.1.3. & 3.2.24. & 3.25.3. & 4.17.12

But if the spirit of him that raised vpp Jesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, because that his spirit dwelleth in you. 1.13.18 & 3.1.2. & 3.2.39 & 3.25.3.8. & 4.17.12

For as many as are led by the spirit of God, they are the sons of God. 3.2.39

For yee have not received the spirit of bondage, to fear againe: but ye have received the spirit of adoption, &c. 2.11.9. & 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.20.1. & 3.24.1. & 4.19.22.

The same spirit beareth witness with our spirit, that we are the children of God. 3.2.39

If yee be children, yee are also heirs, even the heirs of God, and heirs annexed with Christ, &c. 2.12.2.

For the fervent desire of the creature, waiteth when the sons of God shall be raiied, 3.9.5. & 3.25.

20 Because the creature is subject to vanity, not of it owne will, &c. 2.1.

22 For we know that every creature groweth with vs also, & travaileth in paine together unto this present 2.1.5. & 3.25.2.

23 And not only the creature, but we also which haue the first fruits of the spirit, even wee doe fighe in our soules, waiting for the adoption, even the redemption of our body, 3.18.3. & 3.25.11.

24 For we are saved by hope: but hope that is seen, is no hope, &c. 2.9.

25 But if we hope for that we see not, we do with patience abide for it. 3.2.4.42. & 3.25.1.

26 Likewise the spirit also helpeth our invertis: for we knowe not what to pray as we ought, &c. 3.20.

27 But he that searcheth the heartes knoweth what is the meaning of the spirit, for he maketh request for the sainetes &c. 3.10.5.34.

28 For those which hee knewe before, he also predestinate to be made like to the image of his sonne, that he might be the first borne among many brethren. 2.13.2. & 3.1.1.3. & 3.8.1. & 3.15.8. & 3.18.7. & 3.24.

30 Moreover, whom he did predestinate, them also he called: And who he called, them also hee justified: And whom he justified, &c. 2.5.2. & 3.14. 21. & 3.18.4. & 3.24.6.

31 Who spared not his owne sonne, but gave him for vs all to death, how shall he not with him give vs all things also? 2.14.7. & 2.17.6. & 3.

33 Who
33. Who shall lay any thing to the charge of God's chosen? it is God that justifieth. 3.11.3,6,11
34. 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. 2.16.13. & 2.16.16
& 2.16.18. & 3.20.20
35. Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 3.13.5. & 3.2.28
36. For thy sake are we killed all the day long; we are counted as sheep for the slaughter. 3.9.6. & 3.25.3. & 3.14.19
38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6
39. Nor height, nor depth, nor any other creature shallbe able to separate vs from the loue of God, which is in Christ Jesus our Lord. 3.2.16. & 3.24.80
93. For I would with my selfe to be seperated from Christ, for my brethren that are my kinsmen according to the flesh. 3.20.35
5. Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all blessed for euer, Amen. 1.13.11.2.13.11.3. & 2.14.6
6. For all they are not Israelites, which are of Israel. 3.22.4. & 4.2.3
7. Neither are they all children, because they are the seed of Abraham: But in Isaac shall thy seed be called. 3.21.7. & 4.16.14
8. That is, they which are the children of the flesh, are not the children of God, but the children of the promise are accounted for the seede. 3.21.7
11. For e're the children were borne, & whè they had done neither good nor euill, that the purpose of God might remaine according to election, not by works, but by him that calleth: 3.22.4
12. It was saied vnto her, the elder shall serue the younger. 3.2.25
13. As it is written, I haue loued Ja-cob, and haue hated Esau. 3.1.7. & 3.22.11
14. What shall we say then? is there vnrighteousnesse with God? God forbid. 3.22.8
15. I will haue mercie on him to whom I will shew mercie; & I will haue compassion on him to whom I will haue compassion. 3.22.6
16. So then it is not in him that wil-leth, nor in him that runneth, but in God that sheweth mercie. 2.5.4, 17. & 3.24.1
17. For this same purpose haue I stir-red thee vp, that I might shewe my power in thee, &c. 3.24.14
18. Therefore he hath mercie on whom he wil, & whom he will he hardeneth. 1.18.2 & 3.22.11
20. But, O man, who art thou that pleadest against God; &c. 3.23.1, 4.3 & 24.16
21. Hath not the potter power of the clay to make of the same lump, &c. 3.17.5
22. What and if God woulde, to shewe his wrath, and to make his power knowen, suffer with long pa-tience the vessells of wrath? &c. 1.14.18. & 3.23.1
24. Even vs, whom he hath called, not of the leues onely, but also of the Gentiles. 3.24.16
32. For they haue stumbred at a stumbling stone. 1.11.23
33. Behold, I lay in Sion a stumbling stone, and a rock of offence. 1.11.11
H 3
And
And whosoever beleueth on him, 
shall not be confounded. 1.13.13
10.3. For they being ignorant of the 
righteousness of God, and going 
about to establish their own right-
eousness, &c. 3.11.13
4. For Christ is the end of the law, 
for righteousness vnto every one 
that beleueth. 1.6.2. & 2.6.4. & 2.7. 
2. & 3.2.6. & 4.8.13
5. That the me that doth these things 
shall live thereby. 3.11.14.17. &
3.17.5
6. But the righteousness of faith 
speaketh on this wife: Say not in 
thy heart, who shall ascend into 
heauen; &c. 1.17.2
7. Or, who shall descend into the 
deep, that is, to bring Christ again 
from the dead. 1.17.2
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 
belieu in, &c. 3.11.14
10. For with the hart man beleueth 
unto righteousness, and with the 
mouth man confesseth to salvati,
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 have not beleueth? 
&c. 3.20.1.11
27. Then faith is by hearing, & hear-
ing, &c. 3.20.27. & 4.1.5. & 4.6.31. 
& 4.8.9. & 4.16.19
11.2. God hath not cast away his peo-
ple which hee knewe before, &c. 
3.22.6
4. But what faith the unsuwer of 
God to him? I have reuered vnto 
my selfe 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 ele-
cution of grace. 3.21.1
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 roote 
be holy, so are the branches. 4.16.
15
17. And though some of the branches 
be broken off, & thou being a wilde 
Olue tree, waft grafit in for them, 
and made pattaker of the roote, & 
francefle of the Olue tree. 3.12.
20. Well, through vnbeliefe they are 
broken off, & thou routed by faith, 
be not hie minded, but scare 2.3.22 
& 3.24.6
26. And so all Israel shalbe saucd, as 
it is written: The deliuerer shall 
come out of Sion; and shall turne 
away the vngodlinesse from Jacob 
3.3.21
29. For the giftes and calling of 
God are without repentance. 4. 
16.14
32. For God hath shut vp all in un-
beliefe, that hee might haue mer-
cie on all. 2.7.8. & 3.23.11. & 3. 
24.16
33. O the deepenesse of my riches both 
of the wisedome and knowledge of 
God: howe vnsearchable are his 
indgements, and his wayes past 
finding out? 1.17.2. & 3.23.5
34. For who hath known the minde 
of the Lorde? or who was his coun-
seller? &c. 3.2.34. & 4.18.19. & 
4.19.2
35. Or who hath giuen vnto him first 
5. & 3.22.3. & 3.23.11
36. For of him, & through him, and 
for him, are all things, &c. 2.8.15
12.1. I beseech you therefore brethren, 
by thy mercies of God, ye give 
vp your bodies a living sacrifice, 
holy.
holy & acceptable unto God which is your reasonable seruing of God.

2 And fashion not yourselues like unto this world, but be ye changed by the renewing of your minde, that yee may prooue what is the will of God, good, & acceptable, and perfect.

3 As God hath delu to euerie man the measure of faith, 4.13.3, & 4.16.4, 17.32.

4 For as we have many members in one body, and all members have not one office.

5 Wherefore ye must be subject, not because of wrath onely, but also for conscience sake. 3.19.15, & 4.10.3.

6 For, for this cause ye paye also tribute: for they are Gods ministers, applying themselves for the same thing. 4.20.13.

7 Or an office, let vs waite on the office, or he ye teacheth, on teaching.

8 For this, thou shalt not committ adulterie, thou shalt not kill, thou shalt not steal, thou shalt not bear false witnesse, thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this sauying, namely: Thou shalt love thy neighbour as thy selfe. 2.8.

9 But put ye on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lustes of it. 3.1.1, & 3.10.

10 For we shall all appeare before the judgement sate of Christ. 1.13.11, & 3.5, 8.

11 For it is written I live, saith the Lorde: And every knee shall bow to me,
me, & all tongues shall confess unto God.

11.13.11,23 & 3.25,7.

19. Let vs not therefore judge one an other more: but vs your judgement rather in this, that no man put an occasion to fail, or a stumbling blocke before his brother. 3.19.

11. I know, and am persuaded, through the Lord Jesus, that there is nothing uncleane of it selfe: but vs him that judgeth any thing to be unclean, to him it is unclean. 3.19.

8. For the kingdome of God is not meat and drinkes: but righteousnesses and peace, and joye in the holy Ghost. 2.15,4.

22. Haft thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he alloweth. 3.19.

23. For he that doubteth is condemned, if he eate, because heeateth not of faith; and whatsoever is not of faith is sinne. 3.5,10 & 3.15,6 & 4.13,17 & 4.15,22.

19. We which are strong, ought to beare the infirmities of the weake, and not to please our selues. 3.19.

11. Now the God of patience and consolation, graunt that you bee like minded one towards an other, according to Christ Jesus. 4.2,5.

8. That ye with one mind and with one mouth may praise God, even the father of our Lord Jesus Christ. 3.20,29,31.

8. Now I say, that Jesus Christ was a minister of the circumcision, for the truche of God, to confirme the promises made vnto the fathers. 3.21.32 & 4.16,15.

12. There shall be a roote of Jesse, & he that shall rise to reign ouer the Gentiles, in him shall the Gentiles, trust.

19. So that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ. 4.3,4.

20. Yea, lo I enforced my selfe to preach the Gospel, not where Christ was named, &c. 4.3,4.

25. But now goe to Jerusalem, to minifter vnto the Saintes. 4.6,14.

30. Also brethren, I beseeche you for our Lorde Jesus Christes sake, and for the loue of the spirite, that you woulde striue with mee by prayers to God for me. 3.20,20.

16.3. Greet Priscilla and Aquila my fellowe helpers in Christ Jesus. 4.20.


7. Salute Andronicus & Junia my counsins and fellow prisoners which are notable among the Apostles, and were in Christ before me. 4.3,7.


18. & 3.15,5.

25. By the revelation of the mysterie, which was kept secrète since the world began. 2.9,4.

26. But nowe is opened, & published among all nations by the scriptures of the Prophets, &c. 2.9,4.

1. CORINTHIANS.

11. Paul called to be an Apostle of Jesus Christ, through the will of God, and our brother Sosthenes. 4.3,10.

3. Grace be with you and peace from God our father, and from the Lord Jesus Christ. 1.13.13.

9. God is faithfull by whom yee are called vnto the fellowship of his sonne, &is Christ, &c. 3.5,5.

11. For it hath bin declared vnto me, my brethen, of you by them yee are of the house of Cloe, that there are contentions among you. 4.14.

12. Nowe
The Table.

11 Nowe this I say, that every one of you saith, I am Paules, &c. 4.13.
13 Is Christ deuided? was Paul crucified for you? either were ye baptised into the name of Paul? 3.5.2. & 4.15
20 Where is the wife? where is the scribe? where is the disputer of this world? &c. 2.2.20
21 For seeing the world by wise doctrine knewe not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleue. 2.6.1
23 But we preach Christ crucified: vnto the Jews, euem a stumbling bocke, and vnto the Grecians, foolishnes. 3.24.14
26 For brethren, you see your calling how that not many wise men after the flesh, not many mighty, not many noble are called. 3.23.10
30 But ye be of him in Christ Iesus who of God is made vnto vs, wisdom and righteousness, and sanctification, &c. 2.15.2. & 2.16.19. & 3.3.19 & 3.4.30. & 3.11.6,12. & 3.14.27. & 3.15.5. & 3.16.1
22 For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified. 1.13.13. & 2.12.4. & 5. & 2.15.2. & 3.2.1
4 Neither stode my worde and my preaching in the entising speeche of mans wisedome, but in plaine evidence of the spiritt. 1.8.1. & 4.1.6. & 4.14.11
5 That your faith should not be in the wisedome of men, but in the power of God. 3.2.35
8 Which none of the princes of this world hath known: for had they known: &c. 2.5.12. & 2.14.2. & 4.17
10 But God hath reveiled them vnto vs by the spiritt: for the spiritt schar
er all things, yet deep things of God. 1.13.14. & 3.2.34
11 For what man know eth the things of a man, saue the spiritt of a man which is in him? euem so the things of God knoweth no man, but the spiritt of God. 3.2.34
12 Nowe we haue received not the spiritt of the worlde, but the spiritt which is of God, that wee might know the things that are gien to us of God. 3.2.39. & 4.8.11
13 Comparing thinges spirituall with spirituall thinges. 4.16.31
14 But the natural man perceiuenthe not the things of the spirit of God: for they are foolishnesse vnto him: neither can he know them, because they are spirituall discerned. 2.2.20 & 3.2.34
16 For who hath knowen the minde of the Lorde, that he might instruct him? but we haue the mind of Christ. 1.13.14. & 3.13.4
3.2 I giue you milke to drinke, and not meate: for ye were not able to beare it: neither yet now are ye able 3.19.13
3 For where as there is among you enuying, and strife, & diuisions, are ye not carnall, and walke as men? 5.4. & 4.1.14
4 For when one saith, I am Paules, another, I am Appollos, are ye not carnall? 4.4.2. & 4.13.14
6 I haue planted, Appollo watered, but God gaue the encrease. 4.14.11
7 So then neither is he that planteth any thing, neither he that watereth but God giveth the encrease. 2.5.4 3.23.14. & 4.1.6
8 And euery man shall receive his wages according to his labour. 3.16 3. & 3.18.3
9 For we together are gods labourers ye are gods husbandry, and Gods building
building. 2.5.17. & 4.1.6

11 For other foundation can no man lay, than that which is laid, which is Jesus Christ. 3.15.5. & 4.6.6

12 And if any man build on this foundation, gold, silver, or precious stones, timber, hay, or stubble. 3.5.9

13 Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by the fire &c. 3.5.9

14 If any man's work that he hath built upon, abide, he shall receive wages. 3.5.9

15 If any man's works burn, he shall lose, but he himself shall be saved: nevertheless yet as it were by the fire 3.5.9

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? 1.3.15. & 3.6.3. & 3.16.2. & 3.25.7. & 4.3.1

19 For the wife and one of this world is flesh, for it is written, He that eateth the bread of God and setteth his wife again to her virginity. 1.5.7. & 2.2.20

21 Therefore let no man rejoicing in men, for all things are yours. 4.19

4.1 Let a man think of vs, as of the ministers of Christ, and dispoers of the secrets of God. 4.3.6. & 4.8.

4 For I know nothing by my selfe, yet am I not thereby justified: but he that judgeth me, is the Lord. 3.12.2. & 3.17.14

5 Therefore judge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkness, and make the counsels of the heart manifest: &c. 3.2.4

7 For who separatest thee, and what hast thou, that thou hast not received? if thou hast received it, why rejoicest thou, as though thou hadest not received it? 2.5.1. & 3.7.4. & 3.24.

1.5 For in Christ Jesus I haue begotten you through the Gospell. 4.1.6

5.1 It is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, &c. 4.1.14

2 And ye are puffed vp and haue not rather sorrowed, that he which hath done this deed, might be put from among you. 4.1.15

4 When ye are gathered together, and my spirit in the name of our Lorde Jesus Christ, that, such as I say, by the power of our Lord Jesus Christ. 4.11.5. & 4.12.4

5 Be delivered into Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 4.12.5.6

6 Know ye not that a little leaven leaveneth the whole lump? 4.12.5

7 For Christ our passover is sacrificed for vs. 4.12.13. & 4.18.3

11 If any that is called a brother, be a fornicator, or ouerulous, or an idolater, or a railler, or a drunkard, or an extortioner, with such a one eate not. 4.11.5. & 4.12.5

12 For what haue I to doe, to judge them also, which are without? doe ye not judge them that are within? 4.11.5

6.6 But a brother goeth to lawe with a brother, & that vnder the infidels. 4.20.21

7 Nowe therefore there is utterly a fault among you, because ye go to lawe, one with an other. 4.20.14

9 Know ye not that the vnrighteous shall not inherit the kingdom of God &c. 3.4.11. & 3.24.10

10 Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor drunks, nor railers nor extortioners shall
Table.

shall inherit the kingdom of God. 3.


13. Meals are ordained for the belly, & the belly for the meat; but God shall destroy both it, and them, &c. 3.15. & 4.13. & 4.19. & 7.

15. Know ye not, that your bodies are members of Christ; &c. 3.6. & 3.25. & 8. & 4.17. & 9.


20. For yee 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 auoyde fornication, let every man have his wife, and let every woman have her own husband. 2.8. & 4.3.

3. Let the husband give vnto the wife due beneuolence, and likewise also the wife vnto the husband. 4.12. & 16.

5. Defraud not one an other, except it be with consent for a time, that ye may give your felues to fasting, and prayer; and againe come together that Satan tempt you not for your incontinencie. 4.12. & 16.

7. I would that all men were even as I my selfe 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 burne. 2.8. & 4.13. & 17.

14. For the vnbelieuing husband is sanctified by the wife, and the vnbelieving wife is sanctified by the husband; else were your children vn-cleane: but nowe are they holy. 2.1. & 7. & 4.16. & 6. & 4.16. & 15. & 4.16. & 31.


21. Art thou called being a seruant? care not for it: but if yet thou maist be free, vse it rather. 4.20. & 1.

23. Ye are bought with a price: be not seruants of men. 4.20. & 32.

31. And they that vse this world, as though they vse it not: for the fashion of this world goeth away. 3. 10.2. 4. & 18. 9.

34. The vnmarried woman careth for the things of the Lorde, that she may be holy both in body & in spirit, &c. 3.10. & 4. & 18. 9.

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 know, 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 Lorde Jesus Christ, &c. 1.13. & 11. & 2. & 3. & 6. & 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. 19.11. & 4.10. & 22.


2. For ye are the temple of my Apostleship in the Lorde. 4.1. & 6.

5. Or haue we not power to lead about a wife being a sister, as well.
4.11-J

12. Neuerthelesse, wee have notvided this power but suffer all things, that we should not hinder the gospell of
Christ.

16. And woe is vnto mee, if I preach not the gospell.

19. For though I be free from all men yet haue I made my selfe Feruautnt vnto all men, that I might winne
the more.

20. And vnto the Iewes I become as a Iewe, that I might winne the Iewes.

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 faue some.

10. Moreover, brethren I vould not that ye should be ignorant, that all our fathers were vnder the cloude,
and all passed through the see.

2. And were all baptised vnto Moses in the cloude, and in the sea.

3. And did all eate the same spiritual meat.

4. And did all drinke the same spiritual drinke, for they dranke of the spiritual rocke that followed them:
and the rocke was Christ.

5. But with many of them God was not pleased: for they were overthrown in the wildernesse.

11. And all these things came vnto them for ensamples, and were written to admonish vs, vpon whom the
endes of the worlde are come.

12. Wherefore let him that thinketh he standeth, take heed lest he fall.

13. There hath no temptation taken you but such as appeareth to man.

16. The cuppe of blessing which we blesse, is it not the communio of the bloode of Christ? the breade
which we breake, is it not the communio of the bodie of Christ?

17. For wee that are many, are one breade and one bodie, because wee
are al are partakers of one bread.

23. All things are lawfull for me, but all things are not expedient: all
things are lawfull for me, but all things edifie not.

25. Whatsoeuer is loued in the shambles, eate ye, and ask no question for confience fake.

28. But if any man say vnto you, this is sacrificed vnto idoles, eate it not
because of him that shewed it, and for thy confience.

29. And the confience I say, not thine but of that other.

31. Whether therefore yee eate or drink, or whatsoeuer ye do, do all
to the glory of God.

32. Gve none offence, neither to the Iewes nor to the Greeches, nor to
the Church of God.

4.14-23, & 4.18.20

4. And did all drinke the same spiritual drinke, for they dranke of the
spiritual rocke that followed them: and the rocke was Christ.

5. But with many of them God was not pleased: for they were over-
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4.14-24

11. And all these things came vnto them for ensamples, and were written
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17. For wee that are many, are one breade and one bodie, because wee
are al are partakers of one bread.

29. And the confience I say, not thine but of that other.

31. Whether therefore yee eate or drink, or whatsoeuer ye do, do all
to the glory of God.
tious, wee haue no such custome, neither the Churches of God.

20. When yee come together therefore into one place, this is not to eate the Lordes supper. 4.18.12

22. Haue yee not houses to eate and drinke in? despise ye the Church of God;&c. 4.10.29

23. For I haue received of the Lord that which I also delivered vnto you;&c. 4.17.35,50

24. And when he had giuen thankes he brake it, and faide, Take, eate, this is my body, which is broke for you; this doe you in remembrance of me. 4.17.1. & 4.17.20

25. After the same maner also he took the cup, when he had supped, saying this is the newe Testament in my blood;&c. 4.17.20

26. For as often as yee shall eate this bread and drinke this cup, ye shew the Lordes death vntill he come. 4.16.30. & 4.17.37

29. Let a man therefore examine himself, and so let him eate of this bread, and drinke of this cup. 4.1.15 & 4.16.30. & 4.17.40

29. For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body. 4.1.15 & 4.16.30. & 4.17.33,34.40

31. For if we would judge our felues we should not be judged. 3.3.18

32. But when wee are judged, we are chastened of the Lorde, because we should not be condemned with the worlde. 3.4.33. & 3.8.6

33. Wherefore, I declare vnto you, that no man speaking by the spirtue of God calleth Iesus execrable, &c. 2.2.20

6. And there are diversities of operations, but God is the same, which worketh all in all. 2.3.6.9

8. For to one is givien by the spirtue, y wordes of wisdome, and to an other the word of knowledge, by the same spirtue. 4.3.11

10. And to an other diversities of tongues, and to an other the interpretation of tongues. 1.13.14. & 3.2.9

11. And all these things worketh euens the selfe same spirtue, distributing to euery man feuerally as he wil. 1.13.14. & 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: euern 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 are Iewes or Grecians, &c. 4.2.4.7. & 4.15.15. & 4.16.22.

15. Least there should be any disension in the bodie: but that the members should have the same care one for another. 3.20.20

28. And God hath ordeined some in the Church, as first Apostles, secondly prophets, thirdly teachers, then them that doe miracles: after ye the gifts of healing, helpers, &c. 4.3.8. & 4.11.1. & 4.20.4

31. But desire you the best gifts, & I will yet shew you a more excellent way. 3.2.9

13. Though I speake with many tongues of men and Angels, and have not loue, I am as sounding braue, or a tincling Cymball. 2.5.4

2. If I had all faith, so that I could remove mountaines, and had not loue, I were nothing. 3.18.8

3. And though I feede the poore with all my goods, and though I giue my body that I be burned, and have not loue, it profiteth me nothing. 4.13.13.
full: loute enuieh not: loute doth not boast it selfe: it is not puffed vp. 3.7.
9. For we knowe in part, and we prophecie in part. 3.2.20
10. But when that which is perfect, is come, then that which is in parte, shall be abolished. 3.2.13
12. For nowe we see through a glasse darkely: but when shall we see face to face, &c. 3.22.11 & 4.18.20
13. And now abideth faith: hope and loute, euen thefe three: but the chiefest of these is loute. 3.18.8
14.15. What is it then? I will praye with the spirite, but I will pray with the understanding also, &c. 8.20.5 & 3.10.32
16. Else, when thou blessest with the spirite, howe shall he that occupieth the roome of the vnlearned, say A-men at thy giuing of thankes, &c. 3.20.33
19. Let the Prophets speake two or three, and let the other judge. 4.8.9 & 4.9.13
30. And if any thing be recited to an other that fitteth by, let the first holde his peace. 4.1.12
34. Let your women keepe silence in the Churches, for it is not permitted vsnto them to speake, &c. 4.10.19
40. Let all things be done honestly and by order. 2.8.32 & 3.20.29 & 4.3.10 & 4.10.27.30
15.6. After that, he was leene of mo than five hundred brethren at once &c. 3.2.23.3
10. But I labored more abundantly than they al, yet not I, but the grace of God which is in mee. 2.3.12 & 4.1.6
12. Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the deade? 3.25.7 & 4.1.14
13. For if there be no resurrection of the dead, the is Christ not risen. 3.25.3
14. And if Christ be not risen, then is our preaching in vaine, & your faith is also in vaine. 3.25.3
16. For the dead be not raised, then is Christ not raised. 2.13.2
17. And if Christ be not raised, your faith is vaine, &c. 2.13.2 & 2.16.13
19. If in this life onely we have hope in Christ, we are of all men the most miserable. 3.9.6 & 3.18.4
20. But nowe is Christ risen from the dead, and was made the first frutes of them that slept. 2.16.13
21. For seeth by man came death, by man came also the resurrection of the dead. 2.16.6
22. For, as in Adam all men dy euen so in Christ shall all bee made alive. 4.16.17
25. For he must reigne till he hath put all his enemies vnder his seete. 2.16
28. And when all things shall be subdued vnto him, then shall the sonne also himselfe bee subiect vnto him. &c. 1.13.26 & 2.8.30 & 2.14.3 & 2.15.5 & 3.20.42 & 3.25.12
36. Thou fool, that which thou lowest is not quicke ned, except it dye. 3.25.4
39. All fleshe, is not the same fleshe, but there is one fleshe of men, &c. 3.25.8
41. There is an other glory of the Sunne, an other glory of y Moone, an other glory of the fars: for one fars differeth from another fars in glory. 4.19.34
45. The first man Adam was made a living soule: & the last Adam was made a quickning spirite. 1.15.4 & 3.1.2
46. Howbeit that was not first made which is spirittuall, but that which is natural, and afterward that which is spirittuall. 4.16.31
47. The
The Table.

37. The first man is of the earth, earth-ly: the second man is the Lordefriœ heauen. 2.12.7. & 2.13.2. & 2.13.4. & 4.17.25.
30. Flesh and blood cannot inherit the kingdom of God, &c. 4.16.17.
31. Beholde, I shewe you a secrete thing, we shall not all sleepe, but we shall all be chaunged. 2.16.17. & 3.25.8.
32. In a moment, in a twinkling of an eye, at the last trumpet: for the trumpet shall blowe, and the deade shall be raised vp incorruptible, and we shall be chaunged. 2.16.17.
33. For this corruption must put on incorruption, &c. 3.25.7.
34. So when this corruptible hath put on incorruptible, and this mortal, hath put on immortality, &c. 3.25.10.
16.2. Euerie first day of the weake, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33.
7. For I will not see you ynowe in my passage: but I trust to abide a while with you, if the Lorde permit. 1.17.

II. CORINTHIANS.

12. Grace be with you, and peace from God our father, and from the LordefJesus Christ. 1.3.13.
3. The father of mercie, and of God of all comfort. 3.20.37.
6. And whether we be afflieted, it is for your consolation and saluation which is wrought in the inquiring of the same sufferings, which we are also sufferer: or whether we be comforted, it is your consolation and saluation. 3.5.4.
12. For our rejoycing is this, the testimony of our conscience, that in simplicitie and godlie purenesse, &c. not in fleshie wisdome, &c. 3.2.41. & 8.3.17.14.
19. For the sonne of God Iesus 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. & 3.20.17. & 4.14.
22. Who hath also sealed vs, and hath given the earnest of the spirit in our heartes. 1.7.4. & 5. 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. Not that we have dominion over your faith, but yee are helpers of your joy, &c. 4.8.9.
26. It is sufficient vnto the same ma 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 should bee swallowed vp with our much heaunes. 4.1.19. & 4.12.8.
8. Wherefore, I pray you, that you would confirme your lour towards him. 4.1.2.9.
16. To the one we are the souer of death, vnto death: and to the other the souer of life, vnto life. &c. 5.5.
3.3. In that ye are manifest, to bee, the epistle of Chrifi, ministred by vs, &c. written nor with ync, &c. 2.8.
57. Not that wee are sufficient of our selves, to thinke any thing, as of our selves, &c. 2.2.25.27. & 2.3.6.
6. Who also hath made vs able ministret of the newe Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit gueut.
7. If then the ministiration of death written with letters and ingrauen in stones, was glorious, so that the children of Israel could not behold the face &c. 2.7.7
8. Howe shall not the ministiration of the spirit be more glorious? 1.9.3
9. For if the ministiration of condemnation was glorious, much more doth the ministiration of righteousness exceed in glory. 4.3.3
14. Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the old Testament, which vail in Christ is put away. 2.10.23
15. But eu'n vnto this day, when Moses is read, the vail is laid over their hearts. 2.10.23
17. Nowe the Lorde is the spirit, and where the spirit of the lord is, there is libertie. 2.2.8
18. But we all behold as in a mirrour, the glorie of the Lorde, with open face, and are changed into the same Image, &c. 1.15.4 & 1.15.5 & 3.2.20 & 3.3.9
4.4. In whom the God of this world hath blinded the minides, 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
6. For God that commanded the light to shine out of the darkenesse is hee which hath shined in our heartes, &c. 2.9.1 & 3.2.1 & 4.1.5 & 4.3.3.
7. But we have this treasure in earthe vessels, that the excellencie of that power might be of God, and not of vs. 4.1.5 & 4.3.1
8. Wee are afflicted on euerie side, yet are wee not in diffirtie: in po-

uerie, but not overcome of powertie. 3.8.9 & 3.15.8
9. Wee are persecuted, but not forsaken: cast downe, but wee persewe not. 3.15.8
10. Euerie where we beare about in our body, the dying of the Lord 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
13. And because wee have the same spirit of faith, according as it is written, I beleued, and therefore haue I spoken, &c. 3.2.35
5.1. For we know, that if our earthly house of this tabernacle be destroyed, wee have a building giuen of God &c. 3.2.35
2. For therefore wee sigh, desiring to bee clothed with our house, which is from heaven. 3.9.5
4. Because wee would not be unclothed, but wou'de be clothed vpon that immortalite might bee swallowed vpon of life. 1.15.2 & 3.9.5
5. Who also hath giuen vnto vs the earnest of the spirit. 2.9.3 & 3.2.36
6. Therefore wee are alwayes bold, though we knowe that whiles wee are at home in this bodie, wee are absent from the Lord. 1.15.2 & 3.2.14 & 3.9.4 & 3.25.1 & 3.25.6
7. For wee walke by faith, and not by sight. 3.2.14
8. Neuertheles, wee are bold, and loue rather to remoue out of the bodie, and to dwell with the Lord. 1.15.2
10. For we must all appeare before the judgement feathe of Christ, &c. 1.13.11 & 1.15.2 & 3.18.2 & 3.25.7
18. 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
19. For
19. For God was in Christ, and reconciled the world to himself, not imputing their sins unto them, &c. 2.11.4. & 2.17.2. & 3.2.32. & 3.4.25. & 3.11.22. & 3.14.11. & 4.1. 22.

20. Nowe then are we ambassadors for Christ: as though God did seeke you through vs, &c. 3.4.27. & 4.1.22. & 4.5.1.

21. For he hath made him to be sinne for vs, which knewe no sinne, that we should bee made the rigbteousnesse of God in him. 2.16.5. & 2.16.6. & 2.17.2. & 3.5.8. & 3.11.11. & 3.11.22. & 3.11.23.

6. & 8. By honour, and dishonour, by e-will report and good reporte, &c. 3. 8. 8.

16. For yee are the Temple of the liuing God, &c. 1.13.15. & 3.6.3. & 3.16.2.

7. 1. Seeing then that we haue these promises, dearly beloued vs cleanse our foules from all filthines of the fleshe and the spirite, &c. 1.15.2. & 2.5.11. & 2.9.3. & 3.16.2. & 3.25. 7.

10. For godly sorowe causeth repentaunce vnto falueation, not to be repented of: but the worldly sorowe causeth death. 3.3.7. & 3.4.2.

21. For beheld this thing that ye haue beene godly sorte, what great care it hath wrought in you, &c. 3.3.15.

8.11. Now therefore perfome to do it also, that as there was a readiness to wil, even so ye may perfome it of that which ye haue. 2.5.8

16. And thankes be vnto God, which hath put in the heart of Titus the fame care for you. 2.5.8

17. Because we accepted the exhortation, &c. 2.5.8

9.6. That he which soweth sparingly shall reap also sparingly, and hee that soweth liberally, shall reap also liberally. 3.18.6

7. As every man wineth in his heart, so let him giue, not grudgingly, or of neceseitie: for God loueth a cheere full giever. 3.16.3

12. For the ministration of this ser-vice, not onely supplieth the neceseitie of the saintes, &c. 3.7.5.

10.4. For the weapons of our warfare are not carnal, but mighty through God, to cast, &c. 4.8.9. & 4.1.15. & 4.1.10.

6. And haueing ready the vengeance against all disobedience, whic thy obedience is fulfilled. 4.6.3.

8. For though I should boaste somewhat of our authoritie, which the Lord hath giuen vs for edification, &c. 4.8.1.


12.2. I knowe a man in Christ aboue fowteen yeares agoone. (whether hee were in the body, I can not tel, God knoweth) which was taken vp into the thirde heauen. 1.9.1. & 14.4. & 4.3.3.

4. Howe that hee was taken vp into Paradise, & heard wordes which cannot be spoken, which are not possible for man to utter. 1.14.4.

7. And left I should be exalted out of mesure, through the abundance of revelation, there was giuen vnto mee a pricke in the fleshe, the messenguer of Satan, &c. 1.14.4. & 3.3.14. & 4.17.34.

8. For this thing, I besought the lord thirsly; that it might departe from me. 1.13.20.

9. And he said vnto me, my grace is sufficient for thee; &c. that the power of Christ may dwel in me. 1.13. & 1.13.20. & 3.3.14.

21. I fear least when I come againe, III. my
my God debase me among you, & I shall bewaile many, &c. 3 3.18.& 4.1.27

13.4. For though hee was crucified concerning his infirmities, yet liueth he through the power of God. And we no doute, are weake in him, &c. 2.13.2.8 4.6.13 &c.

3. Proue your selues whether ye are in the faith: examine your selues: know ye not your own selues, bowe that Jesus Christ is in you, except ye be reprobat? 3.2.3.9

5. According to the power which the lord hath given me, to edification, &c. 4. 8.1

13. The grace of our Lorde Jesus Christ, and the loue of God, &c. 3.1. 2

Galatians.

1. P Aulan Apostle of men, 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 the Lord Jesus Christ. 1.13.13

6. I maurecile that ye are so soone removed away vnto another gospel, from him that hath called you in the grace of Christ. 4.1.27

8. But though that we, or an Angell from heaven, preach vnto you otherwise then that which we have preached vnto you, let him be accursed. 4.9.12

16. To reveale his sonne in me, that I should preach him amongst Gentiles, &c. 3.2.2.7

18. Then after three yeare I came againe to Jerusalem with Barnabas, and toke with me Titus also. 4.6.14

3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised. 3.19.12

7. When they saw the gospel of the uncircumcised was committed vnto me, as the gospel of the circumcision was vnto Peter. 4.6.7

8. For he that was mighty 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, & John knewe of thy grace that was giuen vnto me, &c. 4.6.13

14. But when I saw, that they went not the right way to the truth of the gospel, I said vnto Peter before all men, if thou, &c. 4.12.3

16. Knowe that a man is not justifie by the works of the law, but by the faith of Jesus Christ, &c. 3.17.2

19. For I through the law am made dead to the law, & 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. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, &c. 1.1.17 & 4.1.27 & 4.18.11

2. Received ye the spirit by the works of the law, or by the hearing of the faith preached? 3.2.3.3 & 4.1.6

6. Yea rather as Abraham beleued God, and it was imputed to him for righteousness. 3.17.8

8. For the Scriptures foreseeing, that God woulde justifie the Gentiles through faith, preached before the Gospell vnto Abraham, &c. 3.11.3

10. For
10 For as many as are of the workes of the lawe, are vnder the curse: for it is written, cursed is euery man that continueth not in all things, &c. 2.7.5. & 2.7.17. & 2.16.2. & 3.11.

12 And the lawe is not of faith: but the man that shall doe those things shall live in them. 3.11.18. & 3.11.

13 Christ hath redeemed vs from the curse for vs, &c. 2.7.15. & 2.8.57. & 2.16.2. & 2.16.6. & 2.16.19. & 2.17.4. & 3.4.27. & 3.11.12. & 3.19.3. & 4.13.

16 Now to Abraham, and to his seed were ye promises made, &c. 2.6.2. & 2.13.3. & 4.14.21

17 And this I say, that the law which was foure hundreth and thyrtic yeares after, can not diuallue the covenant that was confirmed aforfe of God in respect of Christ, that it should make the promises of no effect.

18 For if the inheritance be of the law, it is no more by the promise, but God gave it vnto Abraham by promise.

19. Wherefore then serueth the lawe? It was added because of the transgression, &c. 1.14.9. & 2.5.6. & 2.

21 Is the lawe then against the promises of God? God forbid, &c. 3.11.

22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ shoulde be giuen to them that beleue. 3.4.6

24 Wherefore the lawe was schoolmaster to bring vs to Christ, that we might be made righteous by faith. 2.7.2. & 2.7.11. & 2.11.5

27 For all ye that are baptised into Christ, haue put on Christ. 2.1.3. & 3.

19.8

28 There is neither Jew nor Grecian: ther is neither bond nor freeman: for ye are alone in Christ Iesus. 2.1.11. & 4.20.1

41. Then this I say, that the heire as long as he is a childe, differeth nothing from a servant, though he be Lorde of all. 2.11.2. & 2.11.5. & 2.11.

2 But is vnder tutors & governours, vs till the time appointed of the father.

3 Even so wee, when wee were childe, were in bondage vnder the un Dimitentes of the world.

4 But when the fulnesse of time was come, God sent forth his son, borne of a woman, &c. 2.16.5. & 2.7.15. & 2.11.11. & 2.12.7. & 2.13.1. & 2.13.5. & 2.17.5. & 4.20.1

5 That he might redeeme the which were vnder the lawe, ye might receive the adoption, &c. 2.7.15. & 3.

6 And because ye are the sonnes of God, God hath sent forth the spirite of his son into your heartes, which crieth, Abba, that is, father. 2.14.5. & 3.13.

8 But even then, when ye knewe not God, ye did serve vnto the which by nature are not Gods. 1.4.3. & 1.

8.3

8 But nowe, seeing ye knowe God, ye are rather knowne of God, &c. 4.

10 Ye obserue daies, & monethes, and time, & yeares. 2.3.3

11 I am in feare of you, least I haue bestowed on you labour in vaine. 2.

8.33

22 For it is written that Abraham had two sonnes, one by a servant, an other by a free woman. 2.11.9. & 4.2.3

2.3
By the which things, an other thing is ment; for these mothers, are the two Testamentes, &c. 2.11.9

For Agar or Sina is a mountain in Arabia, and it answereth to Jerusalem that nowe is, &c. 3.2.6

But Jerusalem, which is above, is free: and is the mother of vs all. 4.11

We are after the manner of Isaac, children of the promises. 4.16.12

Put out the servant and her sonne, &c. 3.18.2

Stand fast in the libertie therefore wherewith Christ hath made vs free &c. 3.19.2. & 3.19.4. & 4.10.8. & 4.

Who so ever are justified by the lawe, ye are fallen from grace. 3.19.14

For we through the spirite, wayte for y hope of righteounessthe most faith. 3.2.43

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, &c. 3.11.20

For brethren, ye haue beene called vnto liberty: only yse not your liberty, &c. 3.19.11

For all the lawe is fulfilled in one word, which is, Thou shalt loue thy neighbour as thy selfe. 2.8.53

For the flesh lusteth against the spirit, and the spirit against the flesh &c. 2.7.5. & 2.2.17

Moreover the worke of the flesh are manifest, which are adultery fornication, uncleanesse, wantonnesse, 2.1.8 & 3.1.4.1. & 4.15.10

While we haue therefore time, let vs do good vnto all men, &c. 3.7

But God forbid, that I should rejoice, but in the Cross of our Lord Jesus Christ, whereby the world is crucified vnto me, and I vnto the world. 2.16.7

For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, &c. 4.14.24

From henceforth let no man pere to businesse: for I beare in my body the marks, &c. 3.18.7. & 3.25.

EPhesians.

Race be with you, and peace from God our Father, &c from the Lord Jesus Christ. 1.1.13

Which hath blessed vs with all spirito-blessing in heauenly things in Christ. 3.22.10

As he hath chosen vs in him before the foundation of the worlde, that we should be holy, &c. 2.3.8. and 2

8.53. and 2.12.5. and 2.16.4. and 3.

15.5. and 3.17.15. and 3.19.2. and 3

22.1. and 3.23.12. and 3.24.3. & 3.24.5

Who hath predestinat vse to be adopted through Jesus Christ vnto himselfe, &c. 2.12.5. and 3.11.4 & 3

18.2

To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloved, 2.17.2. & 3

2.32. & 3.11.4

By whom we haue redemption through his blood, &c. 3.4.30

And hath opened 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 fulness of the times, he might gather together in one all things, both which are in heaven, and which are in earth, cuen in Christ. 2.12.5. & 3

20.24

In whom also ye haue trusted, after that ye heard the word of truth, cuen y gospell of our saluation, &c. 1.

7.4. & 2.9.3. & 2.10.3. & 3.1.14. & 3.2.36

& 3.24.1. & 3.24.8

Which is the earnest of our inheritance
Ephesians

3.24.8
17. That the God of our Lorde Iesus Christ, the father of glory, might give vnto you the spirit of wilde
dome, &c. 2.2.21
18. That ye may know, what is hope of his calling, & what the riches of his glorious inheritance is in
the fainctes. 3.2.16.&4.8.11
20. Which hee wrought in Christ, when he raised him from the dead,
&c. 2.16.15
21. Far aboue all principaltie, & power, and might, & domination, and
every name that is named, &c. 1.1.4
5.&2.15.5.&2.16.15
22. And he hath appointed him ouer all things to bee the heade to the
Church. 2.15.5.&4.6.9
23. Which is his body, euen the ful
nenfe 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 trespisles, &
sinnes, &c. 3.24.10
2. Wherein, in time past ye walked,
according to the course of this
world, & after the Prince that ru
leth in the ayer, &c. 1.1.4.13.&1.14
18.&2.4.1.&3.2.10
3. Among whom we also had our ce
servation in time past, in the lustes
of our flesh, in fulfilling the wil of y
flesh, & of the mind, &c. 2.1.6.&2.1
11.&4.16.17
4. But God which is riche in love,
throug his great loue wherewith
he loued vs. 3.14.5
5. Euen when we were dead by sinnes
he quickened vs, &c. 2.5.19
6. And hath raised vs vp together, &
made vs to sit together in y heau
efly places in Christ Iesusius. 2.1.6.16.
&3.15.6.&3.25.1
8. For by grace are ye saued through
faith, & that not of your selues it is
the gift of God. 3.13.2.&3.14.11
9. Not of workes, leaff any man
should boast himselfe. 3.13.2
10. For we are his workmanship cre
ated in Christ Iesus vnto good
workes, &c. 2.3.6.&3.3.21.&3.14.5
&3.15.7.&3.23.13
11. Wherefore remember that ye be
ing in time past Gentiles in y flesh,
& called vncircumcision, &c. 4.14.
12.&4.16.15
12. That ye were, I say, at that time
without Christ, & were alienates
from the common wealth of Is
rael, &c. 1.4.3.&1.5.12.&2.6.1.&
16.24
14. For he is our peace, which hath
made of both one, &c. 2.7.17.&2.
11.11.&3.2.28.&3.2.32.&3.13.4.&
4.16.13
16. And that he might reconcile both
vnto God in one body by y crose,
&c. 2.17.2
19. Nowe therefore, ye are no more
strangers & foreners: but Citizens,
&c. 3.25.1
20. And are build vpn y foundation
of the Apostles & Prophets, &c. 1.
7.2.&4.2.1.&4.2.4.&4.6.5
21. In whome all the building cou
pled togeth, groweth vnto an ho
ly Temple in the Lorde. 3.15.5.&
3.16.2
3.2. If ye haue heard of the dispensa
tion of the grace of God; which is
given me to you ward. 4.14.2
7. Whereof I am made a minister by
the gift of the grace of God, &c.3.
22.7
10. To the intent, that nowe vnto
principalities, and powers in hea
nely places, &c. 1.18.3.&2.1.12.
&3.24.16
12. By whom wee haue boldnes
and entrance by confidence, &c.3.2.15
&3.13.5.&3.20.12

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<td>And to know the loue of Christ, which passeth knowledge, &amp;c. 2.12.5.</td>
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<td>With long suffering supporting one another through loue. 4.12.11 &amp; 4.12.13</td>
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<td>Indeuoring to keepe the vniter of the spirite in the bond of peace. 4.12.11. &amp; 4.12.13</td>
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<td>There is one body, &amp; one spirite, &amp;c. 4.1.3. &amp; 4.3.1. &amp; 4.6.10</td>
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<td>There is one Lord, one faith, &amp; one baptism. 1.13.16. &amp; 4.2.5</td>
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<td>But vnto every one of vs is giuen grace, &amp;c. 2.15.5. &amp; 3.1.2. &amp; 4.6.10</td>
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<td>When he ascended vp on hie, he ledde captuuitie captiue, &amp;c.1.13.11 &amp; 2.16.16</td>
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<td>10.</td>
<td>He ye descended, is even the same that ascended far aboue all heauens, &amp;c. 2.16.14. &amp; 4.3.2. &amp; 4.6.10</td>
</tr>
<tr>
<td>11.</td>
<td>Hee therefore gaue some to bee Apostles, and some to bee prophets, &amp;c. 4.1.15. &amp; 4.3.4. &amp; 4.6.10. &amp; 4.8.12</td>
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<tr>
<td>22.</td>
<td>For the gathering together of the Sainctes, that for the workes of the minifters, &amp;c. 4.15.5</td>
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<tr>
<td>23.</td>
<td>Till we all meete together, in the vniter of faith, &amp;c. 4.14.8</td>
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<tr>
<td>14.</td>
<td>That we be no more henceforthis children, wauering &amp; caried away with every winde of doctrine, &amp;c. 4.3.1</td>
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<tr>
<td>15.</td>
<td>But let vs followe the trueth in loue, and in all things growe vp in to him, &amp;c. 2.16.15. &amp; 3.1.1. &amp; 3.1.3 &amp; 4.3.2. &amp; 4.6.9. &amp; 4.17.9</td>
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<tr>
<td>16.</td>
<td>By whom all the body being coupled and knitte together by every ioynt, &amp;c. 2.13.1. &amp; 4.6.9</td>
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<tr>
<td>17.</td>
<td>This I say therefore, &amp;c. testifie in the Lord, that ye henceforth walk not, &amp;c. 2.3.1</td>
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<td>18.</td>
<td>Having their cogitation darkened, and being strangers, &amp;c. 2.3.1</td>
</tr>
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<td>20.</td>
<td>But you haue not so learned Christ. 3.2.6. &amp; 3.6.4</td>
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<tr>
<td>22.</td>
<td>That is, that ye cast of, concerning the conversation in time past, the old man, &amp;c. 3.2.8. &amp; 3.6.4</td>
</tr>
<tr>
<td>23.</td>
<td>And be renewed in the spirite of your minde. 2.1.3. &amp; 3.1.3 &amp; 3.3. &amp; 3.7.1</td>
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<td>24.</td>
<td>And put on the new man, which after God is created, &amp;c. 1.15.4</td>
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<td>23.</td>
<td>Neither giue place to the diuell. 14.18</td>
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<td>28.</td>
<td>Let him that siole, stole no more, but let him rather labour, &amp;c. 3.24.10</td>
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<tr>
<td>30.</td>
<td>And grieue not the holy spirite of God by whom, &amp;c. 2.5.8</td>
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<tr>
<td>5.1.</td>
<td>Be ye therefore followers of God, as deere children. 3.6.3</td>
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<tr>
<td>2.</td>
<td>And walke in loue, even as Christ hath loued vs, and hath giuen him selfe, &amp;c. 2.17.5. &amp; 4.19.23</td>
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<td>6.</td>
<td>Let no man deceiue you with vaine worde, for such thinges, &amp;c. 3.2.27</td>
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<td>8.</td>
<td>For ye were once darkenesse, but are now light in the Lord, &amp;c. 3.16.2. &amp; 3.24.10</td>
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<tr>
<td>14.</td>
<td>Awake thou that sleepest, &amp; stand vp from the dead, and Christ shall giue thee light. 2.5.19.</td>
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<td>23.</td>
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</table>
PHILIPPIANS.

11. Paul & Timothee the seruants of Iesu Christ, &c. 4.3.7. & 4.3.8

4. Always in all my prayers for all you, &c. 2.2.25

6. I am perswaded of this same thing, that he that hath begun this same good worke in you, &c. 2.3.6. & 3.18

1. & 3. 24. 6

20. As I heartily looke for, and hope that in nothing I shalbe ashamed, but that with all confidence, &c. 5.

2.43

23. For I am greatly in dout on both sides, desiring to be loosed & to bee with Christ, &c. 3.9.4

29. For vnto you it is giuen for Christ, that not only ye should beleue in him, &c. 2.17.5

2.2. Fulfill my joy, that ye be like minded, having the same loue, &c. 4.2.5

3. That nothing be don through contention, or vaine glorie: but that in meekenesse, &c. 3.7.4

5. Let the same mind be in you, that was euene in Christ Iesu. 4.2.5

6. Who being in the forme of God, thought it no robbery, &c. 1.13.11

& 1.13. 24

7. But he made him selfe of no reputation, & toke on him the forme of a seruant, & was made like vnto men, &c. 1.13. 4. & 2.13.2. & 2.16.5

& 4.17.25

8. He humbled himselfe, and became obedient vnto the death, &c. 2.13.2. & 2.14.3. and 3.15.8. and 4.14.21

9. Wherefore God hath also highly exalted him, & giuen him a name, &c. 2.11.12. & 2.13.2. & 2.15.5. & 2.

16.15. & 2.17.6

1. 1.4 10. That
10. That at the name of Jesus should every knee bow, &c. 1.13.24. &c. 2.11. & 2.14.3. & 3.5.8.
12. Wherefore my beloved, as you have always obeyed, not as in my presence, &c. 2.5.11. & 3.2.23. & 3.18.1.
13. For it is God that worketh in you both the will, and the deed, &c. 2.27. & 2.3.6. & 2.3.11. & 2.5.11. & 3.2.23. & 3.18.1.
15. That ye may be blameless, and pure, and the sons of God without rebuke, &c. 3.17.15.
17. Yea, and though I be offered upon the sacrifice, and service of our faith, I am glad and rejoice with you all. 3.2.6.
20. For I have no man like minded, who will faithfully care for your matters. 4.6.15.
21. For all seek their own, & not that which is Jesus Christ's. 4.6.15.
3.5. An Ebree of the Ebreevs, by the lawe a Pharisee. 3.24.10.
6. Concerning zeal, I persecuted the Church, &c. 3.24.10.
3. Yea, doubtles I think all things but lose, for the excellent knowledge fake of Christ Jesus my Lord &c. 3.11.13. & 3.2.5.2.
10. That I may know him, & the virtue of his resurrection, &c. 2.16.13. & 3.8.2. & 3.15.8. & 3.2.5.2.
12. Not as though I had already attained to it, either were already perfect, but, &c. 4.8.11.
13. But one thing I do: I forget that which is behind, &c. 3.14.13. & 3.2.5.1.
35. Let vs therefore as many as be perfect, be thus minded; and if ye be otherwise minded: &c. 3.2.4. & 4.1.12.
20. But our conversation is in heaven, from whence also we look for the saviour, &c. 3.25.2. & 4.17.27.

11. Who shall change our vile body, &c. 3.25.4. & 3.2.5.8. & 4.17.29.
4.3. Yea, and I beseech thee, faithful yokefellow, help those women that laboured with me in the gospell, &c. 3.24.9.
6. Be nothing careful, but in all things let your requestes bee shewed to God in prayer & supplication, &c. 3.20.28. & 3.20.40.
12. And I can be abased, and I can abounde euery where in all things I am instructed, &c. 3.10.5. & 3.
19.9.

18. I was even filled, after that I had received of Epiphraditus, &c. 4.18.16.

COLOSSIANS.

1.4 Since wee heard of your faith in Christ Jesus, and of your loue toward all saintes. 2.10.3. &
3.18.3.
5. For the hope that is layed vp for you in heauen, &c. 3.18.3. & 3.25.1.
9. For this cause wee also, since the day wee heard of it, cease not to pray for you, &c. 2.2.25.
10. And increasing in the knowledge of God. 2.2.25.
12. Giving thanks vnto the father which hath made vs, &c. 3.22.1.
13. Who hath deliuered vs from the power of darkenes, &c. 3.15.6.
14. In whom we haue redemption through his bloud, &c. 2.17.5. & 3.4.
30. & 3.15.5.
15. Who is the image of the inuisible God, the first borne of euery 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 heauen, & which are in earth, things visible & inuisible, &c. 1.14.10. & 2.12.7.
18. And he is the head of the body of the
the Church, &c. 2.12.7. & 4.6.9
10 And by him to reconcile all things
unto him selfe, &c. 1.14.10. & 2.17.2
& 3.4.27. & 3.15.5
11 And you which were in times past
strangers & enemies, because your
minds, &c. 2.16.2. & 3.14.6
12 Hath he nowe also reconciled, in
the body of his flesh, &c. 2.16.2.
13 Now rejoice in my sufferings for
you, &c. 3.5.2. & 3.5.4. & 4.12.5
14 Which is the mysterie hid since
the world began: and from all ages,
but now is made manifeft unto his
saincts. 2.7.17. & 2.11.12. & 3.2.14.
& 4.14.2
15 That their hearts might be com-
forted, & they knit together in love
&c. 3.2.14
16 In whom are hid all the treasures
of wisdome and knowledge. 2.12.4
& 2.15.2. & 3.2.13. & 2.11.5. & 3.11
& 4.8.7. & 4.10.8. & 4.18.20
17 Beware lest there be any man that
spoyle you through Philosophy, &c.
4.10.8. & 4.10.24
18 For in him dwelleth all the fulnes
11.5
19 And ye are complicate in him, which
is the head of all principalitie, and
power. 1.14.5. & 4.6.9
20 In whom also ye are circumcised
with circumcision made without
handes, &c. 4.14.24. & 4.16.11
21 In that ye are buried with him in
baptisme, &c. 3.25.8. & 4.15.5. & 4.16
21
22 And ye which were dead, in
sinnes, & in the vn circumcision of
your flesh, &c. 2.7.17.
23 And putting out the hande writ-
ing of ordinances that was against
vs: &c. 2.7.17. and 2.17.5. and 3.4.
25
24 And hath spoyled the principali-
ties and powers, & hath made a
shewe of them openly, &c. 2.16.6
25 Let no man therefore condemne
you of meate & drinke or in respect
of an holy day, &c. 2.8.33
26 Which are but a shadow of things
to come: but the bodie is in Christ,
27 And holdeth not the head, where
of all the bodie is furnished & knit
together by joyntes, &c. 2.15.1
28 Wherefore if you be dead with
Christ, from the ordinaunces of the
worlde, &c. 4.10.9. & 4.10.13. and 4
19.7
29 Touch not, nor take not, &c. 4.10
30 Which things haue in deed a
shew of wisdom, in voluntary re-
ligion, &c. 4.10.11. & 4.10.24. and 4
15.2
31 If then yee be risen with Christ,
seeke those things which are above
&c. 3.6.3. & 4.17.36
32 Sette your affections on things
which are above and not on things
which are on the earth. 4
17.36
33 For ye are dead, and your life is hid
with Christ in God. 2.16.7. & 2.16.13
& 3.25.1
34 Mortifie therefore your members
which are on the earth, fornica
tion vn circumcision, &c. 2.16.13.
35 For the which thinges sake ther
wrath of God commeth on the children
of disobedience. 3.2.27
36 Lie not one to another seeing that
ye haue put of the olde man, &c. 3.
3.8
37 And haue put on the new, which
is renewed, &c. 1.15.4. & 2.12.9. & 3.
3.9
38 Where is neither Grecian nor Iew
circumcision nor vn circumcision,
Barbarian, &c. 4.20.1
39 And above all these thingers, put
_iii_5 on
16 Teaching, and admonishing your owne seruices, in psalms, and hymnes &c. 3.18.3.

20 Children, obey your parents, &c. 2.8.3.

24 Knowing that of the Lorde, yee shall receive the rewarde of the inheritance, &c. 3.18.2.

25 Neither is there no respect of persons. 3.18.10

4.3 Praying also for vs, that God may open vnto vs the dore of utterance &c. 3.10.20

17 And say to Archippus, take heede to the ministerie, that thou haft received, &c. 4.3.7

1. THESSALONIANS.

2.18 Therefore wee woulde haue come vnto you (I Paul) &c. 1.11

17 For what is our hope, or ioye, or crowne of rejoicing? 3.25.10

3.5 Euen for this cause, when I could no longer forbear, I sent him that I might knowe of your faith, &c. 3.20.

4.6. & 4.1.6

12 And the Lorde increafe you, and make you abounde in loue one towarde an other, &c. 2.5.6

13 To make your heartes stable, and unblamable 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 uncleanes, but vnto holines. 3.18.2.

8 & 3.19.2. & 3.23.13

15 For this saie we vnto you by the word of the Lorde, that we which line, and are remaining in the comming of the Lorde, shall not preuent those which sleepe. 3.35.8

16 For the Lorde him selfe shall descend from heauen with a shout, and

with the voyce of the Archangel, &c. with the trumpet of God: and the dead in Christ shall first rise. 1.13.

17 Then shall wee which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre; & so shal we be euer with the Lorde, 2.16.17.

5.2 For you your seruices know perfectly, that the day of the Lorde shall come, euem as a thres in the night. 4.19.34.

9 For God hath not appointed vs vnto wrath, but to obtaine salvation by the means of our Lord Iesus Christ 3.16.2.

17 Pray continually. 3.20.7. & 3.20.

18 In all things, giue thankes, for this is the will of God in Christ Iesus towarde you, &c. 3.20.28.

19 Quench not the spirit. 1.9.3.

20 Despise not prophesying. 1.9.3.

23 Nowe the very God of peace sanctifie you throughout: & I pray God that your whole spirit and soule and bodie, may be kept blameles vnto the coming of our Lorde Iesus Christ. 3.6.3. & 3.17.15. & 3.25.7

II. THESSALONIANS.

1.4 So that we our seruices 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 be counted worthy of the kingdom of God, for the which ye also suffer. 3.2.11. & 3.18.7

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you. 3.9.6. & 3.18.7.

7. & 3.25.4

7 And
7 And to you which are troubled, rest with vs when the Lorde Iesus shall shewe him selfe from heaven with his mightie Angels. 3.18.7

9. Which shall bee punished with everlasting perdition, from the presence of the Lord, and from his glory of his power. 3.25.12

10. When he shall come to be glorified in his saintes, and to bee made meruileous in all them that beleue (because our testimonie towards you was beleued) in that day. 3.25.

11. Wherefore, we also pray alwayes 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

2.3. Let no man deceuie you by any meanes; for that day shal nor come except there come a departing first, and that man of finne bee displaced, even the sonne of perdition. 4.9.7

4. And exalthe him selue against all that is called God, or that is worshippes so that he doeth fit as God in the temple of God, &c. 4.2. 12. & 4.7. 25. & 4.7. 29. & 4.9. 4.

9. Even him whose comming is by the working of Satan with all power and signes, and lying wonders: 1. 14. 17. & 1. 18. 2. & 2. 4. 5.

11. And therefore God shal sende the strong delusion, that they should beleue lykes. 1. 14. 17. & 1. 18. 2. & 2. 4. 5.

9. Knowing that the lawe is not para for just men, but for the lawles and disobedient, and for those that will not be ruled, for the wicked, &c. 2. 10. 4

12. That all they might be damned, which beleue not the truth, but had pleasure in vngnottlyne. 1. 18. 2. & 2. 4. 5.

13. But wee ought alwayes to give thanks to God for you, brethren beloved of the Lorde, because hee hath chosen you from the beginning.

14. Whereunto he called you by our Gospell, to the obtaining of glory of our Lord Iesus Christ. 2. 10. 3

3.6. Wee doe commande you brethren, in the name of our Lord Iesus Christ that ye withdraw your fleshes from every brother that walketh inordinately, &c. 4.1. 26.

10. For even when we were with you this we warned you of, that if there were any that would not worke, that he should not eate. 4.16. 29.

12. Those that be such maner of persons, we commande, and beseech for our Lord Iesus Christ, that they worke with quietnes, and eate their owne breache. 3. 1. 26.

14. And if there bee any that followe not our counsel, note by a letter, & have no companie 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. 11. 10

I. TIMOTHE.

The end of the Law, is loue our of a pure heart, and good conscience, and of faith undesigned. 2. 5. 6. & 2. 51. & 3. 2. 12. & 3. 19. 16. & 4. 10. 4

9. Knowing that the lawe is not para for just men, but for the lawles and disobedient, and for those that will not be ruled, for the wicked, &c. 2. 10. 4

12. That all they might be damned, which beleue not the truth, but had pleasure in vngnottlyne. 1. 18. 2. & 2. 4. 5.

13. I say which was first a blaspheomer, and a persecuter, and a doer of wrong: but hee had mercie of me, for I did it ignorantly, not beleuing.

15. Christ Iesus came into the world to saue sinners, of the which I am chiereft.
1. The Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed to scribes of error, and to doctrine of devils. 4.19.4
2. Teaching lies through hypocrisy, whose conscience is marked with a hote iron. 4.9.14
3. Forbidding marriage, and commanding to abstain from meats which God hath created to be received with thanks giving of the faithfull and of them that have known the truth. 4.9.14 & 4.12.23.
4. For whatsoever God hath created is good, and nothing is to be refused if it be taken with thanksgiving. 3.19.8
5. For it is sanctified by the word of God and prayer. 3.19.8 & 3.20.28
6. Being nourished up in the words of faith, & in good doctrine, which thou hast continually followed. 3.21.3
7. But godliness is profitable which hath promise of this life, & of the life to come. 2.9.3 & 3.2.8 & 3.20.
8. Therefore we labour and are reproved, because we hope in the living God, which is the Saviour of all men, but most chiefly of the faithfull. 3.8.3
9. Attend unto reading, exhortation, and doctrine wholly. 1.9.1
10. Neglect not the gift that is in thee which was given thee to prophecy with laying on of the hands of the Elders. 4.3 16 & 4.19.28
11. Let not a widow be taken into the number who is younger than sixty years old, that hath bin the wife of one husband. 4.3.9
12. And without controversy great is the mystery of godliness, God was made manifest in flesh. 1.13.
14. The Elders that rule well, are worthy
thy double honor, but most chiefly
those that do labour in the wordes
and doctrine. 2.8.35. & 4.11.1

20 Those that offend, reprove openly,
that the rest may fear. 4.12.3

21 I charge thee before God and our
Lorde Iesus Christ, & the elect Angels,
that thou keepe these things
without preferring one before an
other, & do nothing partially. 1.14
9.16. & 3.23.4

22 Lay handes sodenly upon no man,
neither be partaker of other mens
sinnes. 4.3.12.15

6.4 He is puffed vp and knoweth no-
thing, but doreth about questions
and strifes of wordes, of which there
riseth enuie, strife, railings, and euil
furnishing. i.13.3

10 For the roote of all euille is the love
of money, the which whilest some
lusteth after, they have erred fro the
faith, & perced the false through
with many sorowes. 3.1.13

16 Who onely hath immortalitie
dwelling in the light that none can
attaine vnto, whom never man saw
neither yet can see, vnto whom be
honor & power everlasting. Amen.
1.6.3. & 1.18.3. & 3.2.1

17 Charge those that be rich in this
world, that they be not high minded,
& that they put not trust in uncer-
taine riches, but in the living God,
who giueth all things abundantly
to enjoy. 3.18.6

20 O Timothie, keepe that that is
committed vnto thee, & auioide profane
and vain babblings, and oppositions
of science falsely so called. 1.16.8

II. TIMOTHE.

3.22. I Paul, Apostle of Iesus Christ,
by the will of God, according
to the promise of life which is in
Christ Iesus. 2.9.3

6 I do put thee in remembrance that
thou stirre vp the gift of God which

is in thee, by the laying on of my
hands. 4.3.16

9 Who hath saued you and hath cal-
led you with an holy calling, not ac-
cording to our workes, but accord-
ing to his owne purpose & grace,
&c. 2.12.5. & 3.14.5. & 3.22.3. & 4.1

26 But now is made manifest by the
appearing of our Lorde Iesus Christ,
who hath abolished death, and hath
brought life & immortality to light
through the gospel. 2.9.2. & 3.2.5.1

12 For the which cause also I suffer
these things, neither am I ashamed:
I know whom I haue beleued, & I
am persuaded, hee is able to keepe
that I haue committed vnto him a-
gainst that day. 3.2.31. & 3.15.4

14 That worthy thing that was com-
mittet vpnto thee, keepe through th
holy Ghost which is in vs. 3.2.33

18 The Lord grant him, that he may
fine mercy with the Lorde in that
day. 3.2.5.10

2.10 Therefore I suffer all things for
the elect sake, that they might also
obtain the salvation which is in Christ
Iesus, with eternall glory. 3.5.4

12 If we be dead with him, wee shall
also live with him: and if we suffer,
we shall also reign with him. 3.15.
8

13 If we beleue not, yet abideth he
faithful: he can not deny himselfe.
4.2. & 3.20.36

16 Stay profane babbling about vainé
things, for they will procede to
more vngodlines. 3.2.13

19 The foundation of God standeth
sure, having this seale, The Lorde
knoweth who he is, &c. 3.22.6. & 4
1.2.8

20 In a great house there be not one
ly golden and siluer vessells, but also
of wood, and of earth, and some of
them be to honor, and some to dif-
honor.
honour.

25 Instruct them with meekenessthat are contrary minded, if God will give them at any time repentance that they may know the truth. 1.14 18. & 3.21. & 3.24.15

26 And that they which be taken in the snare of the devil, in the which they be held captive, may, &c. 1.14 18. & 3.21

3.7 Euer learning, but they can never come to the knowledge of the truth.

3.25

8 And as Iannes and Iambres with ftoode Moses, so they withstand the truth, men corrupt in minde, & reprobate touching the faith. 3.2.13

16 The whole Scripture is given by inspiration of God, and is profitable to teach, to reprove, and to correct, &c. 1.9.1. & 2.7.14

17 That the man of God may be perfect, being perfectly instructed to euery good worke. 1.9.1

4.1 I charge thee therefore before God, & before the lord Iesus Christ, who shall judge the quicke and the dead at his glorious coming in his kingdom. 2.16.17

8 It remaineth, that there is a crown laid vp for me, which the Lord that righteous judge shall give vnto me in that day. 3.18.5. & 3.25.4

16 At my first answering no man afficted me, but all forsooke me. 4.6.15

11 Paul a servant of God, and an Aposlle of Iesus Christ according to the faith of the elect of God, and knowledge of the truth, which is according to holiness. 3.2.12. & 3.22

5 For this cause I left thee in Creta, that thou shouldest go forwards to amend those things that remaine, and thou shouldest appoint euery where Elders, as I have comanded thee. 4.5.7.8.15

6 If any be blamelesse, let it be the husbande of one wife, haunc chil- de\n
12.23
dren that be faithfull, &c. 4.3.12. & 4

7 A Bishoppe must be blamelesse, as the reward of God, &c. not greedy of filthy lucre. 4.5.19

9 A holder of that faithful word which ferueth to teach, that he may exhort by sound doctrine, and confute them that speake there against.

4.3.6

13 This witnes is true: wherefore reprove the earnestly, that they may be found in faith. 3.2.13

15 All things is pure to the pure but to the defiled and filthy, nothing is pure, &c. 3.19.9. & 4.13.9. & 4.17.

2.2 That olde men be sobere, shewing themselves worthy to bee reuenc- ed, and temperate, found in faith, loue, and patience. 3.2.13

11 For the grace of God that bringeth salutation to all men hath appeared. 2.12.4. & 3.7.3. & 3.16.2. & 4.1.26

12 Teaching vs, that wickednes being fortaken and worldly lustes, we should live sobere, righteouly, and holily, in this present life. 3.16.2. & 3.25.1

13 Looking for that blessed hope, and for that glorious comming of the glory of that great God & Saviour even Christ Iesus. 3.9.5. & 3.26.2

3.1 Put them in minde that they be subject to principalities, and obey powers, that they be prepared to euery good worke. 4.20.23

4 But when the bountifulnes and loue of God our Saviour towards man appeared. 2.5.17. & 3.14.5. & 4.1.26

5 Not by the workes of righteousnes that we had done, but according to his
The Table.

HEBREWS.

1. God many times and diversly spake to the fathers by the prophets, 2.9.1. & 2.15.1. & 4.8.7.

2. In these latter days he spake to vs by his sonne, 1.13.7. & 4.8.7. & 18.20.

3. Who being the brightness of his glory, and the ingraued forme of his person, and beareth vp all things by his mightie word, hath by him selfe purged our sinnes, &c. 1.13.2. 12. & 1.16.4. & 2.2.20. & 2.14.3.

4. Being made so much more excellent then Angels, by howe much he hath obtained a more excellent name. 1.14.9.

6. Let all the Angels of God worship him. 1.13.11.23

10. And thou O Lorde, in the beginning hast laid the foundations of thy earth, and the heavens be thy workes of thy handes. 1.13.11.23.26.


15. He hath not put in subjection to the Angels, the world to come, of which we speake. 1.14.9.

16. But wee see Jesus crowned with glory 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 for all men. 1.13.26. & 2.16.7.

11. For he that sanctifieth, and those that are sanctified, are all of one; wherefore he is not ashamed to call them brethren. 2.13.2.

14. That he might destroy through death, him that had the empire & power of death, that is the devill, &c. 1.14.18. & 2.13.1.2. & 3.11.12.

15. And that he might deliver al the, which for feare of death were all their life time subiect to bondage. 2.16.7.

16. For in no wise hee tooke the Angels, but hee tooke the seede of Abraham. 1.14.9. & 2.13.1.2.

17. In all things it became him to bee made like to his brethren, that he might be merciful, and a faithfull and high priest in things concerning God. 2.13.1. & 2.16.2.19.

3.14. We be made partakers of Christ, if wee keepe sure vnto the end that beginning wherewith wee are uphelden. 3.2.16.

4.9. There remaineth therefore a rest to the people of God. 2.8.29.

14. Having therefore a great high priest, that hath entred into heauen, cune Jesus the sonne of God, let vs holde this profession 2.7.2. & 4.14.21.

15. We have not a hie priest that cannot be touched with the infirmities of our flesh, but was in all things tempted in like forme, yet without sin.2.13.1.7. & 2.13.1. & 2.16.11. & 4.17.24.

16. Let vs approach therefor with boldnes vnto the throne of grace, by we may receiue mercy, and finde grace to helpe at time of neede. 2.10.12.17.

5.1. Every hie priest is taken from amongest men, & is ordained for me in things pertaining to God, by hee may offer both gifts & sacrifice for sinnes.
Hebreeus.

The Table.

4. Neither doth any man take this honour to himself, but he that is called of God, as was Aaron. 4. 3. 10. & 4. 15. 22. & 4. 18. 9. 14.

5. And so Christ took not to himself this honour, to be made his priest, &c. 4. 14. 21. & 4. 18. 2.

6. Thou art a priest for ever, after the order of Melchisedec. 4. 19. 28.

7. Which in the days of his flesh did offer up prayers and supplications, with strong crying and tears into him, that was able to save him from death, and was also heard in that which he feared. 2. 16. 11.

8. Although he were the sonne, notwithstanding he learned obedience by the things that he suffered, 3. 8. 1.

10. And called of God an high priest, after the order of Melchisedec. 4. 18. 2.

12. The Priesthood therefore being changed, it must needs be, that there be a change of the law, 3. 4. 4. & 4. 6. 2.

17. Thou art a priest for ever, after the order of Melchisedec. 4. 18. 2.

19. The lawes sanctified nothing, but the bringing in of a better hope did it by the which we come necto to God. 2. 7. 17. & 2. 11. 4.

20. But this, he is made with an oath by him that said vnto him, The Lord God sware, and will not repent, thou art a priest for ever, &c. 4. 18. 2.

22. Iesus is made so much greater surety of a better Testament 4. 18. 2.

24. And he, because he abideth for ever, hath an euerlafting priesthood. 2. 5. 6.

25. Whereby he is able to saue those which come vnto god by him, 2. 16. 16.

8. 1. But this is the sum of that which we have spoken, that we haue such an high priest, that sitteth on the right hand of the throne of majesty in heauen. 2. 16. 15.

5. See, quoth he, thou make all things according to the parerne that was shewed thee in the mountaine, 2. 7. 1.

6. But now our high priest hath obtained a more excellent office, in as much as he is the mediator of a better 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 euery yeare not wou't blood which he offered for himselfe and for the people, 2. 7. 17. 8.
8. Wheryby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilst as yet the first tabernacle was standing. 2.7.17. & 2.15.6
9. Wherenin were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did service. 2.7.17. & 2.11.4. & 4.14.25

10. For the law having the shadow of good things to come, & not the verie image of the things, can never & thofe sacrifices which they offer yearly, sanctifie the commers therto. 2.7.16.17. & 2.11.4. & 4.14.23

11. But Christ being come a hie priest of good things to come, &c. 2.16.16. & 4.14.21. & 4.18.2
12. Neither by the bloud of goates & calues, but by his owne bloud entred he once into the holy place. 2.17.4. & 4.18.3

13. For if the bloud of bulles & goats, and the affes of an heifer sprinkling them that are vnicleane, sanctifieth as touching the purificacion of the fleshe: 2.17.4
14. How much more shall the bloud of Christ, which through the eternall spirite offered himself without spot to God, &c. 2.16.6. & 3.16.2. & 4.14.11

15. And for this cause he 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 death of him that made the testament. 4.18.5
17. And all things almost according to the law, was purified by bloud, & without heading of bloud there was no remission. 2.15.6. & 2.17.4
18. But now once in the ende of the worlde hath he appeared to put away sinne by the sacrifice of himselfe. 4.18.3
19. And as it is ordained for men that they shal 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 vnto the that looke for him, shall he appeare the seconde time without sin vnto saluation. 3.25.2

21. For would they not then have caufed to have beene offered because that they offerers once purged, should have had no more conscience of sinne. 3.19.15. & 4.10.3. & 4.14.25

22. Then I said, lo, I come (in the beginning of the booke it is written of me) that I should doe, O God, thy will. 2.16.5

23. Aboue, when he said, sacrifice, and offerings, & burnt offerings, & sinne offerings, thou wouldest not haue, neither haft thou pleasure therein which are offered by the lawe, &c. 2.16.5

24. By the which will we are sanctified, even by the offering of the bodie of Christ once made. 3.6.3. & 4.18.3

25. For with once offering he hath consecrated for euer, those that are sanctified. 3.5.2. & 4.18.7
26. Wherefore brethren, seeing we haue libertie to enter the holy place through the bloud of Iefus. 3.10.20
27. By the new & living way which he hath prepared for vs through his fleshe, that is, his bloud. 3.20.8
28. If we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinne. 3.21.23. & 4.18.3
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<td>But a careful looking for of judgment, and violent fire which shall devour the adulteries. 3.25.12</td>
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<td>Of how much more severer punishment think ye, that he be worthy, which treadeth under foot the son of God, and counteth the boul of the testament as an unholy thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.21</td>
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<td>Ye have neede of patience, that after ye have done the will of God, ye might receive the promises. 3.2.37</td>
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<td>11.1</td>
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<td>Nowe faith is the ground of things that are hoped for, and the euidence of things that are not seen. 3.2.41 &amp; 3.25.1</td>
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<td>3</td>
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<td>By faith we understand, that the world was made by the word of God, in such sort, that the things that we see, were not made of things that did appear. 1.5.13 &amp; 1.6.1 &amp; 1.16.1</td>
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<td>6</td>
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<td>Without faith it is impossible to please him, for he that cometh to God must beleue that God is, and that he doth rewardeth the that seeketh him. 3.11.15 &amp; 3.14.4 &amp; 3.20.40</td>
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<td>By faith we being warned of God of the things which were as yet not seen, &amp;c. 3.2.30</td>
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<td>By faith he abode in the land of promise as a stranger, &amp;c. 2.10.13</td>
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<td>By faith Abraham offered vp Isaac when he was tried, and he that had receaued the promises, offered his only begotten sonne. 3.19.6</td>
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<td>11</td>
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<td>He worshipped God leaning upon his staffe. 1.11.15</td>
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<td>Consider him therefore that indued such speaking against of sinners least ye should be wearied and faint in your minde. 3.3.15</td>
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<td>5</td>
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<td>And you have forgotten the exhortation, which speaketh vnto you as vnto children: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reproved of him. 5.4.32</td>
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<td>For if youe be without correction, whereof all are partakers, then are ye bastards and not sonnes. 3.8.6</td>
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<td>9</td>
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<td>Moreover, we have had the fathers of our bodies, which corrected vs, and we gaue them reverence, should we not much rather be in subjection vnto the father of spirites, that wee might live? 1.15.2</td>
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<td>17</td>
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<td>For youe know how that afterward when he would have inherited the blessing, he was rejected, for he found no place to repent, although he sought the blessing with teares. 3.3.24</td>
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<td>For youe came not to the mount that might be touched, nor vnto burning fire, nor to blackness, and darkness, &amp;c. 2.11.9</td>
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<td>But youe came to the mount Sion, and to the Citie of the living God, the celestiall Jerusalem, and to the company of innumerable Angels. 1.14.9</td>
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<td>To the congregation of the first borne which are written in heaven, and to God the judge of all. 3.25.6</td>
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<td>13.4</td>
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<td>Mariage is honorable amongst all men, and the bed undefiled: but whoremongers and adulterers God will judge. 4.9.14 &amp; 4.12.25 &amp; 4.13.3</td>
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<td>8</td>
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<td>Iesus Christ the same yesterday, &amp; to day, and also for euer. 2.10.4</td>
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<td>By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the fruites of the lips, which confess his name. 3.20.28 &amp; 4.18.16.17</td>
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<td>16</td>
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<td>To do good, and to distribute for. 3.3.15</td>
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